

# **ST. MATTHEW'S GOSPEL**

**DANIEL SCOTT**

**Wipf and Stock Publishers**

**Bible Versions Reproduction Series: Volume #19**

**A NEW VERSION OF St. Matthew's Gospel**

With SELECT NOTES to which is added A Review of Dr Mill's Notes on this Gospel

**By: Daniel Scott**

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# Bible Versions Reproduction Series

The purpose of the **Bible Versions Reproduction Series** is to make rare and out-of-print versions of the Bible readily and inexpensively available to scholars, Bible students, and Bible collectors. These reproductions are being offered especially to members of the International Society of Bible Collectors.

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It would be rare to imagine a more enthusiastic member of the ISBC than my long-time friend Jim Baden. Since joining the Society, he has amassed an extraordinary collection. Visiting his library could be a temptation to violate the tenth commandment were it not for his great generosity and eagerness to share what he has brought together.

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Among the first publications in this Series is a reproduction of Isaac Leiser's 1904 *The Twenty-four Books of the Holy Scriptures*. Society members will especially enjoy knowing that the particular volume by Leiser was once the personal copy of Arnold Ehlert, the founder and first president of the ISBC. "A gift to A. D. Ehlert from Dr. H. A. Ironside, summer 1947" is handwritten on the flyleaf.

Jim Baden shares the reverence for Scripture that has moved the leaders of our Society to give so freely of their time and energy for the past thirty-five years. He has profound respect and gratitude for the heroes and heroines of Bible translation—from Wycliffe and Tyndale down to the present time—who worked so hard, even sometimes at the risk of life—to make the Bible so readily available to the world today. Like other members of the ISBC, Jim regards the Bible as more than just a great book to be collected. To use his own words, he speaks of the Scriptures as "God's method of communicating with his intelligent creatures . . . to be most carefully read and contemplated to discover its meaning and value for life in the present and future."

What is more helpful in discovering the meaning of Scripture than to have readily at hand a good collection of different versions? Some have even suggested they would rather have a variety of versions than commentaries! As the translators of the 1611 King James Version quote Saint Augustine in their memorable preface, “ ‘Variety of Translations is profitable for the finding out of the sense of the Scriptures.’ ” “Therefore blessed be they,” the preface continues, “and most honoured be their name, that break the ice, and giveth onset upon that which helpeth forward to the saving of souls. Now what can be more available thereto, than to deliver God’s book unto God’s people in a tongue which they understand?” And speaking of those who have labored to prepare translations other than the King James, the 1611 scholars urge “that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance.”

It is in this spirit and for this purpose that the **Bible Versions Reproduction Series** has been inaugurated.

William E. Paul, Editor, *Bible Versions and Editions*; Don Heese, Journal Production Manager; Sid Ohlhausen, Membership Secretary; Mark Mage, Editorial Assistant; Jim Baden and this writer have each supplied several hard-to-find versions for this reproduction. \*

It is hoped that purchasers of volumes from this series will loan for copying other versions and editions that will become part of this reproduction Series. Those so doing will be rewarded with a free copy of a version of their choice from the Series.

Those interested are urged to contact the Publisher or Sidney Ohlhausen, Membership Secretary of the International Society of Bible Collectors, at: Box 20695, Houston, TX. 77225.

Graham Maxwell  
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A NEW  
VERSION  
OF  
St. *MATTHEW*'s GOSPEL:  
WITH  
SELECT NOTES,

WHEREIN

The VERSION is vindicated, and the SENSE and PURITY  
of several WORDS and EXPRESSIONS in the Original *Greek* are  
settled, and illustrated from Authors of established Credit.

To which is added,

A REVIEW  
OF  
Dr. *MILL*'s NOTES  
On this GOSPEL.

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By *DANIEL SCOTT*, I. U. D.

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L O N D O N:

Printed for J. Noon, at the *White Hart* in *Cheapside* near *Mercers Chapel*.  
M.DCC.XLI.



# T H E P R E F A C E.

**O**F all the venerable Remains of Christian Antiquity, this GOSPEL is generally esteemed to be the most primitive.

An ancient and uninterrupted Tradition assures us, the Author of this faithful and authentic History of our Blessed Saviour was St. *MATTHEW*; an Eye and Ear Witness of the principal Facts he relates.

The same Tradition that informs us of the Author of this Gospel, peremptorily maintains, that he wrote in *Hebrew*. Dr. *Cave* is so sanguine of this, that he makes no scruple of saying; *Et quidem Historiam suam Evangelicam Hebraice scripsisse, miro sane consensu tradunt Veteres; adeo ut totius pene Antiquitatis testimonio refragari hac in re nefas sit.* See *Hist. Lit.* Vol. I. p. 8.

The Sense of Antiquity, with respect to the Language our Author wrote in, is well expressed by St. *Austin*; *Horum sane quatuor [sc. Evangelistarum] solus Matthæus Hebraico scripsisse perbibetur eloquio, cæteri Græco.* *De Consensu Evang.* Lib. I. Cap. 2. Tom. III. p. 2. col. 3. A. Now to say, the other three Evangelists wrote in *Greek*, and only St. *Matthew* in *Hebrew*, plainly implies He did not write in *Greek*. This overthrows a modern Opinion, that our Evangelist published his Gospel in both those Languages. So that whoever asserts St. *Matthew* wrote in *Greek*, not only speaks without foundation from Antiquity, but even runs counter to the unanimous Suffrage of the Fathers.

The Conclusion, that naturally follows from the foregoing Premise, is this; That the *Greek* Text, whence this Version was made, is only a Translation from the original *Hebrew*, which is allowed on all hands to be now lost.

Before this *Greek* Version was generally received by the Christian Church, every one translated the *Hebrew* as well as he could, *ὡς ἔδυνάτο*. So *Papias* testifies, who was a competent Judge of this plain matter of fact, however weak and credulous he may be supposed in other respects. See *Euseb. Hist. Eccles.* Lib. III. Cap. 39. p. 138. Ed. *Cant.*

The present *Greek* Text was very soon received by the general Consent of Christians. However, so early as St. *Jerom's* time it was uncertain who was the Author of that very Version, which had been long confessed to be a faithful Copy of the *Hebrew* Original. *Matthæus*, says that Father, *Evangelium Christi Hebraicis literis verbisque composuit. Quod quis postea in Græcum transfulerit, non satis certum est. De Script. Eccl. Tom. I. p. 101. D.*

The Sentiment of Antiquity, with respect to the Expediency of Translations of the *Old Testament*, is evident from its Practice. St. *Austin* has these remarkable Words in his Tract *De Doctrina Christiana. Lib. II. Cap. 11. Tom. III. Col. 19. E. Qui enim Scripturas ex Hebræa Lingua in Græcam verterunt numerari possunt, Latini autem Interpretes nullo modo. Ut enim cuique primis Fidei temporibus in manus venit Codex Græcus, et aliquantulum facultatis sibi utriusque Lingue habere videbatur, ausus est interpretari.* Observe, by the way, how this Father confirms the Testimony of *Papias* mentioned above.

If our BIBLE contains a Revelation from God, as I think it does, a faithful Translation of it must needs be useful to such as do not understand the Originals. How otherwise should they know the Contents of it? Must they be referred to the *Decrees* of Ancient Councils, or the *Articles, Confessions, and Catechisms* of modern Churches? But is not this to leave the clearer Fountain of sacred Truth, and drink the muddy Streams of mere human Composures, which savour of the Imperfection of their Authors? Is not this to prefer the obscure Twilight to the Splendor of the mid-day Sun?

But are not *Versions* human Composures as well as *Articles* &c.? Yes, and therefore They also discover the Fallibility of their Authors. However is not a *Literal* and *Faithful Version* nearer to the Original, than *Decrees of Councils* and *Articles of Faith*, studiously drawn up in unscriptural Terms to serve a particular Hypothesis, which is, and must be, always the Case? Just so the Streams are clearer near the Fountain-head, and the Day brightens as the Sun advances to its Meridian Altitude.

It must be granted, We have a *Version* of this Gospel, and that a *Good* one too; but if I present my Reader with a *Better*, I do him no Injury. And had I not thought this Translation on some accounts to have the Advantage, I had not troubled the Publick with it. But now it is published, it must speak for it self, and the Publick has a Right to judge for it self. I engage for nothing but Diligence and Impartiality, and have endeavoured to keep the Mean between a Version

# The PREFACE.

V

too *Paraphrastical*, and one too *Literal*. By a too Lax Version the Translator frequently encroaches on the Province of an Expositor; on the other hand, by one too Literal, he often becomes obscure or flat, nay sometimes even misrepresents his Author. Whilst we avoid either Extreme, we may safely observe the following Rule; That *Ambiguities* are generally to be retained, and *supplemental Words* rarely inserted, except when the *Genius of a Language* makes them Necessary, or *Various Readings* render them Advisable. See E. T. Matt. v. 3. and 1 Job. ii. 23.

Before the Reader passes his final Judgment on this Performance, let him give it a careful Perusal, and an impartial Examination, which is but Justice, and I ask no Favour. Undoubtedly this *Version* will undergo a strict Scrutiny, and I desire it may, the stricter the better, provided it be under the Direction of a Christian Temper, and a single regard to Truth. Let it be critically compared with the \* *Original*, and with our publick † *English Translation*. Then let the Alterations for the Better, be balanced against those for the Worse, and if these last shall really be found to preponderate, I will allow my Labour lost and Time mispent. However I shall have this Satisfaction, that my real Design was to serve the Publick. So that, though I should be disappointed in my Aim, I shall still approve my Intention.

The SELECT NOTES are designed to vindicate my own *Version*, and confirm it by proper Authorities from Writers of established Credit.

And whereas some Critics have reflected on the Stile of the *N. Testament* as *Hellenistical*; I thought I should do a real Service to our holy Religion, by removing that Prejudice against the Standard of it.

This Attempt to vindicate (in many Instances at least) the Purity of the Scripture Stile, is built on the Foundation laid by the Rev. Mr. Blackwall in his *Sacred Classics*, who nevertheless allows of many *Hebraisms* in the *N. Testament*. Vol. I. p. 9. and Vol. II. p. 2. and Pref. p. iv. How indeed was this to be avoided, since all the sacred Writers (except St. Luke and St. Paul) seem to have been illiterate *Jews*, not conversant with the correctest Authors in the *Greek Language*?

\* I take the Liberty to call the *Greek Text* an *Original*; for so it is with respect to this *Version*, which was made from it.

† I mean that made under the Direction of K. James I. and still appointed to be read in Churches. This *Translation*, or its *Authors*, I generally express by [E. T.] and advise my Readers to procure the first Edition of it, published at London, A. D. 1611.

Now

Now if I can show, that these Forms of Expression, called *Hebraisms*, are to be found in the purest *Greek* Writers, the ground of the Reflection ceases, or the correctest *Greeks* themselves are likewise exposed to it, which will never be allowed.

But should I make a generous Concession, and allow the Impurity of the Scripture-Language, how does this affect the Divine Authority of the Sacred Writings, and take-off from their intrinsic Worth, or relative Importance? Would my *Estate* be the less valuable, or my legal *Title* to it the less secure, because the *Deeds of Conveyance* were written in bad *English*, or barbarous *Latin*? So my Charter for Heaven is equally valid, whether written in *Jewish* or *Attic Greek*.

I close the present Work with a REVIEW of Dr. *Mill's* Notes on St. *Matthew's* Gospel. This I was the rather induced to publish, because I have often observed Learned Men quoting the Dr.'s *Various Readings*, without the least Suspicion of any Errors in them. I suppose they were less upon their Guard, from a Dependence on the Dr.'s Judgment and Diligence, as well as Integrity.

The Learned Dr.'s Collations of *MSS.* were not entirely exempt from Errors or Omissions. See Dr. *Doddridge's* Note on *Mar.* iii. 11. in his *Family Expositor*. Vol. I. p. 316.

But really the *Mistakes* as well as the *Omissions* in that part of Dr. *Mill's* Collection, which is taken from the Ancient *Versions*, are so many, that I flattered myself I should do my Countrymen a real Pleasure and Service, by correcting the one, and supplying the other.

That which led this great Man into many of these Slips, was his Ignorance of the *Oriental Languages*, which obliged him to depend on their *Latin Versions*, printed in our *English Polyglott*. This is no more than the Dr. is so ingenuous as to own. *Harum quatuor* [linguarum, sc. Syr. Pers. Arab. Æthiop.] *quales exstant in Bibliis Polyglottis nostris, loca variantia, cum præ ignorance linguarum istarum baud aliter liceret, ex Latinis obversis collegimus.* Prolegom. Ed. Oxon. pag. cxii. col. 1. l. 18.

After this Confession, I may be allowed to correct any Mistakes the Dr. was led into by these *second-hand Versions*, without any Suspicion of a designed Reflection on the Memory of that worthy Gentleman. I greatly honour him, and am persuaded he deserves the Thanks of the whole Christian World, for his valuable Edition of the *New Testament*.

I value the Dr.'s Reputation, and I value my own too; but ἀμφοῖν ἐπὶ αὐτῷ φιλοῦν, ἐπεὶ πρόβλημα τῷ ἀληθεῖαι. *Aristot. Eth. Nicom.* Lib. I. Cap. 4. p. 6. Ed. *Paris*.

# THE HOLY GOSPEL

According to

## MATTHEW.

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### S E C T. I.



Genealogy of JESUS CHRIST, <sup>a</sup> Son of David, <sup>a</sup> CHAP. I.  
Son of Abraham.

<sup>a</sup> E. T. *The  
book of the ge-  
neration.*  
<sup>b</sup> E. T. *the*

1 Abraham begat Isaac, Isaac <sup>a</sup> begat Jacob, Ja-  
cob <sup>a</sup> begat Judah and his brethren, 3 Judah <sup>a</sup> be-  
gat Pharez and Zarah of Thamar, Pharez <sup>a</sup> begat Esrom, Esrom <sup>a</sup> begat  
Aram, 4 Aram <sup>a</sup> begat Aminadab, Aminadab <sup>a</sup> begat Naasson, Na-  
asson <sup>a</sup> begat Salmon, 5 Salmon <sup>a</sup> begat Booz <sup>a</sup> of Rahab, Booz <sup>a</sup> be-  
gat Obed <sup>a</sup> of Ruth, Obed <sup>a</sup> begat Jesse, 6 Jesse <sup>a</sup> begat David the  
King.

David <sup>a</sup> the King begat Solomon <sup>a</sup> of Uriah's wife, 7 Solomon  
<sup>a</sup> begat Rehoboam, Rehoboam <sup>a</sup> begat Abijah, Abijah <sup>a</sup> begat Asa,  
8 Asa <sup>a</sup> begat Jehoshaphat, Jehoshaphat <sup>a</sup> begat Jehoram, Jehoram <sup>a</sup>  
begat Uzziah, 9 Uzziah <sup>a</sup> begat Jotham, Jotham <sup>a</sup> begat Ahaz,  
Ahaz <sup>a</sup> begat Hezekiah, 10 Hezekiah <sup>a</sup> begat Manasseh, Manaf-  
seh <sup>a</sup> begat Amon, Amon <sup>a</sup> begat Josiah, 11 Josiah <sup>a</sup> begat Jeho-  
niah and his brethren, <sup>a</sup> about the Carrying-away to Babylon.

<sup>a</sup> E. T. *Marg.  
Somerset, Jo-  
has begat Ia-  
kim, and Ia-  
kim begat Je-  
chonias.*  
<sup>b</sup> Dr. Ham.

12 After <sup>a</sup> the Carrying-away to Babylon Jechoniah begat Salathiel,  
Salathiel <sup>a</sup> begat Zorobabel, 13 Zorobabel <sup>a</sup> begat Abiud, Abiud  
<sup>a</sup> begat Eliakim, Eliakim <sup>a</sup> begat Azor, 14 Azor <sup>a</sup> begat Sadoc,

*Near upon the  
transporta-  
tion, or remove  
to Babylon.*

<sup>a</sup> This Title was taken from Dr. Mill's Greek Text. printed at Oxford, A. D. 1707, from which Edition this Version was made.

<sup>a</sup> N. B. Δ is omitted in this Translation wherever this Mark [ <sup>a</sup> ] occurs without having to any Note to answer it in the Margin.

# The HOLY GOSPEL according to

CHAP. I. Sadoc ° begat Achim, Achim ° begat Eliud, 15 Eliud ° begat Eleazar, Eleazar ° begat Matthan, Matthan ° begat Jacob, 16 Jacob ° begat Joseph the Husband of Mary, ° of whom was born JESUS, who is called ° CHRIST.

° Gr. 15.

° Or, the MESSIAH.

° E. T. 16.

17 ° Therefore all the Generations from Abraham till David, are fourteen Generations; and from David till the Carrying-away to Babylon, fourteen Generations; and from the Carrying-away to Babylon till Christ, fourteen Generations.

## S E C T. II.

18 ° NOW the birth of JESUS CHRIST was thus.

His Mother Mary having been ° espoused ° to Joseph, (before they came-together,) she was found with child ° by the Holy Spirit. 19 But Joseph her husband, being a ° just man, and not willing to make-an-example-of her, ° intended to have ° put her away privately.

20 But while he was thinking-on these-things, behold, ° an Angel of the Lord appeared unto him ° in a dream, saying; Joseph, son of David, be not afraid to ° take-home ° Mary thy wife: for that-which is ° begotten in her, is ° of the Holy Spirit. 21 She shall bring-forth ° a Son, and thou shalt call his name JESUS: for He shall save his people from their sins.

22 Now all this was done, that it might be fulfilled, which was spoken ° by the Lord ° through the Prophet, saying; 23 Behold, ° a Virgin shall be with child, and shall bring-forth a Son, and ° they shall call his name EMMANUEL, which being ° translated is, God with us.

24 When Joseph ° awoke ° from sleep, he did as the Angel of the Lord had ° commanded him, and ° took-home his Wife, 25 And knew her not, till she had brought-forth her first-born Son, and ° he called his name JESUS.

° Or, arose. ° E. T. bidden. ° E. T. took unto him. ° Or, she called.

## S E C T. III.

CHAP. II. 1 ° WHEN ° Jesus was born ° at Bethlehem of Judea, in the days of Herod the King, behold, some ° Magi from the East came to Jerusalem, 2 saying; Where is he-that is born King of the Jews? For we have seen his star in the East, and are come to ° worship him.

° Or, in.

° E. T. wife Men.

° Or, pay homage to.



3 When Herod the king heard of *this*, he was <sup>a</sup> troubled, and all Jerusalem with him. 4 And having assembled all the High-priests and Scribes of the people, he <sup>b</sup> enquired of them where <sup>c</sup> the Christ <sup>d</sup> should be born. 5 They <sup>e</sup> said unto him; <sup>f</sup> At Bethlehem of Judea: for thus it is written by the <sup>g</sup> prophet; 6 And thou Bethlehem, <sup>h</sup> in the land of Judah art <sup>i</sup> no-way the least among the Princes of Judah: for a Governour shall come out of thee, who shall <sup>j</sup> rule my People, Israel.

7 Then Herod, when he *bad* privately called the Magi, <sup>k</sup> got exact-information from them *concerning* the time of the Star's appearing. 8 And he sent them to Bethlehem, *and* said; Go *and* make strict search for the <sup>l</sup> Infant, <sup>m</sup> and when ye have found him, bring me word, that I also may <sup>n</sup> go *and* <sup>o</sup> worship him.

9 When they <sup>p</sup> *bad* heard the king, they went-away; and behold, the Star, which they <sup>q</sup> saw in the East, <sup>r</sup> went-before them, until it came *and* stood over where the Infant was. 10 When they saw <sup>s</sup> the Star, they rejoiced *with* exceeding great joy. 11 And when they <sup>t</sup> *were* come into the house, they <sup>u</sup> saw the Infant with Mary his mother, and fell-down *and* <sup>v</sup> worshipped him; and when they *bad* opened their treasures, they <sup>w</sup> presented unto him Gifts; Gold, and Frankincense, and Myrrhe. 12 And <sup>x</sup> having-a-revelation in a dream not to go-back to Herod, they <sup>y</sup> returned by another way into their-own country.

13 After they *were* departed, <sup>z</sup> behold, <sup>aa</sup> an Angel of the Lord appeareth <sup>ab</sup> in a dream to Joseph, saying; Arise *and* take the Infant and his mother, and flee into Egypt, and be there untill I <sup>ac</sup> bring thee word: for Herod is about to seek the Infant to destroy him. 14 When he <sup>ad</sup> arose, he took the Infant and his mother by-night, and <sup>ae</sup> withdrew into Egypt; 15 and was there untill the death of Herod: that it might be fulfilled, which *was* spoken <sup>af</sup> by the Lord <sup>ag</sup> through the Prophet, saying; I have called my Son out of Egypt.

16 Then Herod, when he saw that he was <sup>ah</sup> imposed-upon by the Magi, was very wroth, and sent *and* slew all the <sup>ai</sup> children, that <sup>aj</sup> were in Bethlehem, and in all the <sup>ak</sup> coasts thereof, from two-years old and under, according to the time, which he had <sup>al</sup> gotten-exact-information *of* from the Magi.

CHAP. II.  
<sup>a</sup> Or, disturb-  
<sup>b</sup> E.T. demand-  
<sup>c</sup> Or, the Mes-  
<sup>d</sup> Is, or, must  
<sup>e</sup> Or, in.  
<sup>f</sup> Mich. v. 2.  
<sup>g</sup> Dr. Ham.  
<sup>h</sup> the territory of  
<sup>i</sup> E.T. not.  
<sup>j</sup> Or, find, as  
<sup>k</sup> a shepherd.  
<sup>l</sup> E.T. enqui-  
<sup>m</sup> red diligently.  
<sup>n</sup> Or, young-  
<sup>o</sup> child. Ac also  
<sup>p</sup> throughout  
<sup>q</sup> this chapter  
<sup>r</sup> for *paid* or  
<sup>s</sup> *paid*.  
<sup>t</sup> Gr. N.  
<sup>u</sup> E.T. come.  
<sup>v</sup> Or, pay  
<sup>w</sup> *tribute*.  
<sup>x</sup> Or, *bad* seen.  
<sup>y</sup> Dr. H. led  
<sup>z</sup> them along.  
<sup>aa</sup> Or, went.  
<sup>ab</sup> Or, as other  
<sup>ac</sup> MSS. found.  
<sup>ad</sup> Or, paid  
<sup>ae</sup> *tribute*.  
<sup>af</sup> Or, offer'd.  
<sup>ag</sup> E.T. being  
<sup>ah</sup> warned of  
<sup>ai</sup> God.  
<sup>aj</sup> E.T. depart-  
<sup>ak</sup> ed.  
<sup>al</sup> E.T. the.  
<sup>am</sup> By dream.  
<sup>an</sup> Or, tell thee.  
<sup>ao</sup> Or, departed.  
<sup>ap</sup> E.T. of-by.  
<sup>aq</sup> Hos. xi. 1.  
<sup>ar</sup> E.T. much  
<sup>as</sup> of.  
<sup>at</sup> Or, male-  
<sup>au</sup> children.  
<sup>av</sup> Or, *dis*tri-  
<sup>aw</sup> buted.  
<sup>ax</sup> Dr. H.  
<sup>ay</sup> learned.

## CHAP. II.

\* Jer. xxi. 15.

\* E. T. *Jeremias*.

\* Or, as E. T.

great.

\* E. T. *are*,  
not.\* Gr. *is*.\* Or, *was*  
coming.\* Gr. *reigneth*.\* E. T. *being*  
awarded of

God.

\* E. T. *turn-*  
*ed aside*.\* i. e. *a-*  
*bout*.\* E. T. *came*; \* E. T. *Nazareus*; or rather *Nazorean*.

17 Then was fulfilled that-which *was* spoken by \* Jeremiah the Prophet, saying; 18 A voice was heard in Ramah, *lamentation* and weeping and <sup>b</sup> much mourning, Rachel weeping for her children, and she was not willing to be comforted, because they <sup>c</sup> were not.

19 When Herod *was* dead <sup>a</sup>, behold, an Angel of the Lord appear-  
eth in a dream to Joseph in Egypt, 20 Saying; Arise and take  
the Infant and his mother, and go into the land of Israel: for they  
are dead who sought the Infant's life. 21 <sup>d</sup> And he arose and took  
the Infant and his mother, and <sup>e</sup> came into the land of Israel. 22  
But hearing that Archelaus <sup>f</sup> reigned in Judea instead-of Herod his  
Father, he was afraid to go thither; but <sup>g</sup> having-a-revelation in a  
dream, he <sup>h</sup> withdrew into the parts <sup>i</sup> of Galilee, 23 and <sup>k</sup> went  
and dwelt in a city called Nazareth; that it might be fulfilled,  
which *was* spoken by the Prophets; He shall be called a <sup>l</sup> Nazarean.

## S E C T. IV.

CHAP.  
III.\* Gr. *cometh*.\* Gr. *the bea-*  
*sons*.

\* Il. xl. 3.

\* Gr. *Esaias*.\* E. T. *hair*.

\* Loins.

\* Gr. *is*.\* E. T. *meat*.\* Or, *field*.\* E. T. *region*  
*round-about*.\* E. T. *came*.\* E. T. *gene-*  
*ration*.\* Or, *products*.

\* Or, as E. T.

\* marg. *answer-*  
*able to amend-*  
*ment of life*:\* or, *the worthy*  
*fruits of re-*  
*pentance*.\* Gr. *is*.\* Or, *products*.\* E. T. *the*.\* Gr. *is*.

1 **I**N <sup>a</sup> those days John the Baptist <sup>b</sup> came, preaching in the wil-  
derness of Judea, 2 and saying; Repent ye: for the King-  
dom of <sup>c</sup> Heaven is at-hand. 3 For this is he-that *was* spoken-  
of by <sup>d</sup> Isaiah the prophet, saying; *The voice of one crying in the*  
*wilderness, prepare ye the way of the Lord, make his paths straight.*  
4 Now the same John had his garment of camel's <sup>e</sup> hairs, and a  
leathern girdle about his <sup>f</sup> waist, <sup>g</sup> and his <sup>h</sup> food was locusts and  
<sup>i</sup> wild honey.

5 Then *there* went-out to him Jerusalem, and all Judea, and all  
the <sup>a</sup> country-about Jordan, 6 and were baptized by him in Jor-  
dan, confessing their sins. 7 But when he saw many of the Pha-  
risees and Sadducees <sup>b</sup> coming to his baptism, he said unto them; *O*  
*brood of vipers, who hath warned you to flee from the wrath to-*  
*come?* 8 <sup>c</sup> Bring-forth therefore fruits <sup>d</sup> worthy of repentance.  
9 And think not to say in your-selves; We have Abraham for a fa-  
ther: for I say unto you; <sup>e</sup> God can raise-up children to Abraham  
out of these stones. 10 But even now the Ax lieth at the root of  
the trees; every tree therefore *that doth* not <sup>b</sup> bring-forth good fruit  
is hewn-down, and is cast into <sup>c</sup> a fire. 11 I indeed baptize you  
with Water unto Repentance, but he-that cometh after me, is migh-  
tier

tier *than* I, whose shoes I am not <sup>a</sup> worthy to carry; He shall baptize you <sup>b</sup> with *the* Holy Spirit and *with* Fire, <sup>12</sup> whose <sup>c</sup> Fan is in his hand, and he will thoroughly-cleanse his Floor, and will gather his wheat into the <sup>d</sup> Barn, but will burn-up the chaff *with* unquenchable fire.

<sup>13</sup> Then Jesus <sup>e</sup> came from Galilee to Jordan unto John, to be baptized by him. <sup>14</sup> But John <sup>f</sup> earnestly-forbad him, saying; I have need to be baptized by thee, and comest thou to me? <sup>15</sup> But Jesus answering said unto him; Suffer *it* <sup>g</sup> now: for so it is fitting for us to fulfil all Righteousness. Then he <sup>h</sup> suffered him. <sup>16</sup> And when Jesus *was* baptized, he came-up immediately from the water, and behold, the Heavens were opened unto him, and he saw the Spirit of God descending <sup>i</sup> like a Dove, and <sup>k</sup> lighting upon him. <sup>17</sup> And behold, a voice out of <sup>l</sup> Heaven, saying; This is my beloved Son, in whom I am well-pleased.

CHAP.  
III.

<sup>a</sup> Gr. *may*.  
<sup>b</sup> Gr. *et*.  
<sup>c</sup> Or, *win-*  
*nowing instru-*  
*ment*.  
<sup>d</sup> Or, *granary*.  
<sup>e</sup> T. *garner*.  
<sup>f</sup> Gr. *cometh*.  
<sup>g</sup> Or, *forbad*.  
<sup>h</sup> Or, *at-pre-*  
*sent*.  
<sup>i</sup> Gr. *suffer-*  
*eth*.  
<sup>j</sup> Dr. H *as it*  
*was*.  
<sup>k</sup> Or, *coming*  
*toward*.  
<sup>l</sup> Gr. *the hea-*  
*vens*.

## S E C T. V.

<sup>1</sup> **T**HEN Jesus was led-up by the Spirit into the Wilderness to be tempted by the Devil, <sup>2</sup> and having fasted forty days and forty nights, at-last he was hungry.

<sup>3</sup> And the Tempter coming to-him, said; If thou art *the* Son of God, <sup>a</sup> command that these Stones be made <sup>b</sup> Loaves. <sup>4</sup> But he answering, said; <sup>c</sup> It is written; Man shall not live <sup>d</sup> by Bread only, but <sup>e</sup> by every word *that* proceedeth through *the* mouth of God.

<sup>5</sup> Then the Devil taketh him into the holy City, and setteth him upon <sup>f</sup> the Battlement of the Temple, <sup>6</sup> and saith unto him; If thou art *the* Son of God, throw thy-self down: for it is written <sup>g</sup>, <sup>h</sup> He shall give his Angels charge concerning thee, and they shall bear thee up <sup>i</sup> on *their* hands, lest thou dash thy foot against a stone. <sup>7</sup> Jesus said unto him; again, <sup>j</sup> it is written; Thou shalt not tempt *the* LORD thy GOD.

<sup>8</sup> Again, the Devil taketh him to a very high Mountain, and sheweth him all the Kingdoms of the world and the Glory of them, <sup>9</sup> and saith unto him; I will give thee all-these things, if thou wilt fall-down *and* worship me. <sup>10</sup> Then Jesus saith unto him; Away, Satan: for it is written; <sup>k</sup> Thou shalt worship *the* LORD thy GOD, and thou shalt serve him only.

<sup>11</sup> Then the Devil leaveth him, and behold, angels came and <sup>l</sup> minister'd unto him.

CHAP.  
IV.

<sup>a</sup> Gr. *etna*.  
<sup>b</sup> E. T. *bread*.  
<sup>c</sup> Deut. viii. 8.  
<sup>d</sup> Or, *upon*.  
<sup>e</sup> E. T. *a pi-*  
*nacle*.  
<sup>f</sup> Psal. xci. 11.  
<sup>g</sup> Gr. *et*.  
<sup>h</sup> E. T. *in*.  
<sup>i</sup> Deut. vi. 16.  
<sup>j</sup> Deut. vi. 13.  
<sup>k</sup> X. 20.  
<sup>l</sup> Or, *waited*  
*upon*.

S E C T.

## S E C T. VI.

CHAP. IV.

**N**OW when Jesus *had* heard that John was <sup>a</sup> committed to prison, he withdrew into Galilee; <sup>13</sup> and leaving Nazareth, he <sup>b</sup> went and dwelt at Capernaum, a sea-port, in the confines of Zebulun and Naphtali; <sup>14</sup> that it might be fulfilled, which was spoken by <sup>c</sup> Isaiah the Prophet, saying; <sup>15</sup> The land of Zebulun, and the land of Naphtali, <sup>d</sup> in the way of the sea, beyond Jordan, Galilee of the <sup>e</sup> Gentiles; <sup>16</sup> the people that sat in darkness, saw great Light, and to them that sat in the region and shadow of death, <sup>f</sup> Light is sprung up <sup>g</sup>.

<sup>17</sup> From that-time Jesus began to preach, and to say; Repent ye: for the Kingdom of <sup>h</sup> Heaven is at-hand.

<sup>18</sup> Jesus walking <sup>i</sup> by the sea of Galilee, saw two Brothers, (Simon who is called Peter, and Andrew his brother) casting a Net into the sea; (for they were Fishers.) <sup>19</sup> And he saith unto them; Come after me, and I will make you fishers of Men. <sup>20</sup> And they immediately left <sup>k</sup> the Nets, and followed him.

<sup>21</sup> And going-on from thence, he saw other two Brothers (James the son of Zebedee, and John his brother) in a Ship with Zebedee their Father, mending their Nets; and he called them. <sup>22</sup> And they immediately left the Ship and their Father, and followed him.

<sup>23</sup> And Jesus went-about all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and curing every disease, and every malady <sup>m</sup> among the people. <sup>24</sup> And <sup>n</sup> his Fame went into all Syria, and they brought-to him all that were ill, being seized with various diseases and <sup>o</sup> torments, and Demoniacs, and Lunatics, and Paralytics; and he cured them. <sup>25</sup> And great multitudes <sup>p</sup> followed him from Galilee, and Decapolis, and Jerusalem, and Judca, and from beyond Jordan.

## S E C T. VII.

CHAP. V.

**J**ESUS seeing <sup>q</sup> the multitudes, went-up to a Mountain, and after he sat-down, his Disciples came-unto him, <sup>2</sup> and he opened his mouth, and taught them, saying;

<sup>3</sup> Blessed are the Poor in Spirit: for their's is the Kingdom of Heaven. <sup>4</sup> Blessed

<sup>a</sup> E. T. cast into prison. Marg. delivered up.  
<sup>b</sup> E. T. came.  
<sup>c</sup> Is. ix. 1.  
<sup>d</sup> Gr. Esaias.  
<sup>e</sup> By the sea-side.  
<sup>f</sup> Or, nations.

<sup>g</sup> Dr. Ham. did the light arise.  
<sup>h</sup> Gr. αἰῶνος.  
<sup>i</sup> Or, the heavens.  
<sup>j</sup> Gr. παρα, or, near.  
<sup>k</sup> Gr. ἑα.  
<sup>l</sup> E. T. their.

<sup>m</sup> Gr. ἑα.

<sup>n</sup> Gr. ἐν.  
<sup>o</sup> Or, the report of him.  
<sup>p</sup> Or, tormenting pains.  
<sup>q</sup> E. T. of people.

<sup>r</sup> Or, happy.  
<sup>s</sup> Gr. the heavens.

4 \* Blessed *are* they-that Mourn : for They shall be comforted. CHAP. V.

5 \* Blessed *are* the Meek : for They shall inherit the Earth.

6 \* Blessed *are* they-that Hunger and Thirst *after* Righteousness : <sup>\*Or, Happy.</sup> for They shall be filled.

7 \* Blessed *are* the Merciful : for They shall obtain-mercy.

8 \* Blessed *are* the Pure *in* Heart : for They shall see God,

9 \* Blessed *are* the Peace-makers : for They shall be called *the* Sons of God.

10 \* Blessed *are* they-that *are* Persecuted on-account-of Righteousness : for their's is the Kingdom of \* Heaven.

11 \* Blessed are ye, when <sup>4</sup> they shall \* reproach you, and persecute you, and say every wicked <sup>1</sup> word against you, lying, on my account. 12 Rejoice and be exceeding-glad ; <sup>2</sup> because your Reward shall be great in <sup>3</sup> Heaven : for so they persecuted the Prophets that were before you.

13 Ye are the Salt of the Earth ; but if the Salt <sup>1</sup> become-insipid, with what shall it be salted ? It is good for nothing any-more, but to be <sup>2</sup> thrown away, and to be <sup>1</sup> trampled-on by men.

14 Ye are the Light of the World. A City <sup>m</sup> lying upon a Mountain cannot be hid. 15 Neither do they light a <sup>a</sup> Lamp, and put it under a <sup>a</sup> Measure, but upon a <sup>a</sup> Stand, and it giveth-light to all that *are* in the house. 16 \* So, let your Light shine before men, that they may see your good works, and may glorify your Father, who *is* in <sup>1</sup> Heaven.

17 Think not that I came to \* destroy the Law, or the Prophets ; I came not to destroy, but to \* fulfil them : 18 for <sup>a</sup> verily I say unto you ; Until Heaven and Earth pass-away, one Jota, or one Tittle shall by no means pass-away from the Law, until all-things <sup>a</sup> come-to-pass. 19 Whosoever therefore shall break one of the <sup>1</sup> least of these commands, and shall teach men *to do* so, shall be called *the* Least in the Kingdom of \* Heaven ; but whosoever shall do and teach them, He shall be called Great in the Kingdom of \* Heaven. 20 For I say unto you ; \* Except your Righteousness abound more *than* <sup>a</sup> that of the Scribes and Pharisees, ye shall by no means enter into the Kingdom of \* Heaven.

<sup>b</sup> E. T. children.

<sup>c</sup> Gr. the heavens.

<sup>d</sup> E. T. men.

<sup>e</sup> Or, evils.

<sup>f</sup> Or, thing.

<sup>g</sup> E. T. for.

<sup>h</sup> Gr. the heavens.

<sup>i</sup> E. T. have lost his favour.

<sup>j</sup> E. T. cast out.

<sup>k</sup> Or, trodden-under-foot.

<sup>l</sup> E. T. set, or situated.

<sup>m</sup> Or, candle.

<sup>n</sup> Gr. Modius.

<sup>o</sup> E. T. bushel.

<sup>p</sup> Marg. The word in the original signifies a measure containing a pint less than a peck.

<sup>q</sup> Or, candlestick.

<sup>r</sup> Or, let your light so shine.

<sup>s</sup> Gr. the heavens.

<sup>t</sup> Dr. Ham. dissolve, or, pull asunder.

<sup>u</sup> Perfect, or, fill up.

<sup>v</sup> Gr. Amen.

<sup>w</sup> E. T. be fulfilled.

<sup>x</sup> E. T. the least.

<sup>y</sup> Gr. the heavens.

<sup>z</sup> Gr. etc.

<sup>aa</sup> E. T. the righteousness.

## CHAP. V.

<sup>a</sup> E. T. by  
(Marg. to)  
them of old  
time.

<sup>b</sup> Or, liable.  
<sup>c</sup> Dr. Ham.  
rashly, vain-  
ly, unseasona-  
bly.

<sup>d</sup> Gr. *Sei*.  
<sup>e</sup> Or, Sanbe-  
dria.

<sup>f</sup> Or, hell fire.  
<sup>g</sup> Or, bringing-  
to.

<sup>h</sup> Dr. Ham.  
reconcile thy  
self.

<sup>i</sup> E. T. agree,  
Or, as Dr. H.  
be at accord.

<sup>j</sup> Apparitor,  
serjeant.

<sup>k</sup> Gr. Amen.  
<sup>l</sup> E. T. utter-  
most.

<sup>m</sup> Gr. Kodrant;  
<sup>n</sup> Ex. xx. 14.

<sup>o</sup> Deut. v. 18.  
<sup>p</sup> E. T. by them  
of old time.

<sup>q</sup> Gr. *eri*.  
<sup>r</sup> Dr. Ham.

scandalize  
thee, or, cause

thee to stum-  
ble, or, ensnare  
thee.

thee, or, cause  
thee to stum-  
ble, or, ensnare  
thee.

thee, or, cause  
thee to stum-  
ble, or, ensnare  
thee.

Deut. xxiv. 1.  
<sup>s</sup> Gr. *Pa. egi*.

<sup>t</sup> Or, divorce.  
<sup>u</sup> Gr. *eri*.

<sup>v</sup> Or, divorce.  
<sup>w</sup> Or, divorced.

whosoever shall marry her that is <sup>a</sup> put-away, committeth adultery.

Lev. xix. 12.  
<sup>x</sup> E. T. by them  
of old time.

Thou shalt not forswear-thyself, but shalt perform unto the Lord thy Oaths.

21 Ye have heard that it was said <sup>a</sup> to the Antients; Thou shalt not commit-murder; but whosoever shall commit-murder, shall be <sup>b</sup> obnoxious to the Judgment.

22 But I say unto you; <sup>c</sup> Every-one who *is* angry with his brother <sup>c</sup> causelessly shall be <sup>b</sup> obnoxious to the Judgment; <sup>d</sup> and whosoever shall say to his brother, Raka, shall be <sup>b</sup> obnoxious to the <sup>e</sup> Council; and whosoever shall say, Fool, shall be obnoxious unto <sup>f</sup> the Hell of fire.

23 If then thou art <sup>h</sup> offering thy Gift upon the Altar, and there rememberest that thy brother hath any-thing against thee, 24 leave there thy Gift before the Altar, and go-away, first <sup>i</sup> be reconciled to thy brother, and then come *and* offer thy Gift.

25 <sup>k</sup> Be friends with thy Adversary quickly, while thou art in the way with him; lest the Adversary deliver thee over to the Judge, and the Judge deliver thee over to the <sup>l</sup> Officer, and thou be cast into prison. 26 <sup>m</sup> Verily I say unto thee; Thou shalt by no means come-out from-thence, till thou hast paid the <sup>n</sup> last <sup>o</sup> Farthing.

27 Ye have heard that it was said <sup>a</sup> to the Antients; Thou shalt not commit-adultery.

28 But I say unto you; <sup>c</sup> Every-one that looketh-on a married woman to lust-after her, hath already committed-adultery with her in his Heart.

29 If <sup>c</sup> thy right eye <sup>c</sup> cause thee to offend, pluck it out, and cast it from thee; for it is profitable for thee, that one of thy Members should perish, and not *that* thy whole Body should be cast into Hell.

30 And if thy right Hand cause thee to offend, cut it off, and cast it from thee: for it is profitable for thee that one of thy Members should perish, and not *that* thy whole Body should be cast into Hell.

31 It was said; <sup>c</sup> Whosoever shall <sup>c</sup> put-away his Wife, let him give her a Bill-of-divorce.

32 But I say unto you; <sup>c</sup> Whosoever shall <sup>c</sup> put-away his Wife (except on account of Whoredom) maketh her commit-adultery; and whosoever shall marry her that is <sup>a</sup> put-away, committeth adultery.

33 Again, ye have heard that it was said <sup>a</sup> to the Antients; Thou shalt not forswear-thyself, but shalt perform unto the Lord thy Oaths.

34 But I say unto you; Swear not at-all; neither <sup>a</sup> by the Heaven: for it is *the* Throne of God; 35 nor <sup>a</sup> by the Earth: for it is *the* Footstool of his Feet; nor <sup>b</sup> by Jerusalem: for it is *the* City of the great King; 36 nor shalt thou swear <sup>a</sup> by thy Head: for thou canst not make one Hair white or black. 37 But let your Discourse be, Yes, yes; No, no: what <sup>c</sup> is more *than* these <sup>d</sup> is of the Evil-one.

38 Ye have heard that it was said; An Eye for an Eye, and a Tooth for a Tooth.

39 But I say unto you; Do not resist <sup>e</sup> Evil; but whosoever shall strike thee on thy right Cheek, turn to him the other also.

40 And if any-one hath a mind to go-to-law *with* thee, and to take thy <sup>f</sup> Coat, let him have *thy* Cloak also.

41 And whosoever will <sup>g</sup> press thee *to go* <sup>h</sup> one mile, go with him two.

42 Give to him-that asketh thee, and <sup>i</sup> him-that hath a mind to borrow of thee, turn not thou away.

43 Ye have heard that it was said, <sup>j</sup> Thou shalt love thy Neighbour, and shalt hate thy Enemy.

44 But I say unto you; Love your Enemies, Bless them-that curse you, Do good to them-that hate you, and Pray for them-that <sup>k</sup> despitefully-use you, and persecute you;

45 that ye may be *the* Sons of your Father, who *is* in <sup>l</sup> Heaven: for he maketh his Sun to rise on *the* Wicked and *the* Good, and <sup>m</sup> raineth on *the* Righteous and *the* Unrighteous.

46 For if ye love them-that love you, what Reward have ye? Do not even the Publicans do the same?

47 And if ye salute your brethren only, what <sup>n</sup> extraordinary-thing do ye? do not even the Publicans do so?

48 Be ye therefore perfect, as your Father, who *is* in <sup>o</sup> Heaven, is perfect.

1 Take-care not to do your <sup>p</sup> Alms before men, to be seen by them; otherwise ye have not a Reward with your Father, who *is* in <sup>q</sup> Heaven.

2 When therefore thou dost Alms, do not <sup>r</sup> sound-a-trumpet before thee, as the Hypocrites do in the <sup>s</sup> Synagogues and in the Streets, that they may <sup>t</sup> be glorified by men. Verily I say unto you; They have their Reward. 3 But when thou dost Alms, let not thy left-

hand

CHAP. V.

<sup>a</sup> Gr. w.  
<sup>b</sup> Gr. w.<sup>c</sup> E. T. communication.  
<sup>d</sup> Gr. s.  
<sup>e</sup> E. T. for.<sup>f</sup> Or, cometh of evil, or, is from evil.<sup>g</sup> Ex. xxi. 24.  
<sup>h</sup> Lev. xxiv. 20.  
<sup>i</sup> Deut. xix. 21.<sup>j</sup> Or, a wicked man.<sup>k</sup> Dr. Ham. sirt, let go even thy upper garment to him.<sup>l</sup> Or, compel.  
<sup>m</sup> E. T. a.<sup>n</sup> E. T. From him.<sup>o</sup> Lev. xix. 18.  
<sup>p</sup> Traduce, or, insult.<sup>q</sup> E. T. children.<sup>r</sup> Gr. the heavens.<sup>s</sup> Or, sendeth rain.<sup>t</sup> Or, embrace.<sup>u</sup> E. T. do you more than others.<sup>v</sup> Gr. Ye shall be.<sup>w</sup> Gr. the Heavens.

CHAP. VI.

<sup>x</sup> Al. Codd. Righteousness.<sup>y</sup> Gr. the Heavens.<sup>z</sup> Or, cause a trumpet to be<sup>a</sup> Dr. H. Assemblies.<sup>b</sup> Or, have glory of,<sup>c</sup> Gr. Amm.

CHAP.  
VI.

hand know what thy right-hand doth; 4 that thy Alms may be in secret; and thy Father, who seeth in secret, will himself reward thee <sup>a</sup> in public.

<sup>a</sup> E. T. openly.

5 And when thou prayest, thou shalt not be as the Hypocrites: for they love to pray standing in the Synagogues and in the Corners of the Streets; that they may be seen by men. <sup>b</sup> Verily I say unto you; <sup>c</sup> They have their Reward. 6 But thou, when thou prayest, enter into thy Closet, and having shut thy door, pray to thy Father, who *is* in secret; and thy Father, who seeth in secret, will reward thee in <sup>a</sup> public.

<sup>b</sup> Gr. Amen.

<sup>c</sup> Gr. *q̄i*.

7 When ye pray, <sup>d</sup> use not vain-repetitions, as the Heathen do; for they think that they shall be heard <sup>e</sup> for their much-speaking. 8 <sup>f</sup> Be not ye therefore like unto them: for your Father knoweth what-things ye have need of, before ye ask him.

<sup>d</sup> Gr. *or*.

<sup>e</sup> Gr. *om̄nar-  
burs*.

9 Thus therefore pray Ye:

<sup>f</sup> Gr. *the Hea-  
vens*.

<sup>g</sup> E. T. *bal-  
loved*.

Our Father, who *art* in <sup>h</sup> Heaven; May thy Name be <sup>i</sup> sanctified; 10 May thy Kingdom come; May thy Will be done, even upon Earth, as *it is done* in Heaven; 11 Give us this-day our daily Bread; 12 and Forgive us our Debts, as we also forgive our Debtors; 13 And <sup>j</sup> Lead us not into Temptation, but Deliver us from <sup>k</sup> Evil: for thine is the Kingdom, and the Power, and the Glory, <sup>l</sup> for ever, Amen.

<sup>h</sup> Or, *bring*.

<sup>i</sup> Or, *the evil  
one*.

<sup>j</sup> Gr. *to ages*.

14 For if ye forgive men their Trespases, your heavenly Father will forgive you also. 15 But if ye do not forgive men their Trespases, neither will your Father forgive your Trespases.

<sup>k</sup> *Sad, or gloo-  
my*.

Dr. Ham. *bor-  
rid, ghastly*.

<sup>l</sup> Gr. *Amen*.

<sup>m</sup> Gr. *q̄i*.

16 When <sup>n</sup> ye fast, be not as the Hypocrites, <sup>o</sup> of a sad-countenance: for they disfigure their Faces, that they may appear unto men *to be* fasting. <sup>p</sup> Verily I say unto you; <sup>q</sup> They have their Reward. 17 But thou, when thou fastest, anoint thy Head, and wash thy Face; 18 that thou mayest not appear unto men *to be* fasting, but unto thy Father, who *is* in secret; and thy Father, who seeth in secret, will reward thee <sup>a</sup> in public.

<sup>a</sup> E. T. *openly*.

<sup>r</sup> Or, *lay not*

<sup>s</sup> E. T. *doth*

*corrupt*.

Gr. *an̄ar-  
q̄i*.

<sup>t</sup> Or, *lay-up*.

19 <sup>r</sup> Treasure not up for your-selves Treasures upon Earth, where Moth and Rust <sup>s</sup> consume, and where Thieves break-through and steal. 20 But <sup>t</sup> treasure-up for your-selves Treasures in Heaven, where neither Moth nor Rust doth <sup>u</sup> consume, and where Thieves do not break-through nor steal. 21 For where your Treasure is, there will also your Heart be.



CHAP.  
VI.

22 The <sup>a</sup>Lamp of the Body is the Eye; if then thy Eye be <sup>b</sup>single, thy whole Body will be light; 23 but if thy Eye be <sup>c</sup>evil, thy whole Body will be dark. If then the Light that *is* in thee is Darkness, how-great *is* that Darkness!

<sup>a</sup> Or, candle.  
<sup>b</sup> E. T. light.  
<sup>c</sup> Dr. Ham.  
good, liberal.  
<sup>d</sup> Envious, covetous, injurious, &c.

24 No-one can serve two Masters: for either he will hate the one, and love the other; or he will hold-to one, and despise the other. Ye cannot serve God and Mammon.

<sup>a</sup> Take no thought.  
<sup>b</sup> E. T. or.  
<sup>c</sup> Or, wear.  
<sup>d</sup> E. T. meat.  
<sup>e</sup> E. T. behold.  
<sup>f</sup> Or, the air.  
<sup>g</sup> Or, granaries.  
<sup>h</sup> E. T. yet.  
<sup>i</sup> Dr. H. age.

25 Therefore I say unto you; <sup>a</sup>Be not solicitous for your Life, what ye shall eat, <sup>b</sup>and what ye shall drink; nor for your Body, what ye shall <sup>c</sup>put-on. Is not Life more *than* <sup>d</sup>Food, and the Body *than* Cloathing? 26 <sup>e</sup>Look on the Birds of <sup>f</sup>Heaven: for they do not sow, nor reap, nor gather into <sup>g</sup>barns, <sup>h</sup>and yet your heavenly Father feedeth them. Are ye not of much more-value *than* they? 27 Which <sup>i</sup>of you, by-being-sollicitous, can add one Cubit to his <sup>j</sup>Stature?

<sup>a</sup> E. T. take ye thought for.

28 And why <sup>a</sup>are ye solicitous about Cloathing? Consider the Lilies of the field, how they grow; they do not toil, nor spin.

<sup>a</sup> E. T. and yet. Gr. &c.  
<sup>b</sup> Or, like.  
<sup>c</sup> E. T. graff. <sup>d</sup> E. T. the.

29 I say <sup>a</sup>unto you; that *even* Solomon in all his Glory was not array'd <sup>b</sup>as one of these. 30 Now if God so clothe the <sup>c</sup>Herb of the field, *which* is to-day, and to-morrow *is* thrown into <sup>d</sup>an Oven, *shall* be not much more *clothe* you, O ye of-little-faith?

31 Be not therefore solicitous, saying; What shall we eat, or what shall we drink, or *with* what shall we be clothed? (32 For the Gentiles seek-after all these-things.) For your heavenly Father knoweth that ye need them all. 33 But seek ye first the Kingdom of God, and his Righteousness, and all these-things shall be added to you. 34 Be not therefore solicitous <sup>a</sup>for the morrow: for the morrow shall <sup>b</sup>be solicitous *for* its-own-things. Sufficient for the day *is* the Evil thereof.

<sup>a</sup> Gr. etc.  
<sup>b</sup> E. T. take thought.

1 Judge not, that ye be not judged: 2 for <sup>a</sup>with what Judgment ye judge, ye shall be judged; and <sup>b</sup>with what Measure ye measure, it shall be measured to you again.

CHAP.  
VII.

3 Why <sup>a</sup>lookest thou *on* the <sup>b</sup>Mote that *is* in thy brother's Eye, but considerest not the Beam that *is* in thy-own Eye? 4 Or, how wilt thou say to thy brother; Let me <sup>c</sup>pull the Mote out of thy Eye, and behold the Beam *is* in thy-own Eye? 5 Hypocrite, first

<sup>a</sup> Gr. etc.  
<sup>b</sup> Or, splinter, or splinter of wood.  
<sup>c</sup> Or, take.

CHAP. first <sup>a</sup> pull the Beam out of thy-own Eye, and then thou wilt see-  
 VII. clearly to <sup>a</sup> pull the Mote out of thy brother's Eye.

<sup>a</sup> Or, take.

<sup>b</sup> Gr. w. 6 Give not that-which *is* holy unto the Dogs, nor cast your Pearls before Swine; lest they trample-on them <sup>b</sup> with their feet, and turn-again *and* rend you.

7 Ask, and it shall be given you: Seek, and ye shall find: Knock, and it shall be opened unto you. 8 For every-one that asketh, receiveth: and he-that seeketh, findeth: and to him-that knocketh, it shall be opened.

<sup>a</sup> Gr. εἴ.

<sup>a</sup> Or, a loaf.

9 Or, what Man is <sup>a</sup> *there* of you, of-whom if his Son ask <sup>c</sup> Bread, will he give him a Stone? 10 And if he ask a Fish, will he give him a Serpent?

<sup>a</sup> Dr. H. *envious, niggardly.*

<sup>a</sup> Or, rather.

<sup>a</sup> Gr. *the beam.*

*vers.*

<sup>a</sup> Or, *whatsoever.*

11 If Ye then, being <sup>d</sup> wicked, know *how* to give good Gifts unto your Children, how-much <sup>a</sup> more will your Father, who *is* in <sup>e</sup> Heaven, give good-things to them-that ask him?

12 All-things therefore, <sup>a</sup> which ye would that men should do unto you, so do Ye also do unto them: for this is the Law and the Prophets.

<sup>a</sup> E. T. *as.*

13 Enter ye in <sup>b</sup> through the straight Gate: for wide *is* the Gate, and broad the Way that leadeth to Destruction, and *there* are many who enter-in <sup>b</sup> through it. 14 <sup>c</sup> But straight *is* the Gate, and narrow the Way that leadeth to Life, and *there* are few that find it

<sup>a</sup> Gr. ὅτι.

E. T. *Because.*

*marg. how.*

Gr. *τι.*

15 Beware <sup>a</sup> of False-Prophets, who come to you in sheep's clothings, but within are ravenous wolves. 16 Ye shall know them

<sup>a</sup> Gr. ἀπο.

<sup>a</sup> E. T. *men.*

<sup>a</sup> Or, a grape

*from-from.*

<sup>a</sup> Or, *producelb.*

<sup>a</sup> Or, *produce.*

<sup>a</sup> Or, *produc-*

*eth not.*

<sup>a</sup> E. T. *the*

<sup>a</sup> Gr. ἀπο.

<sup>b</sup> by their Fruits. Do <sup>c</sup> they gather <sup>m</sup> Grapes off-of Thorns, or Figs off-of Thistles? 17 So every good Tree <sup>a</sup> bringeth-forth good Fruits; but a corrupt Tree <sup>a</sup> bringeth-forth bad Fruits. 18 A good Tree cannot <sup>b</sup> bring-forth bad Fruits, nor *can* a corrupt Tree

<sup>b</sup> bring-forth good Fruits. 19 Every Tree *that* <sup>a</sup> bringeth not forth good Fruit, is hewn-down, and is thrown into <sup>c</sup> a Fire. 20 Wherefore ye shall know them <sup>c</sup> by their Fruits.

21 Not every-one that saith unto me; Lord, Lord, shall enter

into the Kingdom of <sup>c</sup> Heaven; but he-that doth the Will of my Father, who *is* in <sup>c</sup> Heaven. 22 Many will say unto me in that

<sup>a</sup> Gr. *the Hea-*

*vens.*

<sup>a</sup> Dr. H. *by.*

<sup>a</sup> E. T. *devils.*

<sup>a</sup> Or, *wonder-*

*ful works.*

day; Lord, Lord, have we not prophesied <sup>a</sup> *in* thy Name, and cast-out <sup>a</sup> Demons <sup>a</sup> *in* thy Name, and done many <sup>a</sup> Miracles <sup>a</sup> *in* thy

Name.

# S. M A T T H E W.

13

Name. 23 And then I will profess unto them, ° I never knew CHAP.  
you; depart from me, ye that ° work Iniquity. VII

24 Every-one therefore that heareth these Sayings of-mine, and doth them, I will ° compare him unto a ° prudent Man, who built his House upon a Rock. 25 And the Rain came-down, and the Floods came, and the Winds blew, and ° fell-upon that House, and it fell not: for it was founded upon a Rock.

26 And every-one that heareth these Sayings of-mine, and doth them not, shall be ° compared unto a foolish Man, who built his House upon the Sand. 27 And the Rain came-down, and the Floods came, and the Winds blew, and beat-upon that House, and it fell, and the Fall of it was great.

28 And it came-to-pass, that when Jesus had ° finished these Sayings, the ° Multitudes were astonished at his Doctrine: 29 For he taught them as one having Authority, and not as the Scribes.

## S E C T. VIII.

1 WHEN he was come-down ° from the Mountain, great Multitudes followed him. CHAP.  
VIII.

2 And behold, a Leper came and ° worshipped him, saying, ° Sir, if thou wilt, thou canst cleanse me. 3 And ° Jesus stretch'd-out his hand, and touched him, saying; I will, be thou cleansed. And immediately his Leprosy was cleansed. 4 And Jesus saith unto him; See thou tell no-one; but go, show thy-self to ° a Priest, and offer the Gift that Moses commanded, for a Testimony unto them.

5 When Jesus was entered ° into Capernaum, a Centurion came-unto him, beseeching him, 6 and saying; ° Sir, my ° Servant lieth ° at home ° Paralytic, grievously ° tormented. 7 And Jesus saith unto him; I will come and cure him. 8 And the Centurion answering, said; ° Sir, I am not ° worthy that thou shouldst come under my Roof, but only Speak ° a word, and my ° Servant shall be healed. 9 For I am a Man under Authority, having Soldiers under my-self; and I say to this man; Go, and he goeth; and to another; Come, and he cometh; and to my ° Servant; Do this, and he doth it. 10 When Jesus heard ° this he wonder'd, and said to them-

CHAP. them-that followed; <sup>a</sup> Verily I say unto you; I have not found so-great  
VIII. Faith even in Israel. 11 But I say unto you; <sup>o</sup> Many shall come

<sup>a</sup> Gr. Amen.  
<sup>b</sup> Gr. *ἐκ*.  
<sup>c</sup> E. T. *fit*  
*down.*  
<sup>d</sup> Gr. *ἀναστή-*  
*σεται.*  
<sup>e</sup> Gr. *the Hea-*  
*vens.*  
<sup>f</sup> E. T. *chil-*  
*dren, and.*  
<sup>g</sup> Gr. *trans.*  
<sup>h</sup> Or, *waited,*  
*or tended on.*  
from *the East* and West, and shall <sup>b</sup> lie-down with Abraham, and  
Isaac, and Jacob in the Kingdom of <sup>c</sup> Heaven; 12 but the  
<sup>d</sup> Sons of the Kingdom shall be cast-out into the outward Darkness.  
There shall be Weeping and Gnashing of Teeth. 13 And Jesus  
said unto the Centurion; Go, and be it unto thee as thou hast be-  
lieved. And his <sup>e</sup> Servant was healed in that hour.

14 And Jesus went to Peter's house, *and* saw his Wife's Mother  
laid and sick-of-a-Fever; 15 and he touched her hand, and the  
Fever left her; and she arose, and <sup>f</sup> minister'd unto them.

<sup>g</sup> Or, *persons*  
*possessed with*  
*Demons.*  
<sup>h</sup> E. T. *his.*  
<sup>i</sup> If. *liii. 4.*  
<sup>j</sup> Gr. and E. T.  
*Esaias.*  
16 When Evening *was* <sup>o</sup> come they brought-unto him many <sup>s</sup> De-  
moniacs, and he cast-out the Spirits *with* <sup>h</sup> a Word, and cured all that  
*were* ill. 17 That it might be fulfilled, which *was* spoken by  
<sup>i</sup> Isaiah the Prophet, saying; He-himself took our Infirmities, and  
bare *our* Diseases.

18 When Jesus saw <sup>o</sup> great Multitudes about him, he commanded  
to go to the other-side.

<sup>a</sup> Or, *Teacher.*  
19 And one *that was* a Scribe came, *and* said unto him; <sup>k</sup> Mas-  
ter, I will follow thee whithersoever thou goest. 20 And Jesus  
<sup>l</sup> Or, *The Air.*  
<sup>m</sup> *Roofs.*  
saith unto him; The Foxes have holes, and the Birds of <sup>l</sup> Heaven  
<sup>n</sup> nests; but the Son of Man hath not where he may lay *his* Head.

<sup>o</sup> Gr. *ἐκ*; *ἐκ*.  
<sup>p</sup> Or, *suffer.*  
<sup>q</sup> Or, *leave.*  
<sup>r</sup> *to bury.*  
21 <sup>a</sup> Another <sup>o</sup> of his Disciples said unto him; Lord, <sup>p</sup> permit me  
first to go, and bury my Father. 22 But Jesus said unto him;  
Follow me, and <sup>q</sup> let the Dead <sup>r</sup> bury their-own dead.

<sup>s</sup> E. T. *arose.*  
<sup>t</sup> Or, *storm.*  
23 And when he *was* enter'd into a Ship, his Disciples followed  
him. 24 And behold, *there* <sup>t</sup> was a great <sup>u</sup> Tempest in the Sea,  
so-that the Ship was covered by the Waves; but He slept. 25  
And his Disciples came-to *him*, *and* awoke him, saying; Lord, save  
<sup>v</sup> Or, *are left.*  
<sup>w</sup> Or, *timor-*  
*ous.*  
us, we <sup>v</sup> perish. 26 And he saith unto them; Why are ye <sup>w</sup> fear-  
ful, O ye of-little-faith? Then he arose *and* rebuked the Winds and  
the Sea; and *there* was a great Calm. 27 But the Men wonder'd,  
saying; What-sort-of-a-man is this, that even the Winds and the  
Sea obey him?

<sup>x</sup> Or, *Persons*  
*possessed with*  
*Demons.*  
28 And when he *was* come to the other-side, into the Country  
of the Gergesenes, *there* met him two <sup>x</sup> Demoniacs, coming out of  
the

the Tombs, *who were* very fierce, so-that any-one <sup>a</sup> could not pass by that way. 29 And behold, they cried-out, saying; What

have we to do with thee, Jesus, *thou* Son of God: Art thou come hither before *the* time to torment us? 30 Now *there* was far

from them a Herd of many Swine, feeding. 31 <sup>b</sup> And the <sup>c</sup> Demons besought him, saying; If thou cast us out, <sup>d</sup> permit us to go into the Herd of Swine. 32 And he said unto them; Go. <sup>b</sup> And

when they *were* gone-out, they went into the Herd of Swine. And behold, the whole Herd of Swine ran-violently down a <sup>e</sup> Precipice into the Sea, and they <sup>f</sup> died in the waters. 33 <sup>b</sup> And they-that

<sup>g</sup> fed *them* fled, and went into the City, *and* told all-things, and <sup>h</sup> the-things-that *related-to* the Demoniacs. 34 And behold, all

the City went-out to meet Jesus; and when they saw him, they intreated that he would depart <sup>i</sup> from their Coasts.

CHAP.  
VIII.

<sup>a</sup> Gr. *excess.*  
<sup>b</sup> E. T. *so.*  
<sup>c</sup> Gr. *de.*  
<sup>d</sup> E. T. *devils.*  
<sup>e</sup> Gr. *descent.*  
<sup>f</sup> Or, *suffer.*  
<sup>g</sup> E. T. *sleep place.*  
<sup>h</sup> E. T. *perished.*  
<sup>i</sup> E. T. *kept.*  
<sup>j</sup> E. T. *Woe*  
*was befallen*  
*to the possessed*  
*of the devils.*  
<sup>k</sup> E. T. *out of*  
Gr. *into.*

1 And he enter'd into a Ship, *and* passed-over, and <sup>i</sup> went into his-own City.

2 And behold, they brought-to him <sup>a</sup> a Paralytic laid on a Bed, and Jesus seeing their Faith, said to the Paralytic; Take-courage, Son, thy Sins <sup>b</sup> are forgiven thee. 3 And behold, some

of the Scribes said in themselves; This *man* blasphemeth. 4 And Jesus <sup>i</sup> knowing their Thoughts, said; Why do Ye think <sup>m</sup> evil-things in your Hearts? 5 For which is easier, to say; *Thy* Sins are forgiven thee: or to say; Arise and walk? 6 But that ye may know

that the Son of Man hath <sup>n</sup> Authority on Earth to forgive Sins (then he saith to the Paralytic) Arise, *and* take-up thy Bed, and go unto thy House. 7 And he arose, *and* went unto his House.

8 When the Multitudes saw <sup>o</sup> *this*, they wonder'd, and glorified God, who *had* given such <sup>p</sup> Authority to Men.

CHAP.  
IX.

<sup>q</sup> E. T. *came.*  
<sup>r</sup> E. T. *a man*  
*sick of the*  
*palsy.*  
<sup>s</sup> E. T. *he.*  
<sup>t</sup> Or, *seeing.*  
<sup>u</sup> Gr. *that.*  
<sup>v</sup> E. T. *2.*  
<sup>w</sup> E. T. *evil.*  
<sup>x</sup> Gr. *that*  
E. T. *power.*

9 And Jesus passing-on from-thence, saw a Man, <sup>y</sup> called Matthew, sitting at the <sup>z</sup> Custom-house; and <sup>1</sup> said unto him; Follow me, and he arose *and* followed him.

10 And it came-to-pass, as <sup>1</sup> he <sup>1</sup> lay-down *to eat* in <sup>a</sup> a House, <sup>b</sup> that behold, many Publicans and Sinners came, *and* <sup>c</sup> lay-down *to eat* with <sup>d</sup> Jesus and his Disciples. 11 And the Pharisees seeing

*this*, said to his Disciples; Why doth your <sup>e</sup> Master eat with Publicans and Sinners; 12 When Jesus <sup>f</sup> heard *that*, he said unto them; They-that *are* well have not need of a Physician, but they-

<sup>g</sup> E. T. *named.*  
<sup>h</sup> Or, *Receipt of custom.*  
<sup>i</sup> Dr. H. *Tolbooth.*  
<sup>j</sup> Gr. *saith.*  
<sup>k</sup> E. T. *Jesus.*  
<sup>l</sup> *Sat at meat.*  
<sup>m</sup> Gr. *amazed.*  
<sup>n</sup> E. T. *he.*  
<sup>o</sup> Gr. *and be-*  
*bold.*

<sup>a</sup> Gr. *overcame* E. T. *Sat down with.*

<sup>b</sup> E. T. *him.*

<sup>c</sup> Or, *teacher.*  
that

CHAP. that are ill. 13 But go ye *and* learn what *this* <sup>a</sup> is; I will have Mercy and not Sacrifice: for I am not come to call Righteous *persons*, but Sinners to Repentance.

## IX.

<sup>a</sup> Or, *mercies*.

Hof. vi. 6.

<sup>b</sup> Or, *much*.

<sup>c</sup> Or, *children*.

Gr. *ves*.

<sup>d</sup> Or, *raw*, or

*new*.

Dr. H. *undress'd*, *un-*

*full'd*, *unworn*.

<sup>e</sup> Or, *as E. T.*

*that which is*

*put in to fill it*

*up*.

<sup>f</sup> E. T. *men*.

<sup>g</sup> Or, *runneth*

*out*.

<sup>h</sup> E. T. *perish*.

<sup>i</sup> E. T. *a cer-*

*tain ruler*, *sc.*

*of a syna-*

*gogue*.

<sup>k</sup> Gr. *ots*.

<sup>l</sup> E. T. *even*

*now*. Dr. H.

*by this time*.

See Dr. Whit-

*by*

<sup>m</sup> Or, *dead*.

<sup>n</sup> Or, *recover*.

<sup>o</sup> Or, *hemme*.

<sup>p</sup> Or, *had said*.

<sup>q</sup> *and so forth*.

<sup>r</sup> Gr. *shows*.

<sup>s</sup> Gr. *as a*.

<sup>t</sup> Or, *people*.

Gr. *eyes*.

Dr. H. *compa-*

*ny in an bur-*

*ry, or making*

*a stir*.

<sup>u</sup> Or, *Girl*.

<sup>v</sup> Or, *derided*

*him*. E. T.

*laughed him*

*to scorn*.

<sup>w</sup> Or, *this re-*

*port*. E. T.

*may this*

*same*.

<sup>x</sup> Gr. *As*.

14 Then the Disciples of John come to him, saying; Why do we and the Pharisees fast <sup>b</sup> often, but thy Disciples do not fast? 15 And Jesus said unto them; Can the <sup>c</sup> Sons of the Bride-chamber mourn, while the Bridegroom is with them? But *the* days will come when the Bridegroom shall be taken from them, and then they will fast.

16 No-one <sup>d</sup> putteth a Piece of <sup>e</sup> unwrought Cloth unto an old Garment: for <sup>f</sup> the Patch thereof taketh from the Garment, and a worse Rent is made.

17 Nor do <sup>g</sup> they put new Wine into old Bottles; else the Bottles are broken, and the Wine <sup>h</sup> is spilled, and the Bottles <sup>i</sup> are lost; but they put new Wine into new Bottles, and both are preserved.

18 While He *was* speaking these-things unto them, behold, <sup>j</sup> a Ruler came *and* worshipped him, saying; <sup>k</sup> My Daughter is <sup>l</sup> just <sup>m</sup> a-dying, do but come, *and* lay thy hand upon her, and she shall <sup>n</sup> live.

19 And Jesus arose *and* followed him, and *so did* his Disciples.

20 (And behold, a Woman, having-had-an-issue-of-blood twelve Years, came behind, *and* touched the <sup>o</sup> Fringe of his Garment.

21 For she <sup>p</sup> said in her-self; If I only touch his Garment, <sup>q</sup> I shall be well.

22 But Jesus turning-about, and seeing her, said; Take-courage, Daughter, thy Faith <sup>r</sup> hath made thee well. And the Woman <sup>s</sup> was well from that hour.)

23 And when Jesus *was* come into the Ruler's house, and saw the Pipers and the <sup>t</sup> Company making-ado, he said unto them; 24 Withdraw, for the <sup>u</sup> Damsel is not dead, but sleepeth. And they

<sup>v</sup> laughed-at him. 25 But when the <sup>w</sup> Company was put-out, he went-in *and* took-hold-of her hand, and the Damsel arose.

26 And the <sup>x</sup> Fame of this went into that whole Country.

27 And as Jesus passed-on from-thence, two blind *men* followed him, crying-out and saying; Have-mercy-on us, O Son of David.

28 <sup>y</sup> And when he *was* <sup>z</sup> gone into an house, the blind *men* <sup>a</sup> went-to him, and Jesus said unto them; Do ye believe that I am able to do this? They say unto him; Yes, <sup>b</sup> Sir. 29 Then he touched

<sup>c</sup> E. T. *come into the*.

<sup>d</sup> E. T. *came-to*.

<sup>e</sup> E. T. *Lord*.

their

their Eyes, saying; Be it unto you according-to your Faith. 30 And CHAP.  
 their Eyes were opened. And Jesus strictly-charged them, saying; IX.  
 See, *that* no-one know it: 31 But they went-away *and* spread-  
 abroad his Fame in that whole Country:

32 When these <sup>•</sup> *were* gone-away, behold, they brought-to him  
 a dumb man, *who was* <sup>•</sup> a Demoniac. 33 And when the <sup>•</sup> De- <sup>•</sup> Or, *possess'd*  
 mon *was* cast-out, the dumb *man* spake, and the Multitudes won- <sup>•</sup> with a De-  
 der'd, saying; <sup>•</sup> It was never so seen in Israel. 34 But the Pha- <sup>•</sup> mon.  
 rifices said; He casteth-out the <sup>•</sup> Demons by the Prince of the <sup>•</sup> E. T. *devil*.  
 mons. <sup>•</sup> Gr. *oti*.  
<sup>•</sup> E. T. *devils*.

35 And Jesus went-about all the Cities and the Villages, teach-  
 ing in their Synagogues, and preaching the Gospel of the King-  
 dom, and curing every disease, and every malady <sup>•</sup> among the Peo- <sup>•</sup> Gr. *ov*.  
 ple. 36 But seeing the Multitudes, he had compassion <sup>•</sup> on <sup>•</sup> Gr. *πν*.  
 them, because they <sup>•</sup> were faint and dispersed, as sheep not having <sup>•</sup> E. T. *fainted*  
 a Shepherd. 37 Then he saith to his Disciples; The Harvest <sup>•</sup> and were scat-  
 indeed *is* great, but the <sup>•</sup> Labourers *are* few. 38 Pray-ye there- <sup>•</sup> tered abroad.  
 fore the Lord of the Harvest, that he <sup>•</sup> will send-out <sup>•</sup> Labourers <sup>•</sup> Marg. *were*  
 into his Harvest. <sup>•</sup> tyred and lay  
<sup>•</sup> down.  
<sup>•</sup> Or, *Workmen*.  
<sup>•</sup> Or, *would*.

## S E C T. IX.

1 A ND when he *had* called-unto *him* his twelve Disciples, he CHAP.  
 gave them <sup>•</sup> Authority *over* unclean Spirits, so-as to cast X.  
 them out, and to cure every disease, and every malady.

2 Now the Names of the twelve Apostles are these. <sup>•</sup> E. T. *Power*.

*The First*, Simon, who *is* called Peter, and Andrew his brother:  
 3 James the *son* of Zebedee, and John his brother: Philip, and  
 Bartholomew: Thomas, and Matthew the Publican: James the  
*son* of Alphæus, and Lebbaeus, who *is* surnamed Thaddæus: 4  
 Simon the <sup>•</sup> Cananite, and <sup>•</sup> Judah Iscariot, who <sup>•</sup> even <sup>•</sup> betray'd <sup>•</sup> E. T. *Canan-*  
 him. <sup>•</sup> anite. Dr. H.  
<sup>•</sup> Cananite, or  
<sup>•</sup> Zilot.

5 Jesus sent these Twelve, commanding them, saying; Go not <sup>•</sup> E. T. *Judas*.  
 into *the* way of *the* Gentiles, and enter not into <sup>•</sup> a City of *the* <sup>•</sup> E. T. *also*.  
 Samaritans; 6 but go rather to the lost Sheep of *the* House of <sup>•</sup> Dr. H. *de-*  
 Israel. 7 <sup>•</sup> And as ye go preach, saying; <sup>•</sup> The Kingdom of <sup>•</sup> liver'd him  
<sup>•</sup> Heaven is at-hand. 8 Cure *the* Sick, cleanse *the* Lepers, raise <sup>•</sup> up.  
*the* Dead, cast-out <sup>•</sup> Demons. Ye have received <sup>•</sup> freely, give <sup>•</sup> freely. <sup>•</sup> E. T. *any*.  
<sup>•</sup> Gr. *de*.  
<sup>•</sup> Gr. *sti*.

<sup>•</sup> Gr. *the Heavens*.

<sup>•</sup> E. T. *devils*.

<sup>•</sup> Or, *gratis*.

CHAP.

X.

9 Do not provide Gold, nor Silver, nor Brasse, for your Purse,  
10 Nor a<sup>s</sup> Scrip for<sup>s</sup> a Journey, nor two Coats, nor Shoes, nor<sup>s</sup> a  
Staff; for the<sup>s</sup> Labourer is worthy of his<sup>s</sup> Food.

\* Or, Budget.

\* E. T. your.

\* E. T. yet

flaves.

\* Or, Work-

man.

\* Or, Main-

tenance.

E. T. meat

\* E. T. to come.

\* Gr. Ja.

\* Gr. Amen.

\* E. T. in the

midst of.

\* E. T. wife.

\* E. T. marg.

simple. Dr. H.

mild, meek,

merciful.

\* Gr. are.

\* Or, Sancti-

ficates, or Con-

fessors.

\* Assemblies.

\* Gr. are.

\* Or, against.

\* E. T. take no

thought.

\* Or, the.

\* E. T. their.

\* E. T. endure

it.

\* Or, He.

\* Dr. Ham.

escape.

Gr. witness.

\* Gr. Amen.

\* E. T. gone

out.

\* E. T. Lord.

\* E. T. Master

of the House.

\* E. T. shall

they call them

of his house-

hold.

\* Gr. are.

11 Into whatever<sup>s</sup> City or<sup>s</sup> Village ye enter, inquire who in it  
is worthy, and there abide till ye go-away. 12 And when  
ye enter into an House, salute it; 13 and if the House be wor-  
thy, let your Peace come upon it; but if it be not worthy, let your  
Peace return to you. 14 And whosoever shall not receive You,  
nor hear your Words, when ye come-out of that House or City,  
shake-off the dust of your Feet. 15 Verily I say unto you;  
It shall be more tolerable for the land of Sodom and Gomorrha in  
the day of Judgment, than for that City.

16 Behold, I send you as Sheep<sup>s</sup> among Wolves, be ye there-  
fore<sup>s</sup> prudent as Serpents, and<sup>s</sup> harmless as Doves. 17 But be-  
ware<sup>s</sup> of Men, for they will deliver you up to<sup>s</sup> Councils, and  
they will scourge you in their<sup>s</sup> Synagogues. 18 And ye shall be  
brought<sup>s</sup> before Governors and Kings on my account, for a Testi-  
mony<sup>s</sup> to them and the Gentiles. 19 But when they deliver you  
up, be not solicitous how, or what ye shall speak: for it shall be  
given you in that hour what ye shall speak. 20 For it is not Ye  
that speak, but the Spirit of your Father, that speaketh in you.

21 A Brother shall deliver-up<sup>s</sup> a Brother to Death, and<sup>s</sup> a  
Father a Child, and Children shall rise-up against<sup>s</sup> Parents, and  
shall put them to Death. 22 And ye shall be hated by all men for  
my Name; but he-that<sup>s</sup> persevereth unto the end, the same shall  
be saved.

23 But when they persecute you in this City, flee unto another:  
for verily I say unto you; Ye shall by no means have<sup>s</sup> gone-  
through the Cities of Israel, untill the Son of Man be come.

24 A Disciple is not above his Teacher, nor a Servant above his  
Master. 25 It is sufficient for a Disciple that he be as his  
Teacher, and that a Servant be as his Master. If they have called  
the<sup>s</sup> House-holder Beelzebub, how-much more<sup>s</sup> his Domestic?

26 Be not ye therefore afraid-of them: for nothing is covered,  
which shall not be uncovered; and hid, which shall not be known.  
27 What I say unto you in the Darkness, tell ye in the Light;  
and what ye hear in the Ear, preach upon the House-tops.

28 And be not afraid<sup>s</sup> of them-that kill the Body, but cannot  
kill the Soul; but rather be afraid-of him-that can destroy both  
Soul and Body in Hell. 29 Are not two Sparrows sold for three-



\* three-Farthings, and one <sup>b</sup> of them shall not fall to the ground without your Father. 30 Even the Hairs of your <sup>c</sup> Head are all number'd. 31 Be not therefore afraid, Ye are of-more-value *than* many Sparrows.

32 Every-one therefore, that will confess me before Men, I also will confess him before my Father, who *is* in <sup>c</sup> Heaven. 33 But he-that will deny me before Men, I also will deny him before my Father, who *is* in <sup>c</sup> Heaven.

34 Think not that I came to send Peace on the Earth; I came not to send Peace but a Sword: 35 For I came to set-at-variance a Man against his Father, and a Daughter against her Mother, and a Daughter-in-law against her Mother-in-law. 36 And a Man's Enemies *shall be* <sup>d</sup> his-own Domestics. 37 He-that loveth Father or Mother <sup>c</sup> above me, is not worthy of me; and He-that loveth Son or Daughter <sup>c</sup> above me, is not worthy of me. 38 And He-that doth not take his Cross, and follow after me, is not worthy of me. 39 He-that findeth his Life shall loose it; and he-that looseth his Life for my sake shall find it.

40 He-that receiveth you, receiveth me; and He-that receiveth me, receiveth him-that sent me. 41 He-that receiveth a Prophet <sup>f</sup> in *the* name of a Prophet, shall receive a Prophet's Reward. And He-that receiveth a Righteous *man* <sup>f</sup> in *the* name of a Righteous *man*, shall receive a Righteous *man's* Reward. 42 And whosoever shall give-to-drink *unto* one of these little-ones a Cup of cold water only <sup>f</sup> in *the* name of a Disciple, <sup>e</sup> Verily I say unto you, he shall by no means lose his Reward.

1 And it came-to-pass, *that* when Jesus had made-an-end of giving Instructions to his twelve Disciples, he departed from-thence to teach and to preach in their Cities.

CHAP.  
X.

<sup>a</sup> Gr. an Affarion. E. T. a farthing. Marg. it is in value halfpenny farthing in the original, as being the tenth part of the Roman penny. <sup>b</sup> Gr. <sup>c</sup> Gr. the Heaven. <sup>d</sup> E. T. they of his own household. <sup>e</sup> E. T. more then.

<sup>f</sup> Gr. *us*.

<sup>g</sup> Gr. *Ante*.

CHAP.  
XI.

## S E C T. X.

2 <sup>a</sup> J O H N having heard in the Prison *of* the Works of Christ, sent two of his-own Disciples, 3 and said unto him; Art thou He-that <sup>b</sup> was-to-come, or do we look-for another? 4 And Jesus answering said unto them; Go, and <sup>c</sup> relate to John what-things ye hear and see. 5 The Blind <sup>b</sup> recover-their-sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised, and the Poor <sup>b</sup> have-the-Gospel-preached-to-them. 6 And <sup>a</sup> Happy is *he*, who shall not be offended <sup>a</sup> at me.

<sup>a</sup> E. T. *should come*. Gr. <sup>b</sup> *apostoloi*. <sup>c</sup> Gr. *tell*. E. T. *few*. <sup>d</sup> Or, *see*. <sup>e</sup> Dr. Ham. *receives*. <sup>f</sup> E. T. *Blessed*. <sup>g</sup> E. T. *in*.

CHAP.

XI.

7 When these <sup>o</sup> were gone, Jesus began to say to the Multitudes concerning John; What went ye out into the Wilderness to see? A Reed shaken by *the* Wind?

<sup>o</sup> Or, clothed.<sup>o</sup> E. T. *left*.

8 But what went ye out to see? A man <sup>a</sup> dres'd in <sup>b</sup> gawdy Clothes? Behold, they-that wear <sup>b</sup> gawdy clothes are in King's houses.

<sup>o</sup> Gr. *πρὸς τὸν βασιλῆα*.<sup>o</sup> Mal. iii. 1.<sup>o</sup> Gr. *ἄγγελος*.<sup>o</sup> Gr. *ἁμήν*.<sup>o</sup> Gr. *ἢ*.<sup>o</sup> Gr. *μικροῦ*.<sup>o</sup> Gr. *τοῦ*.<sup>o</sup> Gr. *τοῦ*.<sup>o</sup> Gr. *τοῦ*.

9 But what went ye out to see? A Prophet? Yes, I say unto you, and <sup>c</sup> more *than* a Prophet.

10 For this is *he*, concerning whom it is written; behold, I send my <sup>d</sup> Messenger before thy face, who shall prepare thy way before thee.

11 <sup>e</sup> Verily I say unto you; *There* has not risen <sup>f</sup> among them that are born of Women a greater *than* John the Baptist. But the <sup>g</sup> least in the Kingdom of <sup>h</sup> Heaven is greater *than* he.

12 From <sup>o</sup> the days of John the Baptist untill now, the Kingdom of <sup>h</sup> Heaven suffereth-violence, and *the* violent take it by force.

13 For all the Prophets and the Law prophesied untill John.

<sup>o</sup> Or, it.

14 And if ye are willing to receive <sup>i</sup> him, He-himself is Elijah, who *was* to come.

15 He-that hath Ears to hear, let him hear.

<sup>o</sup> E. T. *like*.

16 Now to what shall I <sup>k</sup> compare this Generation? It is like unto little-children sitting in *the* Markets, and calling-unto their

<sup>o</sup> E. T. *fellows*.

<sup>l</sup> Companions, 17 and saying; We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

<sup>o</sup> E. T. *devil*.

18 For John came neither eating nor drinking, and they say; He hath a <sup>m</sup> Demon.

19 The Son of Man came eating and drinking, and they say; Behold, a Man, *that is* a Glutton,

<sup>o</sup> E. T. *Wine*.<sup>o</sup> E. T. *But*.<sup>o</sup> Gr. *καὶ*.

and a <sup>n</sup> Wine-drinker, a friend of Publicans and Sinners.

<sup>o</sup> And Wisdom is justified <sup>p</sup> by her Children.

<sup>o</sup> E. T. *mighty*.<sup>o</sup> Gr. *ἐν*.

20 Then he began to upbraid the Cities in which the most-of his <sup>q</sup> Miracles were done, because they had not repented.

21 Wo unto thee Chorazin, Wo unto thee Bethsaida: for if the <sup>r</sup> Miracles that *have been* done in you, had been done in Tyre and Sidon, they had long-ago repented in Sackcloth and Ashes.

22 But I say unto you; It shall be more tolerable for Tyre and Sidon at *the* Day of Judgment, than for you.

<sup>o</sup> Gr. *καὶ*.<sup>o</sup> E. T. *Hill*.<sup>o</sup> E. T. *mighty*.<sup>o</sup> Gr. *ἐν*.

23 And thou, Capernaum, that *hast been* exalted <sup>s</sup> unto Heaven, shalt be brought-down <sup>t</sup> unto <sup>u</sup> Hades; for if the <sup>v</sup> Miracles that *have been* done in thee, had been done in Sodom, it had remain'd un-

till this-day. 24 But I say unto you; <sup>w</sup> It shall be more tolerable for *the* land of Sodom at *the* day of Judgment, than for thee.

25 At that time Jesus answering said; I <sup>a</sup> thank thee, Father, CHAP. XI.  
Lord of Heaven and Earth, that thou hast hid these-things from  
wise and understanding *Persons*, and hast revealed them to Babes.

26 Yes, Father, for so it seemed good in thy Sight.

27 All-things are <sup>b</sup> delivered-over unto me by my Father, and <sup>c</sup> Or, *εξουσιαν*  
<sup>d</sup> no-one knoweth the Son, but the Father; nor doth <sup>e</sup> any-one <sup>f</sup> Or, *προκειμενην*  
know the Father, but the Son, and *he* to whom the Son is willing <sup>g</sup> E. T. *no*  
to reveal *him*. <sup>h</sup> man. <sup>i</sup> E. T. *any*

28 Come to me all *ye* that <sup>a</sup> labour and *are* <sup>b</sup> heavy-laden, and I <sup>c</sup> man.  
will <sup>d</sup> refresh you. 29 Take my Yoke upon you, and learn <sup>e</sup> of <sup>f</sup> Dr. H. *toyle*.  
me: <sup>g</sup> for I am meek and humble *in* Heart, and *ye* shall find <sup>h</sup> Or, *burdened*.  
<sup>i</sup> Refreshment for your Souls. 30 For my Yoke *is* <sup>j</sup> Or, *give you*  
<sup>k</sup> Burden is light. <sup>l</sup> *rest*. <sup>m</sup> Gr. *απο*. <sup>n</sup> Dr. H. *that*.

<sup>a</sup> E. T. *rest unto*.

<sup>b</sup> Dr. H. *gracious*.

## S E C T. XI.

1 **A**T that time Jesus went *on* <sup>a</sup> the Sabbath through the CHAP. XII.  
<sup>b</sup> Corn, <sup>c</sup> and his Disciples were hungry, and began to  
pluck *the* Ears-of-corn, and to eat. 2 But when the Pharisees  
saw *it*, they said unto him; Behold, thy Disciples do what is not  
lawful to do on a Sabbath.

3 But he said unto them; Have ye  
not read what David did when He was hungry, and they-that *were*  
with him? 4 How he went into the House of God, and did eat

the <sup>a</sup> Shew loaves, which it was not lawful for him to eat, nor for  
them-that *were* with him, but for the Priests only? 5 Or have

ye not read in the Law, that *on* the Sabbaths the Priests in the Tem-  
ple profane the Sabbath, and are <sup>a</sup> guiltless? 6 But I say unto

you; <sup>b</sup> A greater *than* the Temple is here. 7 But if ye had  
known what *this* <sup>c</sup> is; I will-have Mercy and not Sacrifice, ye had  
not condemned the guiltless. 8 For the Son of Man is Lord

even of the Sabbath.

9 And when he *was* departed from-thence; he went into <sup>a</sup> their  
Synagogue. 10 And behold, *there* was a Man having a wither'd

Hand, and they asked him, saying; Is it lawful to cure *on* <sup>a</sup> the  
Sabbaths? that they might accuse him. 11 But he said unto

them; What man shall *there* be <sup>a</sup> of you, that shall have one Sheep,  
and if that fall into a Pit *on* <sup>a</sup> the Sabbath, will he not lay-hold-of  
it and lift *it* out? 12 How-much then is a Man better *than* a

Sheep? So-that it is lawful to do well *on* <sup>a</sup> the Sabbaths. 13 Then  
he

<sup>a</sup> Gr. *τοις*  
*σαββάτοις*.

<sup>b</sup> Or, *Corn-*  
*fields*.

<sup>c</sup> Gr. *δε*.

<sup>d</sup> E. T. *Show-*  
*bread*.

<sup>e</sup> E. T. *blame-*  
*less*.

<sup>f</sup> Gr. *αἱ*.

<sup>g</sup> Or, *some-*  
*thing-greater*.

<sup>h</sup> Hol. vi. 6.

<sup>i</sup> Or, *meaneth*.

<sup>j</sup> Or, *a Syna-*  
*gogue of their's*.

<sup>k</sup> Or, *a Sab-*  
*batb-day*.

<sup>l</sup> Gr. *εἰ*.

<sup>m</sup> Gr. *τοις*  
*σαββάτοις*.

<sup>n</sup> *person*.

<sup>o</sup> Or, *a Sab-*  
*batb-day*.

CHAP. he saith to the Man; Stretch-out thy Hand; and he stretched it out,  
XII. and it was restored well, as the other.

14 \* Then the Pharisees <sup>b</sup> went-out *and* <sup>c</sup> took counsel against him, that they might destroy him. 15 But when Jesus knew it, he withdrew from-thence, and great Multitudes followed him, and he cured them all, 16 and charged them, that they should not make him <sup>d</sup> public: 17 That it might be fulfilled which *was* spoken by \* Isaiah the Prophet, saying; 18 Behold, my <sup>e</sup> Servant, whom I have <sup>f</sup> chosen; my Beloved, in whom my Soul is well-pleased. I will put my Spirit upon him, and he shall declare Judgment to the <sup>g</sup> Gentiles. 19 He shall not strive, nor <sup>h</sup> cry-out, nor shall any-one <sup>i</sup> hear his Voice in the Streets. 20 He shall not break a bruised Reed, and he shall not quench smoking Flax, till he <sup>j</sup> send-forth Judgment unto Victory. 21 And *the* <sup>k</sup> Gentiles shall <sup>l</sup> trust in his Name.

22 Then *there* was brought unto him <sup>m</sup> a Demoniac, *who was* blind and dumb; and he cured him, so-that the blind and dumb *man* both <sup>n</sup> saw and spake. 23 And all the <sup>o</sup> Multitudes were astonished, and said; Is <sup>p</sup> this the Son of David? 24 But when the Pharisees heard-of-it, they said: This <sup>q</sup> *man* doth not cast-out the <sup>r</sup> Demons, but <sup>s</sup> by Beelzebub *the* Prince of the <sup>t</sup> Demons. 25 Jesus knowing <sup>u</sup> their Thoughts, said unto them; Every Kingdom divided against it-self, is brought-to-desolation. And every City or House divided against it-self <sup>v</sup> shall not stand. 26 And if Satan cast-out Satan, he is divided against himself. How then <sup>w</sup> shall his Kingdom stand? 27 And if I cast-out the <sup>x</sup> Demons <sup>y</sup> by Beelzebub, <sup>z</sup> by whom do your <sup>aa</sup> Sons cast *them* out? Therefore they-themselves shall be your Judges. 28 But if I cast-out the <sup>ab</sup> Demons <sup>ac</sup> by *the* Spirit of God, then the Kingdom of God is come unto you. 29 Or how can any-one enter into a strong *man's* House and <sup>ad</sup> plunder his Goods, except he first bind the strong *man*, and then he <sup>ae</sup> may plunder his House.

30 He-that *is* not with me, is against me: and he-that gathereth not with me, scattereth.

31 Therefore I say unto you; Every Sin and Blasphemy <sup>af</sup> shall be forgiven unto Men, but the Blasphemy <sup>ag</sup> *against* the Spirit shall not be forgiven unto Men. 32 And whosoever speaketh a Word against the Son of Man, it <sup>ah</sup> shall be forgiven him; but whosoever speaketh against the holy Spirit it shall not be forgiven him; neither in this <sup>ai</sup> World, nor in <sup>aj</sup> that to-come.

33 Either make the Tree good, and <sup>a</sup>its Fruit good; <sup>b</sup>or make the Tree corrupt, and <sup>c</sup>its Fruit corrupt. For the Tree is known by <sup>d</sup>the Fruit.

34 O <sup>e</sup>Brood of Vipers, how can ye speak good-things, being evil *your-selves*? For out of the Abundance of the Heart the Mouth speaketh.

35 <sup>f</sup>A good Man out of the good Treasure of the Heart bringeth-forth good-things; and <sup>g</sup>an evil Man out of the evil Treasure bringeth-forth evil-things.

26 But I say unto you; <sup>h</sup>Every <sup>i</sup>idle Word, which Men shall speak, they shall give an account thereof at *the* day of Judgment.

37 For <sup>j</sup>by thy words thou shalt be justified, <sup>k</sup>and <sup>l</sup>by thy words thou shalt be condemned.

<sup>a</sup> E. T. *bit*.  
<sup>b</sup> E. T. *or else*  
<sup>c</sup> E. T. *generation*.  
<sup>d</sup> Or, *the*.

<sup>e</sup> Gr. *evil*.  
<sup>f</sup> Dr. Ham. *vain, false*.  
<sup>g</sup> Gr. *evil*.  
<sup>h</sup> Al. Codd. *it*.  
<sup>i</sup> Or.

<sup>j</sup> Or, *Teacher*.  
<sup>k</sup> Gr. *by what*.

38 Then some of the Scribes and Pharisees answered, saying; <sup>m</sup>Master, we <sup>n</sup>would-fain see a Sign from thee.

39 But he answering said unto them; A wicked and adulterous Generation seeketh-after a Sign, and a Sign shall not be given it, except the Sign of Jonah the Prophet.

40 For as Jonah was in the Whale's Belly three days and three nights; so the Son of Man shall be in the Heart of the Earth three days and three nights.

41 *The* <sup>o</sup>Ninevites shall rise-up in the Judgment with this Generation, and shall condemn it: because they repented at the Preaching of Jonah. And behold, <sup>p</sup>a greater *than* Jonah *is* here.

<sup>q</sup> Gr. *men Ninevites*.

<sup>r</sup> Dr. H. *some what more*.

42 *The* Queen of *the* South shall rise-up in the Judgment with this Generation, and shall condemn it: because she came from the Ends of the Earth to hear the Wisdom of Solomon. And behold <sup>s</sup>a greater *than* Solomon *is* here.

43 When <sup>t</sup>an unclean Spirit is gone-away from a Man, he <sup>u</sup>goeth through dry Places, seeking Rest, and doth not find *it*.

<sup>v</sup> E. T. *walks thro'ru*.

44 Then he saith; I will return to my house from-whence I came-out. And being come, he findeth *it* empty, swept, and <sup>w</sup>adorned.

<sup>x</sup> E. T. *gar-nish'd*.

45 Then he goeth, and taketh with himself seven other Spirits more wicked *than* himself, and they enter-in *and* dwell there. And the last-state of that Man is worse *than* the first. So will it be even to this wicked Generation.

46 While <sup>y</sup>he *was* yet talking to the <sup>z</sup>Multitudes, behold, *his* Mother and his Brothers stood without, <sup>a</sup>seeking to speak <sup>b</sup>to him.

<sup>c</sup> Or, *people*.  
<sup>d</sup> Or, *disfring*.

47 Then one said unto him; behold, thy Mother and thy Brothers stand without <sup>e</sup>seeking to speak <sup>f</sup>to thee.

<sup>g</sup> E. T. *with*.  
<sup>h</sup> Gr. *it*.

48 But he answering said to him-that told him; Who is my Mother, and who are my Brothers?

49 And stretching-out his Hand toward his Disciples

Dis-

CHAP. XII. Disciples, he said; Behold my Mother and my Brothers. 50 For whosoever shall do the Will of my Father, who is in <sup>a</sup> Heaven, He is my Brother, and Sister, and Mother.

<sup>a</sup> Gr. the Heavens.

## S E C T. XII.

CHAP. XIII. 1 <sup>b</sup> ON<sup>o</sup> that day Jesus went-out from the House, and sat by the Sea side. 2 And great Multitudes were gathered-

<sup>b</sup> E. T. the same.

together unto him; so-that He went-into a Ship, and sat-down; and all the Multitude stood on the Shore. 3 And he spake unto them many-things in Parables, saying;

Behold, a Sower went-out to sow. 4 And when He sowed, some Seeds fell by the Way side; and the Birds came and <sup>c</sup> eat them up. 5 Others <sup>c</sup> fell on Stony-places, where they had not much Earth; and immediately they sprang-up: because they had not depth of Earth. 6 But when the Sun was risen, they were scorched; and because they had not Root, they <sup>d</sup> withered-away. 7 Others <sup>e</sup> fell among Thorns, and the Thorns <sup>e</sup> came-up, and choked them. 8 Others <sup>e</sup> fell on good Ground, and yielded fruit, some

<sup>c</sup> Or, were dried-up.

<sup>e</sup> E. T. sprang up.

<sup>f</sup> Gr. par.

<sup>f</sup> an hundred, some <sup>f</sup> sixty, some <sup>f</sup> thirty fold.

9 He-that hath Ears to hear, let him hear.

10 And the Disciples came, and said unto him; Why speakest thou unto them in Parables. 11 He <sup>g</sup> answering said unto them;

<sup>g</sup> Gr. the Heavens.

Because it is given unto you to know the Mysteries of the Kingdom of <sup>h</sup> Heaven; but it is not given unto them. 12 For whosoever hath, there shall be given unto him, and he shall have-abundance; but whosoever hath not, even what he hath shall be taken-away from him. 13 Therefore I speak to them in Parables, because seeing they do not see, and hearing they do not hear, neither do they understand. 14 And in them is the Prophecy of <sup>i</sup> Isaiah accom-

<sup>i</sup> If. vi. 9. Gr. Esaias.

plished, which saith; By-hearing ye shall hear and not at all understand; and seeing ye shall see and not at all perceive. 15 For the Heart of this People is <sup>j</sup> grown-fat, and they hear heavily with their Ears, and they shut their Eyes, lest they should see with their Eyes, and hear with their Ears, and understand with their Heart, and be converted, and I should heal them. 16 But <sup>k</sup> Happy are your Eyes, because they see; and your Ears, because they hear. 17 For <sup>l</sup> verily I say unto you; <sup>l</sup> Many Prophets and Righteous men

<sup>j</sup> Or, become stupid.

<sup>k</sup> E. T. blessed.

<sup>l</sup> Gr. Amen. <sup>l</sup> Gr. qd.

have

have desired to see the things that ye see, and have not seen *them*; CHAP. XIII.  
and to hear the things that ye hear, and have not heard *them*.

18 Hear Ye therefore the Parable of the Sower.

19 When <sup>Gr. *parabolē*.</sup> any-one heareth the Word of the Kingdom, and un-<sup>Dr. Ham.</sup> derstandeth it not, the Wicked *one* cometh, and catcheth-away that-<sup>it which is sown by the path-side.</sup> which is sown in his Heart. This is <sup>he-that received-the-seed by the Way side.</sup> he-that received-the-seed by the Way side.

20 But <sup>Dr. H. that which is sown on stony ground.</sup> he-that received-the-seed on Stony-places, <sup>Or, the same.</sup> 'This is he-<sup>E. T. yet.</sup> that heareth the Word, and immediately receiveth it with Joy; <sup>E. T. dureth for a while.</sup> 21 <sup>E. T. for.</sup> 'but hath not Root in himself, but <sup>E. T. also.</sup> 'is temporary; <sup>Dr. H. And that which is sown.</sup> 'but when <sup>Or, the same, Gr. *allos*, omitted by E. T.</sup> Affliction or Persecution ariseth because-of the Word, immediately <sup>E. T. clokeh.</sup> he is offended. <sup>E. T. br.</sup>

22 <sup>Dr. H. that which is sown upon.</sup> But he-that received-the-seed among Thorns, <sup>Or, produced.</sup> 'This is he-<sup>Gr. *muō* *dr.*</sup> that heareth the Word; and the Anxious-care of this World, and <sup>Gr. *the Heavens*.</sup> the Deceitfulness of Riches <sup>E. T. likened unto.</sup> 'choke the Word, and <sup>Or, Cockle.</sup> 'it becometh unfruitful. <sup>Gr. *ava* *muō*.</sup>

23 <sup>Or, produced.</sup> But he-that received-the-seed on good Ground, <sup>E. T. *fr.*</sup> 'This is he-<sup>Gr. *ex* *hō* *dr.*</sup> that heareth the Word, and understandeth it, who also beareth-<sup>E. T. an enemy.</sup> fruit, and <sup>E. T. also.</sup> 'bringeth-forth <sup>Or, Grana-ry.</sup> some an hundred, <sup>Gr. *the Heavens*.</sup> some sixty, some <sup>E. T. *fr.*</sup> 'thirty fold.

24 He put-forth another Parable unto them, saying; The Kingdom of <sup>Gr. *the Heavens*.</sup> Heaven is <sup>E. T. *fr.*</sup> 'like a Man, <sup>Gr. *ex* *hō* *dr.*</sup> who sowed good Seed in his Field. 25 But while Men *were* asleep, his Enemy came and sowed <sup>E. T. *fr.*</sup> 'Tares <sup>Gr. *the Heavens*.</sup> 'among the Wheat, and went-away. 26 But when the Blade sprang-up and <sup>E. T. likened unto.</sup> 'brought-forth fruit, then the <sup>Or, Cockle.</sup> 'Tares appeared also. 27 <sup>Gr. *ava* *muō*.</sup> Now the Servants of the Householder came, and said unto him; Sir, didst not thou sow good Seed in thy Field, whence then hath <sup>Or, produced.</sup> *it* the Tares? 28 He <sup>E. T. *fr.*</sup> said unto them; <sup>Gr. *ex* *hō* *dr.*</sup> 'A man, <sup>E. T. an enemy.</sup> who is an Enemy, hath done this. The <sup>E. T. also.</sup> 'Servants said unto him; Wilt thou then have us go <sup>Or, Grana-ry.</sup> and gather them? 29 But he said; No, left while ye gather the Tares, ye root-up <sup>Gr. *the Heavens*.</sup> 'together-with them the Wheat. 30 Let both grow-together until the Harvest. And in the time of Harvest, I will say to the Reapers; Gather first the Tares, and bind them into Bundles to burn them, but gather the Wheat together into my <sup>E. T. *fr.*</sup> Barn.

31 He put-forth another Parable unto them, saying; The Kingdom of <sup>Gr. *the Heavens*.</sup> Heaven is like a grain of Mustard-seed, which a Man took <sup>Gr. *muō* *dr.*</sup> and sowed in his Field, 32 which seed is indeed <sup>E. T. *fr.*</sup> the <sup>Gr. *the Heavens*.</sup> least of all Seeds,

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Seeds, but when it is grown-up, it is *the* <sup>a</sup> greatest of *all* Herbs, and becometh a Tree, so-that the Birds of <sup>b</sup> Heaven come, and <sup>c</sup> roost in the Branches of it.

<sup>a</sup> Gr. *μικρόν*.  
Dr. H. *greater than herbs*.  
<sup>b</sup> Or, *the air*.  
<sup>c</sup> E. T. *lodge*.  
Gr. *κατακύνω*.

33 He spake another Parable unto them; The Kingdom of <sup>d</sup> Heaven is like Leaven, which a Woman took *and* hid in three <sup>e</sup> Measures of Meal, till *the* whole was leaven'd.

<sup>a</sup> Gr. *the Heaven*.  
<sup>b</sup> Gr. *Σαββί*.  
E. T. *marg.*  
*The words in Greek is a measure containing about a peck and an half, wanting little more than a pint.*  
<sup>c</sup> Psal. lxxviii.

34 Jesus spake all these-things in Parables to the Multitudes, and he did not speak unto them without a Parable. 35 That it might be fulfilled which *was* spoken by the Prophet, saying; <sup>\*</sup> I will open my mouth in Parables; I will utter things-kept-secret from the Foundation of *the* World.

<sup>a</sup> E. T. *sent away*.  
<sup>b</sup> E. T. *the*.  
<sup>c</sup> E. T. *declare*.  
<sup>d</sup> Or, *sowed*.  
<sup>e</sup> E. T. *child-dren*.  
Gr. *οὐκ*.  
<sup>f</sup> Dr. H. *Con-*  
*clusion of the*  
*Age.* So <sup>g</sup>  
40.  
<sup>h</sup> E. T. *Marg.*  
*Scandals*.  
Gr. *σκανδα-*

36 Then Jesus <sup>i</sup> left the Multitudes, *and* went into <sup>j</sup> an House, and his Disciples came-unto him, saying; <sup>k</sup> Explain unto us the Parable of the Tares of the Field. 37 He <sup>l</sup> answering said unto them; He-that <sup>m</sup> soweth the good Seed, is the Son of Man. 38

The <sup>n</sup> Field, is the World. The <sup>o</sup> good Seed, They are the <sup>p</sup> Sons of the Kingdom. The <sup>q</sup> Tares, are the <sup>r</sup> Sons of the Wicked *one*. 39 The <sup>s</sup> Enemy that sowed them, is the Devil. The <sup>t</sup> Harvest, is *the* <sup>u</sup> End of the World. The <sup>v</sup> Reapers, are *the* Angels. 40

As therefore the Tares are gathered-together, and burnt *with* fire; so it shall be at the End of this World. 41 The Son of Man shall send his Angels, and they shall gather out of his Kingdom all <sup>w</sup> things-that-offend, and those-that do Iniquity, 42 and they shall cast them into the Furnace of Fire. There shall be Weeping and Gnashing of Teeth. 43 Then the Righteous shall shine-out as the Sun, in the Kingdom of their Father.

He-that hath Ears to hear, let him hear.

<sup>a</sup> Gr. *the Heaven*.  
<sup>b</sup> Or, *conceal-*  
*ed*.  
E. T. *birth*.  
<sup>c</sup> Gr. *all-*  
*things*.  
<sup>d</sup> E. T. *Mar-*  
*chant man*.

44 Again, the Kingdom of <sup>e</sup> Heaven is like a Treasure hid in a Field, which a Man finding <sup>f</sup> hid, and for Joy thereof goeth, and selleth <sup>g</sup> all that he hath, and buyeth that Field.

45 Again, the Kingdom of <sup>h</sup> Heaven is like a <sup>i</sup> Man *that was* a Merchant, seeking goodly Pearls, 46 who having found one very-costly Pearl, went *and* sold <sup>j</sup> all that he had, and bought it.

47 Again, the Kingdom of <sup>k</sup> Heaven is like a Net cast into the Sea, and gathering-together of every <sup>l</sup> sort; 48 which, when it was full, they drew to the Shore, and sat-down, *and* gathered



the good *ones* into Vessels, but threw the bad *ones* away. 49 So CHAP. XIII.  
it shall be at the \* End of the World. The Angels shall come-out; and shall separate the Wicked from among the Righteous, 50 and \* Or, Conclusion of the Age.  
shall cast them into the furnace of fire. There shall be Weeping and Gnashing of Teeth.

51 Jesus saith unto them; Have ye understood all these-things? They say unto him; Yes, Lord. 52 He. \* said unto them; Therefore every Scribe, *who is* \* become-a-Disciple unto the Kingdom of \* Heaven, is like a Man, *that is* an Householder, who bringeth out of his Treasure *things* new and old. \* E. T. instructed. \* Gr. the Heaven.

53 And it came-to-pass, *that* when Jesus had finished these Parables, he departed from-thence. 54 And when he *was* come into his-own Country, he taught them in their Synagogue; so-that they were astonished, and said; Whence hath this *man* this Wisdom and these \* Miracles? 55 Is not this the Carpenter's Son? Is not \* Or, mighty works.  
his Mother called \* Mary? and his Brothers; James, and Joses, and \* Gr. Mariam.  
Simon, and Judah? 56 And his Sisters, are they not all with us? Whence then hath this *man* all these-things? 57 And they were \* offended at him. But Jesus said unto them; A Prophet is not \* Dr. H. scandalized.  
without-honour, except in his-own Country, and in his-own House. 58 And he did not do many \* Miracles there, because-of their Un- \* E. T. mighty works.  
belief.

## S E C T. XIII.

1 A T that time Herod the Tetrarch heard-of the \* Fame of CHAP. XIV.  
Jesus, 2 and said to his \* Servants; This is John the Baptist; He is \* raised from the Dead, and therefore \* Miracles are wrought by him. 3 For Herod had apprehended John, and \* Gr. ex m. report  
bound him, and put *him* in Prison, on account of Herodias, his \* Or, children.  
Brother Philip's Wife. 4 For John \* had said unto him; It is \* Or, risen.  
not lawful for thee to have her. 5 And though he had-a-mind \* E. T. mighty works do shew  
to kill him, he was afraid-of the Multitude; because they held *forth themselves* in him.  
him as a Prophet. 6 Now when Herod's Birth-day *was* kept, Dr. Doddr.  
the Daughter of Herodias danced \* before them, and pleased Herod. Extraordinary Powers operate in him.  
7 Where-upon he \* engaged with an Oath to give her \* E. T. said.  
what she would ask. 8 She \*, being \* beforehand-instructed by \* Gr. w<sup>th</sup> p<sup>er</sup>son  
her Mother, said; Give me here in a \* Charger the Head of John the Baptist. 9 And the King was \* grieved, but on account of \* E. T. promised.  
\* Dr. Doddr. before urged. \* Or, Distr. \* Or, sorry.

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the Oaths, and <sup>a</sup>the Guests, he commanded it to be given *her*.  
10 And he sent *and* beheaded John in the Prison. 11 And his  
Head was brought in a <sup>b</sup>Charger, and was given to the Damsel,  
and she <sup>c</sup>carried it to her Mother. 12 And his Disciples came  
*and* took-up the Body, and buried it. And they went *and* told  
Jesus.

13 <sup>d</sup>And when Jesus heard-of *it*, he withdrew from-thence in  
a Ship into a desert place apart. And when the <sup>e</sup>Multitudes heard  
*thereof*, they followed him <sup>f</sup>on-foot from the Cities. 14 And  
Jesus went-out *and* saw a great Multitude, and had compassion on  
them, and cured their Sick.

15 Now Evening being come, his Disciples came-unto him, say-  
ing; The place is desert, and the <sup>g</sup>time is already past; dismiss the  
Multitudes, that they may go into the Villages, *and* buy Victuals  
for themselves. 16 Jesus <sup>h</sup>said unto them; They have not need  
to go; Give Ye unto them to eat. 17 They <sup>i</sup>said unto him;

We have <sup>j</sup>not here *any-thing*, but five Loaves and two Fishes.  
18 He <sup>k</sup>said; Bring me them hither. 19 And he commanded

the <sup>l</sup>Multitudes to <sup>m</sup>lie-down on the Grass, and took the five Loaves  
and the two Fishes, *and* looked-up to Heaven, *and* <sup>n</sup>blessed, and  
break *and* gave the Loaves to the Disciples, and the Disciples to the  
<sup>o</sup>Multitudes. 20 And they did all eat, and were filled; and they

took up <sup>p</sup>the remainder of the Fragments, twelve <sup>q</sup>Baskets full.  
21 <sup>r</sup>And they-that *had* eaten were about five-thousand Men, beside  
Women and Children.

22 And immediately Jesus <sup>s</sup>obliged his Disciples to go into a  
Ship, and to go-before him to the other-side, while he dismissed  
the Multitudes. 23 And having dismissed the Multitudes, he  
went-up to a Mountain apart to pray. When <sup>t</sup>Evening <sup>u</sup>was come,  
he was there alone; 24 but the Ship was already *in* the midst of  
the Sea, tossed by the Waves: for the Wind was contrary. 25  
Now *in* the fourth Watch of the Night Jesus went unto them,

walking on the Sea. 26 And when the Disciples saw him <sup>v</sup>walk-  
ing on the Sea, they were <sup>w</sup>troubled, saying; <sup>x</sup>It is <sup>y</sup>an Apparition:  
and they cried-out <sup>z</sup>for fear. 27 But immediately Jesus spake  
unto them, saying; Take-courage, it is I, be not afraid. 28 Pe-  
ter answered <sup>aa</sup>him *and* said; Lord, if it be thou, <sup>ab</sup>command me

Hills and  
Field 1660 a *Sprite. Marg. a fantasia.* b *Gr. aro.* c *E. T. bid.*

to come unto thee on the <sup>a</sup> Water. 29 He <sup>o</sup> said; Come. And CHAP. XIV.  
 Peter went-down from the Ship, and walked upon the <sup>a</sup> Water, to  
 go to Jesus. 30 But seeing the Wind <sup>b</sup> strong, he was afraid.  
 And beginning to sink, he cried-out, saying; Lord, save me. 31  
<sup>a</sup> And immediately Jesus stretched-out *his* hand, and took-hold-of  
 him, and <sup>d</sup> said unto him; O *thou* of-little-faith, why <sup>a</sup> wast thou  
 distrustful? 32 And when they *were* come into the Ship, the  
 Wind ceased. 33 <sup>a</sup> And they-that-*were* in the Ship, came and  
 worshipped him, saying; <sup>a</sup> Truly thou art *the* Son of God.

34 And when they *were* passed-over, they came into the <sup>b</sup> Coun-  
 try of Gennefaret. 35 And when the Men of that place <sup>c</sup> knew  
 him, they sent unto that whole neighbouring-Country, and they  
 brought-unto him all that *were* ill. 36 And they besought  
 him that they might only touch the <sup>b</sup> Fringe of his Garment. And  
 as-many-as touched *it* were made-perfectly-well.

<sup>a</sup> Gr. Waters.  
<sup>b</sup> E. T. by-  
 ferous.  
<sup>c</sup> Gr. *St.*  
<sup>d</sup> Gr. *faith.*  
<sup>e</sup> E. T. *didst*  
<sup>f</sup> thou doubt.  
<sup>g</sup> Gr. *St.*  
<sup>h</sup> E. T. *then.*  
<sup>i</sup> E. T. *of a*  
<sup>j</sup> truth.  
<sup>k</sup> Or, Land.  
<sup>l</sup> E. T. *had*  
<sup>m</sup> knowledge of  
<sup>n</sup> him, or per-  
<sup>o</sup> haps, came to  
<sup>p</sup> the knowledge  
<sup>q</sup> of him.  
<sup>r</sup> Or, Hemm-

## S E C T. XIV.

1 **T**HEN the Scribes and Pharisees of Jerusalem come- CHAP. XV.  
 to Jesus, saying; 2 Why do thy Disciples transgress  
 the Tradition of the Elders? for they do not wash their hands when  
 they eat Bread. 3 But he answering said unto them; Why do  
<sup>a</sup> Ye also transgress the Command of God by your Tradition? 4  
 For God commanded, saying; Honour thy Father and Mother.  
 And He-that curseth Father or Mother, let him die the Death.  
 5 But Ye say; Whosoever shall say to Father or to Mother; *That*  
*is* a Gift, whereby thou mightest have received-advantage from me,  
 and doth not honour his Father or his Mother at all, <sup>a</sup> *shall be free.*  
 6 <sup>a</sup> And ye have <sup>b</sup> invalidated the command of God by your Tradi-  
 tion. 7 Hypocrites, well did <sup>c</sup> Isaiah prophesy concerning you,  
 saying; 8 This people draweth-nigh unto me *with* their Mouth,  
 and honoureth me *with* their Lips; but their Heart is far distant  
 from me. 9 In-vain <sup>d</sup> do they worship me teaching Doctrines  
 that are <sup>e</sup> Commands of Men.

10 And he called the Multitude, and said unto them; Hear and  
 understand. 11 Not that-which goeth into the Mouth defileth  
 a Man, but that-which goeth out of the Mouth, this defileth a  
 Man.

<sup>a</sup> Or, *even ye.*  
<sup>b</sup> Dr. H. *It*  
<sup>c</sup> is an inter-  
<sup>d</sup> dict, or he is  
<sup>e</sup> obliged.  
<sup>f</sup> E. T. *Thus.*  
<sup>g</sup> Or, made of  
<sup>h</sup> no effect.  
<sup>i</sup> Gr. *Esaias.*  
<sup>j</sup> Or, *Injun-*  
<sup>k</sup> ctions.

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XV.

12 Then his Disciples came *and* said unto him; Dost thou know, that the Pharisees, when they heard this <sup>a</sup> Discourse, were offended?

<sup>a</sup> E. T. saying. 13 But he answering said; Every <sup>b</sup> Plantation, which my heavenly Father hath not planted, shall be rooted-up. 14 Let them alone, they are blind Guides of the Blind, but if a blind man guide a blind man they-both shall fall into a ditch.

<sup>c</sup> Or, Nursery of Plants. E. T. Plant. 15 Peter answering said unto him; <sup>a</sup> Explain unto us this Parable. 16 <sup>a</sup> Jesus said; Are Ye also <sup>d</sup> yet without-understanding?

<sup>d</sup> Or, still. D. H. still all this while. 17 Do not ye yet understand, that every-thing which entreth into the Mouth <sup>e</sup> goeth into the Belly, and is thrown into the <sup>f</sup> Draught?

<sup>e</sup> Gr. yepet. <sup>f</sup> Or, Vault. 18 But the-things-that go out of the Mouth, come out of the Heart, and They defile a Man. 19 For out of the Heart come

<sup>g</sup> evil Thoughts, Murders, Adulteries, Fornications, Thefts, <sup>h</sup> False-witnessings, <sup>i</sup> Blasphemies. 20 These are the-things-that defile a Man; but to eat *with* unwashen hands doth not defile a Man.

<sup>g</sup> Railings, or Slanders.

## S E C T. XV.

21 **A**ND Jesus went from-thence, *and* withdrew into the Parts *about* Tyre and Sidon.

<sup>a</sup> Or, of these coasts came.

22 And behold, a Canaanitish Woman came <sup>b</sup> from those Coasts, and cried-out unto him, saying; Have-mercy-on me, Sir, O Son of David, my Daughter is in-a-grievous-manner possessed-with-a-Demon. 23 But he did not answer her a word. And his Disciples came, *and* <sup>c</sup> pray'd him, saying; send her away, for she crieth after us.

<sup>c</sup> Or, asked. E. T. besought. Gr. paratay. <sup>d</sup> Gr. st.

24 But he answering said; I was not sent, but to the lost Sheep of *the* House of Israel. 25 <sup>e</sup> Then she came *and* worshipped him, saying; Lord, help me. 26 But he an-

<sup>e</sup> Or, fair. <sup>f</sup> Gr. st. <sup>g</sup> E. T. truth. Gr. ver. Dr. Wh. I beseech thee. <sup>h</sup> Gr. x. x. for even so. Dr. Whitby. <sup>i</sup> E. T. wilt, or desirest.

swering said; It is not <sup>g</sup> good to take the childrens bread, and to throw *it* to the Dogs. 27 <sup>h</sup> And she said; <sup>i</sup> Yes, Lord, <sup>j</sup> yet the Dogs eat of the crumbs that fall from their Masters Table. 28

Then Jesus answering said unto her; O Woman, great *is* thy Faith. Be it unto thee, as thou <sup>k</sup> wouldst-have *it*. And her Daughter was healed from that hour.

## S E C T. XVI.

CHAP.

XV.

29 **A**ND Jesus departed from-thence and came <sup>a</sup>nigh the Sea of Galilee; and went-up to a Mountain, and sat-down there. 30 And great Multitudes came-unto him, having with them *those-that were* lame, blind, dumb, cripples, and many others; and they <sup>b</sup>laid them down at the feet of Jesus, and he cured them. 31 So-that the Multitudes wonder'd, when they saw *the Dumb speaking, the Cripples well, the Lame walking, and the Blind seeing*; and they glorified the God of Israel.

<sup>a</sup> Gr. παρα, or near.  
<sup>b</sup> E. T. cast them down.

32 <sup>c</sup>Then Jesus having called his Disciples to him, said; <sup>d</sup>I have compassion on the Multitude, because they have now <sup>e</sup>continued with me three days, and have not any-thing to eat, and I am not willing to send them away fasting, lest they faint in the Way.

<sup>c</sup> Gr. δε.  
<sup>d</sup> Al. my bowels yearn over.  
<sup>e</sup> Gr. προσμενωσιν.

33 And his Disciples say unto him; Whence should we have in a desert-place <sup>f</sup>so many Loaves as-to <sup>g</sup>fill so-great a Multitude. 34 And Jesus saith unto them; How-many Loaves have ye? They <sup>h</sup>said; seven, and a few small-fishes.

<sup>f</sup> E. T. so much bread.  
<sup>g</sup> Or, satisfy.

35 And he commanded the Multitudes to <sup>i</sup>lie-down upon the ground. 36 And he took the seven Loaves, and the Fishes, and gave-thanks, and brake, and gave them to his Disciples; <sup>j</sup>and the Disciples to the Multitude. 37 And they did all eat, and were filled; and they took-up <sup>k</sup>the remainder of the Fragments, seven <sup>l</sup>Baskets full. 38 Now they-that had eaten were four-thousand Men, beside Women and Children.

<sup>i</sup> E. T. sit down.  
<sup>j</sup> Gr. αναπαυσεν.  
<sup>k</sup> Or, but.  
<sup>l</sup> Gr. δε.  
<sup>m</sup> E. T. of the broken meat that was left.  
<sup>n</sup> Gr. Σπυρίσκει.

39 And having dismissed the Multitudes he went into a Ship, and came into the Coasts of Magdala.

1 And the Pharisees and Sadducees came and tempting him, <sup>m</sup>asked him to show them a Sign <sup>n</sup>from Heaven. 2 But he answering said unto them; When it is Evening ye say; Fair-weather: for the <sup>o</sup>Heaven is red. 3 And in the Morning, To-day <sup>p</sup>a Storm: for the <sup>q</sup>Heaven is red and lowering. Hypocrites, <sup>r</sup>do ye know how to distinguish the face of the <sup>s</sup>Heaven, but cannot distinguish the Signs of the Times? 4 A wicked and adulterous Generation seeketh-after a Sign; and a Sign shall not be given unto it, unless the Sign of Jonah the Prophet.

CHAP. XVI.  
<sup>m</sup> E. T. desired.  
<sup>n</sup> Gr. παρακαλεσθαι.  
<sup>o</sup> Or, out of.  
<sup>p</sup> Or, Sky.  
<sup>q</sup> E. T. false weather.  
<sup>r</sup> E. T. ye cannot discern.

And he left them and went-away.

CHAP. 5 And when his Disciples *were* come to the other-side, they had forgotten to take *some* <sup>a</sup> Loaves. 6 <sup>o</sup> Jesus said unto them; <sup>b</sup> See and beware <sup>c</sup> of the Leaven of the Pharisees and Sadducees. 7 They <sup>c</sup> reasoned <sup>d</sup> among themselves, saying; *This is* because we have not taken *some* <sup>e</sup> Loaves. 8 Which Jesus knowing <sup>o</sup>, said unto them; Why do ye reason <sup>d</sup> among yourselves, O ye of-little-faith, because ye have <sup>f</sup> not taken *some* Loaves? 9 Do ye not yet understand, nor remember the five Loaves of the five-thousand, and how-many <sup>g</sup> Baskets ye took up? 10 Nor the seven Loaves of the four-thousand, and how-many <sup>h</sup> Baskets ye took up? 11 How *is it that* ye do not understand, that I did not speak to you concerning Bread, to beware <sup>i</sup> of the Leaven of the Pharisees and Sadducees? 12 Then they understood that he did not bid *them* to beware <sup>j</sup> of the Leaven of Bread, but <sup>k</sup> of the Doctrine of the Pharisees and Sadducees.

## S E C T. XVII.

13 **W**HEN Jesus *was* come <sup>o</sup> into the <sup>l</sup> Parts about Cæsarea Philippi, he asked his Disciples, saying; Whom do Men say that <sup>m</sup> I am; The Son of Man? 14 They <sup>o</sup> said; Some, <sup>p</sup> John the Baptist; Others, Elijah; Others <sup>q</sup>, <sup>r</sup> Jeremiah, or one of the Prophets. 15 He saith unto them; But whom do Ye say *that* I am? 16 Simon Peter answering <sup>o</sup> said; Thou art the <sup>s</sup> Christ, the Son of the living God. 17 And Jesus answering said unto him; <sup>t</sup> Blessed art thou Simon bar Jona: for Flesh and Blood hath not revealed *this* unto thee, but my Father, who *is* in Heaven. 18 <sup>u</sup> And i also say unto thee; <sup>v</sup> Thou art Peter, and on this Rock I will build my Church; and *the* Gates of <sup>w</sup> Hades shall not prevail-against it. 19 And I will give unto thee the Keys of the Kingdom of <sup>x</sup> Heaven; and whatsoever thou shalt bind on Earth, shall be bound in <sup>y</sup> Heaven; and whatsoever thou shalt loose on Earth, shall be loosed in <sup>z</sup> Heaven. 20 Then he charged his Disciples, that they should say to no-one, that He <sup>aa</sup> was *Jesus* the <sup>ab</sup> Christ.

21 From that-time Jesus began to shew to his Disciples, that he must go to Jerusalem, and suffer many-things from the Elders, and High-Priests, and Scribes, and be killed, and be raised-again the third day. 22 And Peter took him, *and* began to rebuke him,

him, saying; <sup>a</sup> Mercy on thee, Lord, this shall by no means be unto thee. 23 But he turn'd *and* said unto Peter; Get-thee behind me, Satan, Thou art a <sup>b</sup> Scandal to me: because thou favour-est not the things of God, but the things of men.

24 Then Jesus said unto his Disciples; If any-one <sup>c</sup> hath-a-mind to come after me, let him deny himself, and take-up his cross, and follow me. 25 For whosoever hath-a-mind to save his

Life, shall loose it; and whosoever will loose his Life for my sake, shall find it. 26 For what is a Man profited, if he gain the whole World, <sup>d</sup> but loose <sup>e</sup> his Life? or, What shall a Man give as <sup>f</sup> an equivalent for his Life? 27 For the Son of Man shall come in the Glory of his Father, with his Angels, and then he shall <sup>g</sup> render to every-one <sup>h</sup> after his Practice.

28 <sup>i</sup> Verily I say unto you; *There* are some of them-that stand here, who shall <sup>k</sup> by no means tast of Death, till they see the Son of Man coming in his Kingdom.

<sup>l</sup> Gr. Amen. <sup>m</sup> E. T. not.

## S E C T. XVIII.

1 **A**ND after six days Jesus taketh *with him* Peter, and James, and John his Brother, and bringeth them up to an high Mountain apart, 2 and was transfigured before them, and his face shone as the Sun, <sup>n</sup> and his clothes were white as the Light.

3 And behold, *there* <sup>o</sup> appeared unto them Moses and Elijah talking with him. 4 <sup>p</sup> Then Peter answering <sup>q</sup> said to Jesus; Lord,

it is good for us to be here. If thou wilt, Let us make here three <sup>r</sup> Tabernacles, for thee one, and for Moses one, and one for <sup>s</sup> Elijah.

5 While he *was* yet speaking, behold, a bright Cloud overshadowed them, and behold, a Voice out of the Cloud, saying; This is my beloved Son, in whom I am well-pleased; hear ye him. 6

And when the Disciples heard *this*, they fell on their <sup>t</sup> faces, and were exceedingly afraid. 7 <sup>u</sup> And Jesus came *and* touched them,

and said; Arise, and be not afraid. 8 And having lifted-up their Eyes, they saw no-one, but Jesus only.

9 And as they *were* coming-down from the Mountain, Jesus <sup>v</sup> commanded them, saying; Tell no-one the Vision till the Son of Man shall have risen-again from *the* Dead. 10 And his Disciples

asked him, saying; Why then do the Scribes say; That Elijah must come first? 11 <sup>w</sup> Jesus answering said unto them; Elijah indeed

<sup>x</sup> shall come first, and shall restore all-things. 12 But I say unto you; <sup>y</sup> Elijah is already come, and they did not <sup>z</sup> know him, but

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XVI.

<sup>a</sup> Or, far be it from thee.  
<sup>b</sup> E. T. offence.  
<sup>c</sup> Or, is willing.

<sup>d</sup> E. T. and.  
<sup>e</sup> E. T. his own soul.  
<sup>f</sup> E. T. in exchange for his soul.  
<sup>g</sup> E. T. reward.  
<sup>h</sup> E. T. according to.

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XVII.

<sup>i</sup> Gr. &c.  
<sup>j</sup> Or, were seen by.  
<sup>k</sup> Gr. &c.  
<sup>l</sup> Or, Tents.  
<sup>m</sup> Gr. Elias.

<sup>n</sup> Gr. face.  
<sup>o</sup> Gr. &c.

<sup>p</sup> Or, enjoined.  
<sup>q</sup> E. T. charged.

<sup>r</sup> Gr. cometh.  
<sup>s</sup> Gr. &c.  
<sup>t</sup> Or, even, or acknowledged.

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XVII.

did <sup>a</sup> unto him whatever they <sup>b</sup> would. So also the Son of Man is about to suffer by them. 13 Then the Disciples understood that he spake unto them concerning John the Baptist.

<sup>a</sup> Gr. *as will*.  
Or, *with him*.  
<sup>b</sup> E. T. *lifted*.  
<sup>c</sup> E. T. *Lord*.  
<sup>d</sup> Gr. *razes*.  
*razes*.

14. And when they *were* come to the Multitude, *there* came unto him a Man kneeling to him, 15. And saying; 'Sir, Have mercy on my Son: because he is Lunatic, and <sup>d</sup> grievously handled: for he often falleth into the Fire, and often into the Water. 16 And I brought him to thy Disciples, and they could not cure him. 17 Jesus answering <sup>e</sup> said; O <sup>e</sup> unbelieving and perverse Generation, how long shall I be with you? How long shall I bear with you? Bring me him here. 18 And Jesus <sup>f</sup> rebuked the <sup>f</sup> Demon, and he went out of him, and the <sup>b</sup> Child was cured from that hour.

<sup>e</sup> E. T. *saith*.  
*saith*.

<sup>f</sup> Gr. *rebuked*  
*him, and the*  
*Demon went*  
*out*.

<sup>g</sup> E. T. *devil*.  
<sup>h</sup> Or, *lad*.  
Gr. *razes*.  
<sup>i</sup> Gr. *Armen*.  
<sup>j</sup> Or, *may*.  
Gr. *spells*.

19 Then the Disciples came to Jesus apart; and said; Why could not We cast him out? 20 <sup>g</sup> Jesus said unto them; Because of your Unbelief: for <sup>h</sup> verily I say unto you; if ye have Faith as a Grain of Mustard-seed, ye <sup>i</sup> shall say to this Mountain; Remove from-hence thither, and it shall remove; and nothing shall be impossible to you. 21 But this kind of Demons goeth not out, unless by Prayer and Fasting.

<sup>k</sup> E. T. *abode*.  
<sup>l</sup> E. T. *shall*  
*be betrayed, or*  
*delivered up*.

22 While they <sup>l</sup> were conversant <sup>o</sup> in Galilee, Jesus said unto them; The Son of Man <sup>m</sup> is about to be betrayed into the hands of Men, 23 and they will kill him, and he shall be raised the third day. And they were exceedingly grieved.

<sup>n</sup> E. T. *tribute*  
*money*  
*A Didrachm*  
*being in value*  
*about 4 d.*  
*i. e. 4 assickil*.  
<sup>o</sup> Or, *tribute*.  
<sup>p</sup> E. T. *tri*  
*but*.  
<sup>q</sup> E. T. *re*.  
<sup>r</sup> E. T. *Caf*  
*tan*.  
<sup>s</sup> E. T. *Ced*  
*dren*.  
Gr. *vine*.  
<sup>t</sup> Dr. H. *others*

24 When they *were* come <sup>o</sup> to Capernaum, they that received the <sup>a</sup> Didrachms came to Peter, and said; Your <sup>p</sup> Master, doth not he pay the <sup>a</sup> Didrachms? 25 He saith; Yes. And when he was come into <sup>r</sup> an House, Jesus prevented him, saying; What thinkest thou, Simon? The Kings of the Earth, of whom do they receive <sup>s</sup> Taxes or Tribute, of their own <sup>s</sup> Sons or of <sup>s</sup> Strangers? 26 Peter saith unto him; of <sup>s</sup> Strangers. Jesus said unto him; Then the <sup>s</sup> Sons are free. 27 <sup>t</sup> But that we may not offend them, Go thou to the Sea, and throw in an Hook, and take the Fish that cometh up first; and open its Mouth, and thou shalt find a <sup>u</sup> Stater. Take it, and give to them <sup>v</sup> for me and thee.

<sup>u</sup> Dr. H. *others*

*children*.  
Shekel.

<sup>v</sup> E. T. *Notwithstanding*.  
<sup>w</sup> Gr. *as it*.

<sup>x</sup> E. T. *a piece of money, worth 2 s. 6 d. i. e. 2*



## S E C T. XIX.

1 **A**T that time the Disciples came to Jesus, saying; Who then is <sup>b</sup>greatest in the Kingdom of <sup>c</sup>Heaven? 2 And Jesus called a little-child to him, and set him in the midst of them, 3 and said; <sup>d</sup>Verily I say unto you; Unless ye be converted, and become as little-children, ye shall <sup>e</sup>by no means enter into the Kingdom of <sup>c</sup>Heaven. 4 Whosoever therefore shall humble himself as this little-child, <sup>f</sup>He is the <sup>b</sup>greatest in the Kingdom of <sup>c</sup>Heaven. 5 And he that shall receive one such little-child <sup>g</sup>in my Name, receiveth me; 6 but he that shall offend one of these little-ones that believe in me, it is better for him that a Millstone were hanged <sup>h</sup>to his Neck, and *that* he were drowned in the <sup>i</sup>depth of the Sea. 7 Wo to the World <sup>j</sup>from offences: for *there* is a Necessity for <sup>k</sup>Offences to come; but Wo to that Man by whom the Offence cometh. 8 If <sup>l</sup>thy Hand or thy Foot <sup>m</sup>cause thee to offend, cut them off, and cast them from thee. It is good for thee to enter into Life lame or a cripple, rather than having two Hands or two Feet to be cast into the Eternal Fire. 9 And if thy Eye <sup>n</sup>cause thee to offend, pluck it out, and cast it from thee. It is good for thee to enter <sup>o</sup>one-eyed into Life, rather than having two Eyes to be cast into <sup>p</sup>the Hell of Fire. 10 See, that ye do not despise one of these little-ones: for I say unto you; <sup>q</sup>Their Angels in <sup>r</sup>Heaven do always <sup>s</sup>behold the Face of my Father, who *is* in <sup>t</sup>Heaven. 11 For the Son of Man came to save that-which *was* lost. 12 What think ye? If <sup>u</sup>any man have an hundred Sheep, and one <sup>v</sup>of them be gone-astray, doth he not leave the ninety-nine, and go upon the Mountains, and seek that-which *is* gone-astray? 13 And if it be *that* he find it, <sup>w</sup>Verily I say unto you; <sup>x</sup>He rejoiceth for that, more than for the ninety-nine, which *did* not go-astray. 14 So it is not *the* Will <sup>y</sup>of your Father, who *is* in <sup>z</sup>Heaven, that one of these little-ones be lost. 15 If <sup>aa</sup>thy Brother <sup>ab</sup>sin against thee, go, and <sup>ac</sup>reprove him between thee and him alone. If he <sup>ad</sup>regard thee, thou hast gained thy Brother. 16 But if he doth not <sup>ae</sup>regard thee, take with thee one or two more, that in the Mouth of two or three Witnesses every word may be <sup>af</sup>confirmed. 17 But if he disregard them, tell *it* to the Church, but if he disregard the Church also, let him be to thee as an <sup>ag</sup>Heathen and a Publican.

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XVIII.

<sup>a</sup>Gr. hour.  
<sup>b</sup>Gr. μὲν.  
<sup>c</sup>Gr. τῆς ἑλ-  
<sup>d</sup>vens.  
<sup>e</sup>Gr. ἀμεί-  
<sup>f</sup>E. T. not.  
<sup>g</sup>E. T. the  
<sup>h</sup>same.  
<sup>i</sup>Gr. οὐραν-  
<sup>j</sup>Gr. μὲν.  
<sup>k</sup>Gr. τῆς ἑλ-  
<sup>l</sup>vens.  
<sup>m</sup>Gr. ἐξ.  
<sup>n</sup>Or, ἐν. Gr.  
<sup>o</sup>E. T.  
<sup>p</sup>about.  
<sup>q</sup>Gr. πάλαι.  
<sup>r</sup>E. T. because  
<sup>s</sup>of. Gr. ἀπὸ.  
<sup>t</sup>Gr. ἀνὰ δ-  
<sup>u</sup>α.  
<sup>v</sup>E. T. offend.  
<sup>w</sup>the, or as  
<sup>x</sup>Dr. H. scan-  
<sup>y</sup>dalize.  
<sup>z</sup>E. T. with  
<sup>aa</sup>one eye.  
<sup>ab</sup>Or, Hell fire.  
<sup>ac</sup>Gr. οὐραν-  
<sup>ad</sup>Gr. τῆς ἑλ-  
<sup>ae</sup>vens.  
<sup>af</sup>Or, see.  
<sup>ag</sup>E. T. a.  
<sup>ah</sup>Gr. εἰς.  
<sup>ai</sup>Gr. ἀμεί-  
<sup>aj</sup>Gr. ἀμεί-  
<sup>ak</sup>Gr. ἀμεί-  
<sup>al</sup>Gr. ἀμεί-  
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CHAP. 18 Verily I say unto you; What-things-soever ye shall bind  
XVIII. on Earth, shall be bound in Heaven; and what-things-soever ye  
shall loose on Earth, shall be loosed in Heaven.

\* Gr. Amen.  
\* Gr. etc.  
\* Gr. τὰς ἐκκλησιῶν.  
\* Gr. τῶν ἁγίων.  
\* Gr. the Heavens.  
\* Gr. etc.  
19 Again, I say unto you; \* If two of you shall agree on Earth concerning <sup>b</sup> any thing, that they shall ask, it shall be done for them by my Father, who *is* in <sup>c</sup> Heaven. 20 For where *there* are two or three gathered-together <sup>d</sup> in my name, there I am in the midst of them.

21 Then Peter came-to him, and said; Lord, how-often shall my Brother sin against me, and shall I forgive him? till seven-times?  
22 Jesus saith unto him; I do not say unto thee, till seven-times, but till seventy-times seven.

\* E. T. is likened unto.  
\* Gr. one debtor of.  
\* E. T. Marg. A talent is 750 ox. of silver, which after 5 s. the ox. is 187 l. 10 s.  
\* E. T. Lord.  
\* Gr. all things.  
\* al. codd. besought, or intreated.  
\* E. T. Lord.  
\* E. T. loosed, or released.  
\* E. T. found.  
\* E. T. pence.  
\* E. T. Marg. The Roman penis is the eighth part of an Ounce, which after 5 s. the Ounce is 7 d. ob.  
\* Dr. H. took him, &c.  
\* E. T. and.  
\* Gr. etc.  
\* Gr. etc.  
\* Or, intreated.  
\* Gr. etc.  
\* Gr. etc.  
\* E. T. the debt.  
23 Therefore the Kingdom of <sup>e</sup> Heaven <sup>f</sup> is like a Man that was a King, who had-a-mind to settle an account with his Servants.  
24 Now when he began to settle, *there* was brought-unto him, <sup>g</sup> one who owed ten-thousand <sup>h</sup> Talents; 25 But He not having to pay, his <sup>i</sup> Master commanded him to be sold, and his Wife and Children, and <sup>j</sup> all that he had, and *the debt* to be paid. 26 Then the Servant fell-down and <sup>k</sup> worshipped him, saying; <sup>l</sup> Sir, have-patience with me, and I will pay thee <sup>m</sup> all. 27 The <sup>n</sup> Master of that Servant being moved-with-compassion <sup>o</sup>, <sup>p</sup> discharged him, and forgave him the Debt. 28 But when that Servant *was* gone-out, he <sup>q</sup> light-on one of his fellow-servants, who owed him an hundred <sup>r</sup> Denarii, and seizing him, he <sup>s</sup> took *him* by the throat, saying; Pay me what thou owest. 29 <sup>t</sup> Then his fellow-servant fell-down at <sup>u</sup> his Feet, and <sup>v</sup> besought him, saying; Have-patience <sup>w</sup> with me, and I will pay thee <sup>x</sup> all. 30 <sup>y</sup> And he would not; but went *and* cast him into Prison, till he should pay <sup>z</sup> what *was* owing. 31 When his fellow-servants saw <sup>a</sup> what-things *were* done, they were exceedingly grieved, and came *and* told their <sup>b</sup> Master all-things that *were* done. 32 Then his <sup>c</sup> Master having called-for him, <sup>d</sup> said unto him; Wicked servant, I forgave thee all that Debt, because thou didst <sup>e</sup> beseech me. 33 <sup>f</sup> Shouldst not thou also have <sup>g</sup> had-mercy-on thy fellow-servant, even as I had-mercy-on thee? 34 And his <sup>h</sup> Master *was* <sup>i</sup> angry, and deliver'd him over to the <sup>j</sup> Tormentors, till he should pay all that *was* owing to himself. 35 So also will my Heavenly Father do unto you, if ye do not every-one of you forgive his Brother from your Hearts their Trespases.  
\* E. T. Lord. \* Gr. saith. \* E. T. desiredst. \* Oughtest-to. Gr. etc. \* E. T. had compassion on—bad pity. \* Or, wrath. \* Dr. H. Teylors.

## S E C T. XX.

1 **A**ND it came-to-pass, *that* when Jesus had finished these CHAP. XIX.  
 Discourses, he departed from Galilee, and went to the  
 Borders of Judea, beyond Jordan. 2 And great Multitudes  
 followed him; and he cured them there.

3 And the Pharisees came-unto him, tempting him, and saying  
 unto him; Is it lawful *for* a Man to 'put-away his Wife for 'every  
 cause? 4 But he answering said unto them; Have ye not read  
 that 'the Creator at *the* beginning, made them Male and Female? \*E. T. *say-*  
 5 And said; For this *cause* a Man shall leave Father and Mother, *ingl.*  
 and shall cleave to his Wife, and they 'two shall be 'one flesh. \*E. T.  
 So-that they are no-more 'two, but one flesh. 6 What then *Coastles.*  
 God hath joyned-together, let not Man put-asunder. \*Or, *divorce.*  
 7 They say unto him; Why then did Moses command to give a 'Bill of Di- \*Or, *any.*  
 vorce and to 'put her away? He saith unto them; \*Or, *be that*  
 8 'Moses, made them. \*E. T. *twaine.*  
 'for your Hardheartedness, permitted you to 'put-away your Wives, \*Gr. *etc.*  
 but 'from *the* beginning it was not so. 9 But I say unto you;  
 'He-that shall 'put-away his Wife, except for 'Whoredom, and  
 shall marry another, committeth-adultery; and he-that marrieth  
 her-that is 'put-away, committeth-adultery. 10 His Disciples  
 say unto him; If the Case of a Man with 'his Wife is so, it is  
 not 'good to marry. 11 But he said unto them; All-men 'do  
 not receive this Saying, but *they* to whom it is given. 12 For  
*there* are 'Eunuchs, who were born so from *their* Mother's Womb:  
 and *there* are Eunuchs, who were made-Eunuchs by men: and *there*  
 are Eunuchs, who made themselves Eunuchs on account of the  
 Kingdom of 'Heaven. He-that *is* able to receive *it*, let him re-  
 ceive *it*.

13 Then little-children were brought-to him, that he might lay  
*his* hands on them, and pray; 'but the Disciples rebuked them. \*E. T. *and.*  
 14 But Jesus said; Let the little-children alone, and 'do not hin- \*Or, *forbid*  
 der them *from* coming to me; for of such is the Kingdom of 'Hea- *them not to*  
 ven. 15 And he laid *his* hands on them *and* went from-thence. *come.*  
 \*Gr. *the Hea-*  
 \*Or, *Teacher.*

16 And behold, one came *and* said unto him; Good 'Master,  
 what good-thing shall I do, that I may have eternal Life? \*Or, *Teacher.*  
 17 He 'said unto him, Why dost thou call me good? No-one *is* good,  
 except

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except one, *even* God. But if thou hast-a-mind to enter into Life, keep the Commandments. 18 He saith unto him; Which? Je-

sus<sup>o</sup> said; Thou shalt not commit-murder; Thou shalt not commit-adultery; Thou shalt not steal; Thou shalt not bear-false-witness;

19 Honour thy Father and<sup>o</sup> Mother; and, Thou shalt love thy Neigh-bour as thy self. 20 The Young-man saith unto him; I have kept

all these-things from my Youth, What<sup>a</sup> more do I want? 21 Je-sus said unto him; If thou hast-a-mind to be perfect, Go, <sup>b</sup> sell thy

Effects, and give to *the* Poor, and thou shalt have a Treasure in Hea-ven; and come, <sup>c</sup> follow me. 22 Now when the Young-man heard

that<sup>d</sup> saying, he went-away<sup>e</sup> grieved: for he had great Possessions. 23<sup>o</sup> Jesus said unto his Disciples; <sup>f</sup> Verily I say unto you; A

rich *man* shall enter<sup>g</sup> with-difficulty into the Kingdom of<sup>h</sup> Hea-ven. 24 Again, <sup>i</sup> I say unto you; It is easier *for*<sup>j</sup> a Camel to

go through *the* Eye of a needle, than *for* a rich *man* to enter into the Kingdom of God. 25 When his Disciples heard<sup>o</sup> *this*, they

were exceedingly<sup>k</sup> astonished, saying; Who then can be saved? 26 But Jesus looked-on *them*, and said unto them; With Men this

is impossible, but with God all-things are possible. 27 Then Peter answering said unto him; Behold, we have left<sup>l</sup> all, and have followed thee; What therefore shall we have? 28<sup>o</sup> Jesus

said unto them; <sup>m</sup> Verily I say unto you; <sup>n</sup> Ye, who have followed me, in the Regeneration, when the Son of Man shall sit on *the*

Throne of his Glory, even Ye shall sit on twelve Thrones, judg-ing the twelve Tribes of Israel. 29 And every-one, who hath

left Houses, or Brothers, or Sisters, or Father, or Mother, or Wife, or Children, or Lands, for my Name's sake, shall receive an hun-

dredfold, and shall inherit eternal Life. 30 But Many shall be First, *that are* Last; and Last, *that are* First.

CHAP.  
XX.

1 For the Kingdom of<sup>a</sup> Heaven is like a Man *that was* an Householder, who went-out<sup>b</sup> early *in the* morning to hire<sup>c</sup> La-

bourers into his Vineyard, 2<sup>d</sup> and having agreed with the<sup>e</sup> La-bourers for a<sup>f</sup> Denarius a day, he sent them into his Vineyard.

3 And he went-out about the third hour, and saw others stand-ing in the Market<sup>g</sup> without-work. 4 And he said unto them;

Go Ye also into the Vineyard, and whatever be right, I will give you. 5<sup>h</sup> And they went-away. Again, he went-out about *the*

sixth and ninth hour, and did likewise. 6<sup>i</sup> And he went-out about the eleventh hour, and found others standing<sup>j</sup> without-work,

and

<sup>a</sup> E. T. thy.

<sup>b</sup> De I lack yet, or wherein am I yet deficient.

<sup>c</sup> E. T. and fill.

<sup>d</sup> E. T. and follow.

<sup>e</sup> Or, Express-ly.

<sup>f</sup> Or, sorrow-ful.

<sup>g</sup> Gr. Amen.

<sup>h</sup> E. T. bard-ly.

<sup>i</sup> Gr. the Hea-ven.

<sup>j</sup> Or as others, a Cable.

<sup>k</sup> Or, amazed.

<sup>l</sup> Gr. all-things.

<sup>m</sup> Gr. Amen.

<sup>n</sup> Gr. etc.

<sup>a</sup> Gr. the Hea-ven.

<sup>b</sup> De. H. at day break.

<sup>c</sup> Or, work-men.

<sup>d</sup> Gr. etc.

<sup>e</sup> E. T. a penny.

<sup>f</sup> Or, unemploy-ed. E. T. idle.

<sup>g</sup> Gr. etc.

and <sup>a</sup> said unto them; Why stand ye here the whole day <sup>b</sup> without-work? 7 They say unto him; Because no-one hath hired

us. He saith unto them; Go Ye also into the Vineyard, and whatever be right, ye shall receive. 8 When Evening <sup>c</sup> was

come, <sup>d</sup> the Master of the Vineyard saith to his <sup>e</sup> Steward; Call the <sup>f</sup> Labourers, and pay them *their* wages, beginning from the last unto the first. 9 And when they came that *were hired* about the

eleventh hour, they received each-one a <sup>g</sup> Denarius. 10 But when the First came, they thought that they should <sup>h</sup> receive more; and They also received each-one a <sup>i</sup> Denarius. 11 But when they had received *it*, they murmured against <sup>j</sup> the Householder,

12 saying; <sup>k</sup> These *that are* the Last have <sup>l</sup> wrought one hour, and thou hast made them equal to us, who *have* born the Burden of the day, and the Heat *of it*. 13 But he answering said to one of them; Friend, I do thee no wrong; didst not thou agree-with me for a <sup>m</sup> Denarius; 14 Take thy-own, and go-away. I have-

a-mind to give to this last *man* even as to thee. 15 <sup>n</sup> Is it not lawful for me to do what I will with-<sup>o</sup> my-own? <sup>p</sup> Is thine Eye evil, because I am good?

16 So they *that are* Last; shall be First; and the First, Last. <sup>q</sup> For many are called, but few chosen.

<sup>r</sup> Or is.  
<sup>s</sup> *etc & frw.*

<sup>t</sup> Gr. *my-own-things.*

<sup>u</sup> Dr. H. *the called are many, but the choise or*

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<sup>v</sup> Gr. *saith.*  
<sup>w</sup> Or, *unem-*  
<sup>x</sup> *played.*

<sup>y</sup> E. T. *the*  
<sup>z</sup> Lord, rather  
<sup>aa</sup> *the Owner.*

<sup>ab</sup> Dr. H.  
<sup>ac</sup> *Bayliffe, or*  
<sup>ad</sup> *him that had*  
<sup>ae</sup> *the Oversight.*

<sup>af</sup> Or, *Work-*  
<sup>ag</sup> *men.*

<sup>ah</sup> i. e. about  
<sup>ai</sup> 7  $\frac{1}{2}$  d.

<sup>aj</sup> E. T. *a penny.*  
<sup>ak</sup> E. T. *have*  
<sup>al</sup> *received.*

<sup>am</sup> Gr. *an* <sup>an</sup> *owner.*  
<sup>ao</sup> E. T. *the*  
<sup>ap</sup> *good man of*  
<sup>aq</sup> *the house.*

<sup>ar</sup> Gr. *dit.*  
<sup>as</sup> Marg. of  
<sup>at</sup> E. T. *conti-*  
<sup>au</sup> *nued one hour.*  
<sup>av</sup> *only.*

<sup>aw</sup> Perhaps,

## S E C T. XXI.

17 **A**ND Jesus going-up to Jerusalem, took the twelve Disci-  
ples <sup>a</sup> aside in the Way, and said unto them; 18 Be-  
hold, we are-going-up to Jerusalem, and the Son of Man shall be  
<sup>b</sup> betray'd to the High-Priests and Scribes; and they shall condemn  
him to death, 19 and shall deliver him <sup>c</sup> up to the Gentiles to  
mock, and scourge, and crucify *him*; and the third day he shall  
rise-again.

20 Then the Mother of Zebedee's <sup>d</sup> Sons came-unto him with  
her Sons, worshipping, and asking somewhat <sup>e</sup> of him. 21 He  
<sup>f</sup> said unto her; What wouldst-thou-have? She saith unto him;  
<sup>g</sup> Command that these my two Sons may sit, <sup>h</sup> one on thy Right-  
hand, and <sup>i</sup> one on the Left-hand, in thy Kingdom. 22 But  
Jesus answering said; Ye know not what ye ask. Are ye able to  
drink-

<sup>j</sup> Or, *apart.*

<sup>k</sup> Or, *delivered*  
<sup>l</sup> *up.*  
<sup>m</sup> Or, *over.*

<sup>n</sup> E. T. *chil-*  
<sup>o</sup> *dren.*  
<sup>p</sup> Gr. *unw.*

<sup>q</sup> Gr. *na.*  
<sup>r</sup> Or, *say.*

<sup>s</sup> Or as E. T.  
<sup>t</sup> *the one--the*  
<sup>u</sup> *other.*

CHAP. drink-of the Cup, that I am about to drink-of; and to be baptized  
XX. *with* the Baptism, that I <sup>a</sup> shall be baptized *with*? They say unto

<sup>a</sup> Gr. *am bap-  
tized.*

<sup>b</sup> Or, *give.*

<sup>c</sup> Gr. *τῆς.*

<sup>d</sup> Or, *Nations.*

<sup>e</sup> Gr. *ἐν.*

<sup>f</sup> Or, *Waiter  
or attendant.*  
<sup>g</sup> Gr. *δῆμιον.*

<sup>h</sup> Gr. *αὐτῷ.*

<sup>i</sup> Gr. *αὐτῶν.*

<sup>j</sup> Or, *Road.*

<sup>k</sup> E. T. *should  
hold their  
peace.*

<sup>l</sup> Gr. *ἐν.*

<sup>m</sup> E. T. *for.*

<sup>n</sup> Or, *for.*

him; We are able. 23 And he saith unto them; Ye shall in-  
deed drink-of my Cup, and be baptized *with* the Baptism, that I  
<sup>a</sup> shall be baptized *with*; but to sit on my Right-hand and on my  
Left-hand is not mine to <sup>b</sup> grant, but *to those* for-whom it hath been  
prepared by my Father. 24 And when the Ten heard *this*, they  
had indignation <sup>c</sup> against the two Brothers. 25 But Jesus called  
them to *him*, and said; Ye know that the Rulers of the <sup>d</sup> Gentiles  
exercise-dominion-over them, and the Great-ones exercise-authority-  
over them. 26 But it shall not be so <sup>e</sup> among you; but he-that  
hath-a-mind to become Great <sup>f</sup> among you, let him be your <sup>g</sup> Mi-  
nister. 27 And he-that hath-a-mind to be First <sup>h</sup> among you,  
let him be your Servant. 28 As the Son of Man came not to  
be minister'd *unto*; but to minister, and to give his Life a Ransom  
<sup>i</sup> for many.

29 And as they went-out <sup>j</sup> of Jericho a great Multitude followed  
him; 30 And behold, two Blind *men* sitting by the <sup>k</sup> Way *side*,  
and hearing that Jesus was passing-by, cried-out saying; Have-  
mercy-on us, Lord, *thou* Son of David. 31 But the Multitude  
rebuked them, that they <sup>l</sup> might be silent; but they cried-out the  
more, saying; Have-mercy-on us, Lord, *thou* Son of David. 32  
And Jesus stood-still and called them, and said; What have-ye-a-  
mind I should do for you? 33 They say unto him; Lord, that  
our Eyes may be opened. 34 Jesus had compassion <sup>m</sup> on them,  
and touched their Eyes, and immediately their Eyes <sup>n</sup> received-sight,  
and they followed him.

## S E C T. XXII.

CHAP. I **A**ND when they drew-nigh to Jerusalem, and were come  
XXI. to Bethphage unto the Mount of Olives, then Jesus sent

two Disciples, 2 saying unto them, Go into the Village that

<sup>a</sup> Or, *before.*

<sup>b</sup> Or, *is.*

<sup>c</sup> Gr. *ἐν.*

<sup>d</sup> Gr. *ἐν.*

*is* <sup>a</sup> over-against you, and ye shall immediately find an Ais tied,  
and a colt with her. <sup>b</sup> Unty *them* and bring *them* to me. 3  
And if any-one say any-thing unto you, ye shall say; <sup>c</sup> The Lord  
hath need of them; <sup>d</sup> and he will immediately send them.

4 Now all this was done, that it might be fulfilled, which *was*  
<sup>e</sup> Zech. ix. 9. spoken by the <sup>f</sup> Prophet, saying; 5 Say ye to the Daughter of

Sion

Sion, behold, thy King cometh unto thee meek, and <sup>a</sup> riding on an Ass, <sup>b</sup> and a Colt, *the* <sup>c</sup> foal of an Ass.

CHAP.  
XXI.

6 The Disciples went <sup>o</sup>, and did as Jesus had commanded them, <sup>o</sup> Or, *Sitting.*  
7 and brought the Ass and the Colt, and laid their Clothes upon <sup>o</sup> Or, *even.*  
them, and <sup>a</sup> they set *him* upon them. 8 <sup>a</sup> And a very-great Multi- <sup>c</sup> Gr. *vov.*  
tude spread their Clothes in the Way, others <sup>a</sup> cut-down Branches <sup>d</sup> Al. *Codd.*  
from the Trees, and <sup>a</sup> spread *them* in the Way. 9 And the <sup>e</sup> He *sat.*  
Multitudes that went-before, and that followed, cried, saying; Ho- <sup>f</sup> Gr. *Se.*  
sanna to the Son of David. <sup>a</sup> Blessed <sup>b</sup> be he-that cometh in *the* <sup>g</sup> E. T. *Straw.*  
name of *the* Lord: Hosanna in the Highest. <sup>h</sup> *ed.*  
<sup>i</sup> Gr. *Se.*  
<sup>j</sup> D. H. *Bless-*  
<sup>k</sup> *ed in the name*  
<sup>l</sup> *of the Lord be*  
<sup>m</sup> *he that com-*  
<sup>n</sup> *eth.*  
<sup>o</sup> E. T. *is.*  
<sup>p</sup> Gr. *απο.*

10 And when he *was* come into Jerusalem, all the City was moved, saying; Who is this? 11 The <sup>o</sup> Multitudes said; This is Jesus the Prophet, who *is* <sup>a</sup> of Nazareth of Galilee. <sup>q</sup> D. H. *mo-*  
<sup>r</sup> *ney-merchants.*  
<sup>s</sup> Or, *Stalls.*  
<sup>t</sup> Gr. *saith.*

12 And Jesus went into the Temple of God, and turn'd-out all that sold and bought in the Temple, and overthrew the Tables of the <sup>a</sup> Mony-changers, and the <sup>b</sup> Seats of them-that sold Doves. <sup>c</sup> D. H. *mo-*  
<sup>d</sup> *ney-merchants.*  
13 And <sup>a</sup> said unto them; It is written, My House shall be called <sup>b</sup> Or, *Stalls.*  
an House of Prayer, but Ye have made it a den of Robbers. <sup>c</sup> Gr. *saith.*

14 And Blind and Lame *persons* came-unto him in the Temple, and he cured them.

15 When the High-Priests, and the Scribes saw <sup>a</sup> the wonderful-things that he did, and the Children crying in the Temple, and saying, Hosanna to the Son of David, they had indignation, 16 and said unto him; Dost thou hear what these say? <sup>a</sup> Jesus saith unto them; Yes. Have ye never read, <sup>a</sup> out of *the* mouth of Babes <sup>b</sup> Gr. *ait.*  
and Sucklings thou hast perfected Praise?

17 And he left them, *and* went out of the City unto Bethany, and lodged there.

## S E C T. XXIII.

18 *I* *N* the Morning <sup>a</sup>, as he *was* returning to the City, he was hungry. 19 And seeing <sup>a</sup> a Fig-tree <sup>b</sup> in the Way, he <sup>c</sup> Gr. *one.*  
<sup>d</sup> Dr. H. *at*  
<sup>e</sup> *some distance*  
<sup>f</sup> *from the way.*  
<sup>g</sup> Mar. ii. 26.  
<sup>h</sup> E. T. *came.*  
<sup>i</sup> Gr. *is.*  
<sup>j</sup> Gr. *saith.*  
<sup>k</sup> Gr. *in.*  
<sup>l</sup> *said*  
went to it, and found nothing <sup>a</sup> on it, but Leaves only. And he <sup>b</sup> said unto it; Let fruit no-more be <sup>a</sup> on thee for ever. And the Fig-tree soon wither'd-away.  
20 And when the Disciples saw it, they wonder'd, saying; How soon the Fig-tree is wither'd-away! 21 Jesus answering

CHAP. said unto them; <sup>a</sup> Verily I say unto you; If ye have Faith, and  
XXI. do not doubt, ye shall not only do this of the Fig-tree, but also  
if ye say to this Mountain; Be removed, and be thrown into the  
Sea, it shall <sup>b</sup> be done. 22 And all-things <sup>c</sup> that ye shall ask in  
Prayer, believing, ye shall receive.

<sup>a</sup> Gr. Amen.  
<sup>b</sup> Or, come-to-  
pass.  
<sup>c</sup> E. T. what-  
soever.

23 And when he *was* come into the Temple, the High-Priests  
and the Elders of the People came-unto him as he *was* teaching,  
saying; <sup>a</sup> By what Authority dost thou do these-things? and who  
gave thee this Authority? 24 Jesus answering <sup>o</sup> said unto them;  
I also will ask you one <sup>c</sup> thing, which if ye tell me, I also will tell  
you <sup>d</sup> by what Authority I do these-things. 25 The Baptism  
of John, whence was it? from Heaven or <sup>e</sup> from Men? But they  
reasoned <sup>f</sup> with themselves, saying; If we say, from Heaven; he  
will say unto us; Why then did ye not believe him? 26 But  
if we say, from Men; we are afraid of the <sup>h</sup> Multitude: for *they*  
all hold John as a Prophet. 27 And they answered Jesus, *and*  
said; We <sup>i</sup> do not know. And he said unto them; Neither do I  
tell you <sup>k</sup> by what Authority I do these-things.

<sup>a</sup> Gr. or.

<sup>c</sup> Gr. sayor.

<sup>e</sup> E. T. of.

<sup>f</sup> Gr. παρ'.

<sup>h</sup> Or, people.  
Gr. οχλος.

<sup>i</sup> E. T. cannot  
tell.

<sup>k</sup> Gr. or.

<sup>l</sup> E. T. cer-  
tain man.

28 But what think ye? A <sup>l</sup> man had two Sons, and he came-to  
the first, *and* said; Son, go, work to-day in my Vineyard. 29  
But he answering, said, I will not; but afterwards he repented,  
*and* went. 30 And he came-to the second, *and* said likewise.  
But he answering, said; I <sup>m</sup> will, Sir, and did not go. 31  
Which <sup>n</sup> of the two did the Will of *his* Father; They say unto him;  
The First. Jesus saith unto them; <sup>o</sup> Verily I say unto you; <sup>o</sup> The  
Publicans and the Harlots go-before you into the Kingdom of God.  
32 For John came unto you in *the* way of Righteousness, and ye did  
not believe him; but the Publicans and the Harlots believed him.  
But Ye, when ye *had* seen *it*, repented not afterwards, <sup>p</sup> so as to be-  
lieve him.

<sup>a</sup> E. T. go.

<sup>b</sup> Gr. or.

<sup>c</sup> Gr. Amen.

<sup>d</sup> Gr. or.

<sup>e</sup> E. T. that  
ye might.

33 Hear another Parable. *There* was a certain Man *who* was an  
Householder, that planted a Vineyard, and set <sup>q</sup> an Hedge about it,  
and digged a Wine-press in it, and built a Tower, and let it out  
to Husbandmen, and travelled.

<sup>a</sup> Dr. H. a  
mored about  
it and loved.

<sup>b</sup> Gr. or.

<sup>c</sup> E. T. that  
they might.

<sup>d</sup> Gr. παρ' ο-  
ς.

<sup>e</sup> Or, or.

<sup>f</sup> Gr. or.

34 <sup>f</sup> And when the Season of  
the Fruits drew-near, he sent his Servants to the Husbandmen to receive  
the Fruits of it, 35 and the Husbandmen took his Servants, *and* beat  
one <sup>g</sup>, and slew another <sup>g</sup>, and stoned another <sup>g</sup>. 36 Again, he sent  
other Servants, more *than* the <sup>h</sup> first; and they did unto them likewise.  
37 But at-last he sent his Son unto them, saying; They will re-  
verence my Son. 38 But when the Husbandmen saw the Son,  
they said <sup>i</sup> among themselves; This is the Heir, come, let us slay  
him,



him, and seize on his Inheritance. 39 And they took him, and turn'd him out of the Vineyard, and slew him. 40 When there-

fore the Master of the Vineyard cometh, what will he do to those Husbandmen? 41 They say unto him; He will miserably de-

stroy those wicked men, and will let-out the Vineyard to other Husbandmen, who will render him the Fruits in their Seasons.

42 Jesus saith unto them; Have ye never read in the Scriptures; The Stone which the Builders rejected, the same is become the

Head of the Corner. This is done by the Lord, and is wonder-

ful in our Eyes. 43 Therefore I say unto you; The Kingdom of God shall be taken from you, and shall be given to a Nation

bringing-forth the Fruits thereof. 44 And he that shall fall on this Stone, shall be broken; but on whom it shall fall, it will

grind him to powder.

45 And when the High-Priests and the Pharisees had heard his Parables, they knew that he spake concerning them. 46 And

they sought to apprehend him, but were afraid of the Multitudes; because they held him as a Prophet.

1 And Jesus answered, and spake again unto them in Parables, saying; 2 The Kingdom of Heaven is like a Man that was

a King, who made a Wedding-feast for his Son. 3 And sent his Servants to call them that had been invited to the Wedding-

feast; and they Would not come. 4 Again, he sent other Servants, saying; Tell them that were invited, behold, I have pre-

pared my Dinner, my Bulls, and Fatted-beasts are killed, and all-things are ready; come to the Wedding-feast. 5 But they

made-light-of it, and went-away: One to his-own Farm, another to his Merchandize, 6 the rest seized his Servants, and

insulted them, and slew them. 7 Now when the King heard thereof, he was angry, and sent his Armies, and destroy'd those

Murderers, and burnt-up their City. 8 Then he saith to his Servants; The Wedding-feast is ready, but they that were in-

vited were not worthy. 9 Go ye therefore to the High Ways, and as-many-as ye find, invite to the Wedding-feast. 10 And

those Servants went-out into the Ways, and gathered-together all those that they found, both bad and good. And the Wedding-

feast was filled with Guests. 11 When the King came-in to view the Guests, he saw there a Man not clothed with a wed-

CHAP.  
XXI.

Or, Owner  
E. T. Lord.

Gr. wif-  
it.

Gr. wif.

Gr. wif.

Gr. wif.

Or, produc-

ing.

Dr. H. says  
him to pieces.

E. T. per-

ceived.

Gr. speakth.

E. T. but.

Gr. y.

CHAP.  
XXII.

Gr. the Hea-

vens.

E. T. a cer-

tain King.

E. T. a mar-

riage.

E. T. bid-

den.

E. T. Oxen.

E. T. my sat-

ling.

E. T. mar-

riage.

Gr. i. us.

Or, Lord.

E. T. in-

treated them

spitefully.

Or, wroth.

Or, Forces.

Or, set-fire.

E. T. bidden. Or, Cross ways.

Gr. y. E. T. so.

Or, roads. E. T. high ways.

Or, sic. Or, having-in.

CHAP. ding Garment. 12 And he <sup>a</sup> said unto him; Friend, how canst thou in <sup>b</sup> here, not having a wedding Garment? <sup>c</sup> and he was <sup>d</sup> struck-dumb. 13 Then the King said to the <sup>e</sup> Attendants; Bind his feet and hands, *and* take him, and turn *him* out into <sup>f</sup> outward Darkness. There shall be weeping and gnashing of Teeth.

14 For <sup>g</sup> many are called, but few chosen.

15 Then the Pharisees went, *and* took counsel <sup>h</sup> that they might insnare him in *his* <sup>i</sup> discourse. 16 And they <sup>j</sup> sent unto him their Disciples with the Herodians, saying; <sup>k</sup> Master, we know that thou art true, and teachest the Way of God in truth, and carest not for any-one: for thou regardest not *the* person of Men. 17 Tell us therefore, what thinkest thou? Is it lawful to give Tribute to Cæsar, or not? 18 But Jesus <sup>l</sup> knowing their wickedness, said; Why do ye tempt me, Hypocrites? 19 Shew me the Tribute Money. They <sup>m</sup> brought him a <sup>n</sup> Denarius. 20 And he saith unto them; Whose *is* this Image and <sup>o</sup> Inscription? 21 They say unto him; Cæsar's. Then he saith unto them; Render therefore the-things-that *are* Cæsar's, to Cæsar; and the-things-that *are* God's, to God. 22 And when they heard *this*, they wondered, and left him, *and* went-away.

23 On that day *there* came-to him *the* Sadducees, who say, there is not a Resurrection; and they asked him, 24 saying; <sup>p</sup> Master, Moses said; if any-one die, not having Children, his Brother shall <sup>q</sup> marry his Wife, and shall raise-up seed to his Brother. 25 Now *there* were <sup>r</sup> with us seven Brothers; and the first, when he *had* married <sup>s</sup>, died, and not having seed, left his Wife to his Brother. 26 Likewise also the second, and the third, untill the <sup>t</sup> seven. 27 Last <sup>u</sup> of all the Woman also died. 28 Therefore in the Resurrection, whose Wife of the seven shall she be? for *they* all had her. 29 Jesus answering <sup>v</sup> said unto them; Ye err, not knowing the Scriptures, nor the Power of God. 30 For in the Resurrection, they neither marry, nor are given-in-marriage; but are as *the* Angels of God in Heaven. 31 But concerning the Resurrection of the Dead, have ye not read that-which *was* spoken unto you by God, saying; 32 I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not <sup>w</sup> a God of *the* Dead, but of *the* Living.

33 And when the Multitudes heard *this*, they were astonished at his Doctrine. CHAP. XXII.

34 Now the Pharisees, when they heard that he had <sup>E. T. put to</sup> stopt the Sadducees mouths, were assembled together. 35 <sup>Gr. xxi.</sup> And one <sup>E. T. then.</sup> of them; *who was* a Lawyer, asked *him*°, tempting him, and saying; 36 <sup>Gr. xxi.</sup> Master, which *is the* great Command in the Law? 37 <sup>E. T. a question.</sup> Jesus said unto him; Thou shalt love *the* Lord thy God <sup>Or, Teacher.</sup> with thy whole Heart, and <sup>Gr. xxi.</sup> with thy whole Soul, and <sup>Gr. xxi.</sup> with thy whole Mind. 38 This is *the* first and great Command. 39 <sup>Gr. xxi.</sup> The second <sup>Dr. H. in</sup> is like unto it; Thou shalt love thy Neighbour as thy-self. 40 <sup>these--pro-</sup> On these two Commands the whole Law and <sup>phets conspire..</sup> the Prophets <sup>Or, hang.</sup> depend. <sup>Or, Messiah.</sup>

41 While the Pharisees *were* assembled-together°, Jesus asked them, saying; 42 What think ye concerning the <sup>E. T. The</sup> Christ? <sup>Some of Da-</sup> Whose Son is he? They say unto him; <sup>vid.</sup> David's. 43 He saith <sup>Psal. cx. i.</sup> unto them; How then doth David in Spirit call him LORD, saying; 44 The Lord said unto my Lord, Sit thou <sup>Gr. ex.</sup> on my Right-hand, till I <sup>Gr. lxx.</sup> make thy Enemies *the* Footstool of thy Feet? 45 If then David calleth him LORD, how is he his Son? 46 <sup>Or, any-</sup> And no-one could answer him a word; nor durst any-one from <sup>more ask him</sup> that day <sup>questions.</sup> ask him any-more questions.

1 Then Jesus spake to the Multitudes, and to his Disciples, CHAP. XXIII. 2 Saying; The Scribes and the Pharisees <sup>Gr. sat.</sup> sit in Moses's Chair. 3 All-things therefore, that they bid you to observe, observe and do; but do not do according-to their Works: for they say, and do not do. 4 For they bind burdens *that are* heavy and hard-to-be-born, and lay *them* on Men's Shoulders, but are not willing to move them *with* <sup>E. T. one of</sup> a Finger of theirs. 5 They do all <sup>their fingers.</sup> their Works to be seen by men. They make their Phylacteries broad°, and make the <sup>Or, Borders,</sup> Fringes of their Garments large, <sup>or Hems.</sup> 6 and love the <sup>E. T. upper-</sup> First-place at <sup>most rooms.</sup> Feasts, and the First-seats in the Synagogues, <sup>Meals, or</sup> 7 and Salutations in the Markets, and to be called by Men, Rabbi, <sup>suppers.</sup> 8 But be not Ye called Rabbi: for one is your Master, <sup>Gr. καθύπε-</sup> the Christ; but all Ye are Brethren. <sup>lus.</sup> 9 And do not call *any-one* up- <sup>Or, the Mes-</sup> on Earth your Father, for one is your Father, who *is* in <sup>fab.</sup> Heaven. <sup>Gr. the II. a-</sup> 10 Nor be ye called <sup>mens.</sup> Masters: for one is your Master, <sup>Gr. καθύπε-</sup> the Christ. <sup>lus.</sup> 11 But the greatest of you shall be your Minister.

<sup>Or, waiting man, or attendant.</sup>

CHAP. 12 \* And whosoever shall exalt himself, shall be humbled; and  
XXIII. whosoever shall humble himself, shall be exalted.

\* Gr. Ja.

\* Gr. the Hea-

ven:

\* Gr. εμψυχο-

θω.

\* E. T. make

long prayer.

\* E. T. the

greater dam-

nation.

\* Gr. dry-

land.

\* Or, child.

Gr. υιου.

\* Gr. ε.

\* Gr. τω.

\* Or, is a debt.

ε.

\* Or, conse-

crated.

\* E. T. is chil-

dr. Marg.

a debtor.

13 Wo to you Scribes and Pharisees, Hypocrites; because ye shut the Kingdom of <sup>a</sup> Heaven <sup>b</sup> against Men: for Ye go not in *your selves*, nor suffer them-that *are* going-in, to go-in.

14 Wo to you Scribes and Pharisees, Hypocrites; for ye devour the Houses of Widows, and for a Pretence <sup>c</sup> pray long. Therefore ye shall receive <sup>d</sup> a more abundant Judgment.

15 Wo to you Scribes and Pharisees, Hypocrites; for ye compass the Sea and the <sup>e</sup> Land, to make one Profelyte; and when he is-become *so*, ye make him a <sup>f</sup> Son of Hell doubly-more *than* yourselves.

16 Wo to you, blind Guides, who say; He-that shall swear <sup>g</sup> by the <sup>h</sup> Temple, it is nothing; but he-that shall swear <sup>i</sup> by the Gold of the <sup>j</sup> Temple, <sup>k</sup> is bound.

17 Ye Fools and Blind; for which is greater; the Gold, or the <sup>l</sup> Temple that <sup>m</sup> sanctifieth the Gold?

18 And, He-that shall swear <sup>n</sup> by the Altar, it is nothing; but he-that shall swear <sup>o</sup> by the Gift that *is* upon it, <sup>p</sup> is bound.

19 Ye Fools and Blind; for which *is* greater; the Gift, or the Altar that <sup>q</sup> sanctifieth the Gift?

20 He therefore that shall swear <sup>r</sup> by the Altar, sweareth <sup>s</sup> by it, and <sup>t</sup> by all-things that *are* upon it.

21 And he-that shall swear <sup>u</sup> by the <sup>v</sup> Temple, sweareth <sup>w</sup> by it, and <sup>x</sup> by him-that dwelleth in it.

22 And he-that shall swear <sup>y</sup> by Heaven, sweareth <sup>z</sup> by the Throne of God, and <sup>aa</sup> by him-that sitteth on it.

23 Wo to you Scribes and Pharisees, Hypocrites; for ye <sup>ab</sup> tithe Mint, and Anise, and Cummin; and have omitted the weightier-things of the Law; <sup>ac</sup> Justice, <sup>ad</sup> and Mercy, and <sup>ae</sup> Faithfulness.

These ye ought to have done, and not to have omitted those.

24 Blind Guides, who <sup>af</sup> strain-out a Gnat, but <sup>ag</sup> swallow a Camel.

25 Wo to you Scribes and Pharisees, Hypocrites; for ye make-clean the outside of the Cup and of the <sup>ah</sup> Dish, but within they are full of <sup>ai</sup> Extortion and Excess.

26 *Tbou* blind Pharisee, make-clean first <sup>aj</sup> the inside of the Cup and of the <sup>ak</sup> Dish, that the outside of them may be clean also.

27 Wo to you Scribes and Pharisees, Hypocrites; for ye resemble whited Sepulchres, which without indeed appear beautiful, but within are full of dead *men's* bones, and of all uncleanness.

28 So Ye also <sup>al</sup> outwardly appear to Men *to be* righteous, but <sup>am</sup> inwardly ye are full of Hypocrisy and Iniquity.

29 Wo to you Scribes and Pharisees, Hypocrites; for ye build the Sepulchres of the Prophets, and <sup>a</sup>adorn the Tombs of the Righteous, <sup>30</sup> and say; If we had been in the days of our Fathers, we had not been partakers *with* them in the Blood of the Prophets. <sup>31</sup> So that ye bear-witness <sup>b</sup> unto yourselves, that ye are the <sup>c</sup> Sons of them that murder'd the Prophets. <sup>32</sup> And <sup>d</sup> fill Ye up the Measure of your Fathers.. <sup>33</sup> Ye Serpents, Ye <sup>e</sup> Brood of Vipers, how can ye <sup>f</sup> escape the <sup>g</sup> Judgment of Hell? <sup>34</sup> Therefore, behold; I send unto you Prophets, and Wise men, and Scribes; and <sup>h</sup> some <sup>i</sup> of them ye will kill and crucify, and <sup>j</sup> others <sup>k</sup> of them ye will scourge in your Synagogues, and persecute from City to City, <sup>35</sup> that <sup>l</sup> there may come upon you all the righteous Blood, shed upon the <sup>m</sup> Earth, from the Blood of Abel, that righteous man, to the Blood of Zachariah, Son of Barachiah, whom ye murder'd between the <sup>n</sup> Temple and the Altar. <sup>36</sup> Verily I say unto you; All these things shall come upon this Generation.

CHAP.  
XXIII.

<sup>a</sup> E. T. garnish.  
<sup>b</sup> Or, against.  
<sup>c</sup> Or, children.  
<sup>d</sup> Gr. use.  
<sup>e</sup> Dr. H. do ye fill up, or ye have filled up.  
<sup>f</sup> E. T. generation.  
<sup>g</sup> Or, flee from.  
<sup>h</sup> E. T. damnation.  
<sup>i</sup> Gr. &c.  
<sup>j</sup> Or, land.  
<sup>k</sup> Gr. yav.  
<sup>l</sup> Gr. Amen.

37 O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto <sup>a</sup> thee, how-often Would I have gather'd thy Children together, *after* the manner that a <sup>b</sup> Hen gathereth her Chickens together under *her* Wings, and ye Would not? <sup>38</sup> Behold, your House is left unto you desolate: <sup>39</sup> for I say unto you; Ye shall by no means see me <sup>c</sup> henceforth, till ye shall say; Blessed <sup>d</sup> be he that cometh in the name of the Lord.

<sup>a</sup> Or, her.  
<sup>b</sup> Gr. avbr.  
<sup>c</sup> Dr. H. bird.  
<sup>d</sup> Or, after a while.

<sup>a</sup> E. T. is. Dr. H. Blessed in the name of the Lord be he that cometh.

## S E C T. XXIV.

1 **A**ND Jesus went-out-of, and was going from the Temple; and his Disciples came-to him, to shew him the Buildings of the Temple. <sup>2</sup> But Jesus said unto them; Do ye see all these things? <sup>a</sup> Verily I say unto you; *There* shall by no means be left here a stone upon a stone, which shall not be quite <sup>b</sup> thrown-down.

CHAP.  
XXIV.

<sup>a</sup> Gr. Amen.  
<sup>b</sup> Dr. H. pluckt asunder.

<sup>3</sup> Now as he *was* sitting upon the Mount of Olives, the Disciples came-to him <sup>c</sup> privately, saying; Tell us, When shall these things be, and what *shall be* the Sign of thy Coming, and of the End of the <sup>d</sup> World? <sup>4</sup> And Jesus answering said unto them; See *that* no-one deceive you. <sup>5</sup> For many shall come in my name, saying; I am <sup>e</sup> the Christ; and shall deceive many. <sup>6</sup> And

<sup>c</sup> Or, apart.  
<sup>d</sup> Or, age.  
<sup>e</sup> Or, the Messiah.

CHAP. XXIV. \* And ye shall hear-of Wars, and rumours of Wars. See that ye be not <sup>b</sup> troubled: for all *these things* must come-to-pass, but the End is not-yet. 7 For Nation shall rise-up against Nation, and Kingdom against Kingdom: and *there* shall be Famines and Pestilences and Earthquakes in *several* places. 8 All <sup>c</sup> these-things are the beginning of Sorrows.

\* Gr. *st.*  
\* Or, *ruffed,*  
or *disturbed.*

\* Or, *deliver-*  
\* *er.*

\* E. T. *en-*  
*duva.*  
\* Or, *He.*  
\* Gr. *αὐτῶν.*  
\* *us.*

9 Then they shall deliver you up to Affliction, and they shall kill you, and ye shall be hated by all Nations on-account-of my name. 10 And then many shall be offended, and shall <sup>c</sup> betray one-another, and shall hate one-another. 11 And many False-Prophets shall arise, and shall deceive many. 12 And because Iniquity shall abound, the Love of many *persons* shall grow-cold. 13 But he-that shall <sup>d</sup> persevere unto *the* End, <sup>e</sup> the-same shall be saved. 14 And this Gospel of the Kingdom shall be proclaimed in the whole <sup>f</sup> World, for a Testimony to all Nations; and then the End *shall* come.

\* E. T. *the.*

15 When therefore ye shall see the Abomination of Desolation, which *was* spoken-of by Daniel the Prophet, standing in <sup>g</sup> an holy Place; (He-that readeth, let him understand) 16 then let them-that *are* in Judea flee to the Mountains. 17 He-that *is* on the House-top, let him not come-down to take-away any-thing out of his House. 18 And He-that *is* in the Field, let him not return back to take-away his Clothes. 19 Wo <sup>h</sup> to them-that *are* with child, and to them-that give-suck in those days. 20 But

\* Gr. *v.*

pray that your Flight may not be *in* winter, nor <sup>i</sup> on a Sabbath: 21 for then *there* shall be great Affliction, such-as hath not been from *the* Beginning of *the* World, till now, nor *ever* shall be at-all.

\* Or, *curtail-*  
*ed.*  
\* Dr. H. *of-*  
*cape.*

22 And except those days should be <sup>j</sup> shortned, no Flesh should <sup>k</sup> be saved; but on-account-of the Elect-ones those days shall be <sup>l</sup> shortned.

\* Or, *Messab.*  
\* E. T. *it.*  
\* Gr. *ἀποκα-*  
*ταξίς.*

23 Then if any-one shall say unto you; Behold, here *is* the Christ, or here; believe <sup>m</sup> him not. 24 For *there* shall arise False-Christ's and False-Prophets, and they shall <sup>n</sup> shew great Signs and Prodigies, so-as to deceive, if possible, even the Elect-ones. 25 Behold, I have foretold you *this*. 26 If therefore they shall

\* Or, *secret-*  
*chambers.*  
\* E. T. *it.*

say unto you; Behold, he is in the Wilderness; Go not out. Behold, *he is* in the <sup>o</sup> Closets, believe <sup>p</sup> them not. 27 For as the Lightning cometh-out from *the* East, and shineth unto *the* West, so shall also the Coming of the Son of Man be. 28 For where-ever the Carcase be, there the Eagles will be gathered-together.

29 Immediately <sup>a</sup> after the Affliction of those days, the Sun shall be darkned, and the Moon shall not give her <sup>a</sup> Light, and the Stars shall fall from Heaven, and the Powers of the Heavens shall be shaken. 30 And then the Sign of the Son of Man shall appear in Heaven, and then all the Tribes of the <sup>b</sup> Land shall mourn, and shall see the Son of Man coming in the clouds of Heaven, with Power and <sup>c</sup> great Glory. 31 And he shall send his Angels with a Trumpet <sup>d</sup> of a loud sound, and they shall gather-together his Elect-ones from the four Winds, from *one* <sup>e</sup> End of <sup>f</sup> Heaven to *the other* <sup>e</sup> End thereof.

CHAP.  
XXIV.

<sup>a</sup> Or, *splendor.*

<sup>b</sup> Or, *earth.*

<sup>c</sup> Or, *much.*

<sup>d</sup> E. T. *Marg.*  
and a great  
voice.

<sup>e</sup> Gr. *aspen.*

<sup>f</sup> Gr. *the Hea-*  
*vens.*

<sup>g</sup> Or, *yet.*

Dr. H. *is now*  
*become soft,*  
and *leaves*  
*sprout forth.*

<sup>h</sup> Or, *it.*

<sup>i</sup> Gr. *Amen.*

<sup>j</sup> E. T. *be*

*fulfilled.*

<sup>k</sup> L. T. *as*

*man.*

<sup>l</sup> Or, *not even.*

<sup>m</sup> E. T. *Not.*

<sup>n</sup> Or, *Flood.*

<sup>o</sup> Or, *Flood.*

<sup>p</sup> Or, *Flood.*

<sup>q</sup> Or, *Flood.*

<sup>r</sup> Or, *Flood.*

<sup>s</sup> Or, *Flood.*

<sup>t</sup> Or, *Flood.*

<sup>u</sup> Or, *Flood.*

<sup>v</sup> Or, *Flood.*

<sup>w</sup> Or, *Flood.*

<sup>x</sup> Or, *Flood.*

<sup>y</sup> Or, *Flood.*

<sup>z</sup> Or, *Flood.*

<sup>aa</sup> Or, *Flood.*

<sup>ab</sup> Or, *Flood.*

<sup>ac</sup> Or, *Flood.*

<sup>ad</sup> Or, *Flood.*

<sup>ae</sup> Or, *Flood.*

<sup>af</sup> Or, *Flood.*

<sup>ag</sup> Or, *Flood.*

<sup>ah</sup> Or, *Flood.*

<sup>ai</sup> Or, *Flood.*

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<sup>al</sup> Or, *Flood.*

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<sup>cu</sup> Or, *Flood.*

<sup>cv</sup> Or, *Flood.*

<sup>cw</sup> Or, *Flood.*

<sup>cx</sup> Or, *Flood.*

<sup>cy</sup> Or, *Flood.*

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<sup>gc</sup> Or, *Flood.*

<sup>gd</sup> Or, *Flood.*

<sup>ge</sup> Or, *Flood.*

<sup>gf</sup> Or, *Flood.*

<sup>gg</sup> Or, *Flood.*

<sup>gh</sup> Or, *Flood.*

<sup>gi</sup> Or, *Flood.*

<sup>gj</sup> Or, *Flood.*

<sup>gk</sup> Or, *Flood.*

<sup>gl</sup> Or, *Flood.*

<sup>gm</sup> Or, *Flood.*

<sup>gn</sup> Or, *Flood.*

<sup>go</sup> Or, *Flood.*

<sup>gp</sup> Or, *Flood.*

<sup>gq</sup> Or, *Flood.*

<sup>gr</sup> Or, *Flood.*

<sup>gs</sup> Or, *Flood.*

<sup>gt</sup> Or, *Flood.*

<sup>gu</sup> Or, *Flood.*

<sup>gv</sup> Or, *Flood.*

<sup>gw</sup> Or, *Flood.*

<sup>gx</sup> Or, *Flood.*

<sup>gy</sup> Or, *Flood.*

<sup>gz</sup> Or, *Flood.*

<sup>ha</sup> Or, *Flood.*

<sup>hb</sup> Or, *Flood.*

<sup>hc</sup> Or, *Flood.*

<sup>hd</sup> Or, *Flood.*

<sup>he</sup> Or, *Flood.*

<sup>hf</sup> Or, *Flood.*

<sup>hg</sup> Or, *Flood.*

<sup>hh</sup> Or, *Flood.*

<sup>hi</sup> Or, *Flood.*

<sup>hj</sup> Or, *Flood.*

<sup>hk</sup> Or, *Flood.*

<sup>hl</sup> Or, *Flood.*

<sup>hm</sup> Or, *Flood.*

<sup>hn</sup> Or, *Flood.*

<sup>ho</sup> Or, *Flood.*

<sup>hp</sup> Or, *Flood.*

<sup>hq</sup> Or, *Flood.*

CHAP. and shall begin to beat *his* Fellow-servants, \* and to eat °, and to  
XXIV. drink with Drunkards. 50 The <sup>b</sup> Master of that Servant shall  
come in a day, wherein he doth not expect *him*, and in an hour  
which he knoweth not of; 51 and shall cut him ° asunder,  
and appoint *him* his Portion with the Hypocrites. There shall be  
Weeping and Gnashing of Teeth.

\* Gr. *dr.*  
\* Or, *the*  
*drunken.*  
\* E. T. Lord.  
\* E. T. Marg.  
off.

CHAP.  
XXV.

\* Gr. *the* *Hear-*  
*ers.*  
\* E. T. *like-*  
*ed.*  
\* Or, *the.*  
\* Gr. *the.*  
\* E. T. *wife.*  
\* Gr. *the* *law.*  
\* Gr. *the.*

\* Or, *going-*  
*out.*

\* Gr. *the* *law.*

\* E. T. *Mar-*  
*riage.*

\* Gr. *come.*

\* E. T. Lord,  
Lord.

\* Gr. *Amen.*

\* Gr. *the* *law.*

\* Gr. *the* *law.*

\* E. T. Marg.

A talent is

187 l. 10 s.

\* Gr. *the* *law.*

\* E. T. *the*  
*same.*

\* E. T. Lord's.

\* Gr. *the* *law.*

\* E. T. Lord.

\* Gr. *the* *law.*

and *the* *law.*

E. T. Lord.  
Gr. *the* *law.*

1 Then the Kingdom of <sup>a</sup> Heaven shall be ° compared to ten Vir-  
gins, who took their Lamps, and went-out to meet ° a Bridegroom.  
2 Now five ° of them were <sup>b</sup> Prudent, and five Foolish. 3  
They-that were Foolish, when they took their Lamps, took not  
Oyl with ° them; 4 but the <sup>b</sup> Prudent took Oyl in their Vessels  
with their Lamps. 5 While the Bridegroom tarried °, they all  
slumber'd and slept. 6 But at midnight there was a Cry made ;  
Behold, the Bridegroom is coming, go ye out to meet him. 7  
Then all those Virgins arose, and trimmed their Lamps. 8 <sup>k</sup> And  
the Foolish said to the Prudent; Give us *some* of your Oyl ; for our  
Lamps are ° gone-out. 9 But the Prudent answer'd, saying ; *Not*  
*so*, lest there be not enough for us and you : but go rather to  
them-that sell, and buy for ° yourselves. 10 Now while they  
were gone to buy, the Bridegroom came, and they-that were ready  
went-in with him to the ° Wedding-feast, and the door was shut.  
11 Afterwards ° the other Virgins ° came also, saying ; ° Sir, Sir,  
open to us. 12 But he answering said ; ° Verily I say unto you,  
I do not know you. 13 Watch therefore, for ye do not know  
the day nor the hour, in which the Son of Man cometh.  
14 For *it is* as a Man taking-a-Journey called ° his Servants,  
and delivered to them his Effects. 15 And to one ° he gave five  
° Talents, to another ° two, to another ° one ; to every-one according-  
to ° his Ability ; and immediately took-the-Journey. 16 Now  
he-that had received the five Talents, went ° and traded with ° them,  
and made other five Talents. 17 Likewise also he-that had re-  
ceived the two, He also gained other two. 18 But he-that had  
received the one, went and digged in the Earth, and hid his ° Ma-  
ster's money. 19 After ° a ° long time the ° Master of those Ser-  
vants ° came and settled an account with them. 20 And he-that  
had received the five Talents came, and brought other five Talents,  
saying ; ° Sir, thou didst deliver to me five Talents ; see, I have  
gain'd other five Talents ° besides them. 21 His ° Master said  
° unto him ; Well-done, good and faithful Servant, thou hast been  
faithful



faithful <sup>a</sup> over a few-things, I will <sup>b</sup> set thee <sup>c</sup> over many-things, enter thou into the Joy of thy <sup>c</sup> Master. 22 He <sup>c</sup> also that *bad* received the two Talents came, *and* said; <sup>c</sup> Sir thou didst deliver to me two Talents; see, I have gained other two Talents <sup>c</sup> besides them.

<sup>a</sup> Or, in.  
<sup>b</sup> E. T. make thee ruler.  
<sup>c</sup> E. T. Lord.  
<sup>d</sup> Gr. *to*.

23 His <sup>c</sup> Master said unto him; Well-done, good and faithful Servant, thou hast been faithful <sup>c</sup> over a few-things, I will <sup>b</sup> set thee over many-things, enter thou into the Joy of thy <sup>c</sup> Master. 24 He <sup>c</sup> also that *bad* received the one Talent came, *and* said; <sup>c</sup> Sir, I knew thee,

<sup>a</sup> E. T. *frayed*.

that thou art an hard Man, reaping where thou hast not sown, and gathering whence thou hast not <sup>c</sup> scattered; 25 and I *was* afraid, *and* went *and* hid thy Talent in the Earth; see, thou hast thy-own.

26 His <sup>c</sup> Master answering, <sup>c</sup> said unto him; Wicked and slothful Servant, thou knewest that I reap where I have not sowed, and gather whence I have not <sup>c</sup> scattered; 27 thou oughtest therefore to have put my money to the Exchangers, and <sup>c</sup> when I came, I should have received my-own with <sup>c</sup> Interest. 28 Take ye therefore from him the Talent, and give *it* to him-that hath the ten Talents.

<sup>a</sup> Or, at my coming.  
<sup>b</sup> E. T. *usury*.

29 For to every-one that hath shall be given, and he shall have abundance; but from him-that hath not, even what he hath shall be <sup>b</sup> taken-away. 30 And turn ye out the unprofitable Servant into <sup>c</sup> outward darkness. There shall be Weeping and Gnashing of Teeth.

<sup>a</sup> Gr. *taken-away from him*.  
<sup>b</sup> E. T. *enter*.

31 When <sup>c</sup> the Son of Man shall come in his Glory, and all the holy Angels with him, then he shall sit upon *the* Throne of his Glory. 32 And all Nations shall be assembled before him, and he shall separate them from one-another, as <sup>a</sup> a Shepherd <sup>b</sup> separateth the Sheep from the Goats. 33 And he shall set the <sup>c</sup> Sheep on his Right-hand, but the Goats on *the* Left-hand. 34 Then the King shall say unto them <sup>c</sup> on his Right-hand; Come, ye Blessed of my Father, inherit the Kingdom prepared for you from *the* foundation of *the* World. 35 For I was hungry, and ye gave me <sup>a</sup> to eat; I was thirsty, and ye gave me <sup>b</sup> to drink; I was a Stranger, and ye took me in; 36 naked, and ye clothed me; I was sick, and ye visited me; I was in Prison, and ye came unto me. 37 Then the Righteous shall answer him, saying; Lord, when saw we thee hungry, and fed *thee*; or thirsty, and gave *thee* to drink? 38 When <sup>c</sup> saw we thee a Stranger, and took *thee* in; or naked, and clothed *thee*? 39 <sup>c</sup> When <sup>c</sup> saw we thee sick, or in prison, and came unto thee? 40 And the King shall answer, *and* say unto them; <sup>c</sup> Verily I say unto you; inasmuch as <sup>c</sup> ye

<sup>a</sup> Or, *the*.  
<sup>b</sup> E. T. *dis-aid*.  
<sup>c</sup> Gr. *μν*.  
<sup>d</sup> Gr. *ελ*.

<sup>a</sup> E. T. *meat*.  
<sup>b</sup> E. T. *drinks*.

<sup>a</sup> E. T. Or, *when*.

<sup>a</sup> Gr. *Amen*.

CHAP. ye did *it* to one of the least of these my Brethren, ye did *it* unto  
 XXV. me. 41 Then he shall say also to them <sup>a</sup> on *the* Left-hand ;  
 Depart from me ye cursed into the eternal Fire, which *is* prepared  
 for the Devil, and his Angels. 42 For I was hungry, and ye  
 gave me <sup>b</sup> not to eat ; I was thirsty, and ye gave me <sup>c</sup> not to drink ;  
 43 I was a stranger, and ye took me not in ; naked, and ye cloth-  
 ed me not ; sick and in prison, and ye visited me not. 44 Then  
 They also shall answer him, saying ; Lord, when saw we thee  
 hungry, or thirsty, or a stranger, or naked, or sick, or in prison,  
 and did not minister unto thee ? 45 Then he shall answer them,  
 saying ; <sup>d</sup> Verily I say unto you, inasmuch as ye did *it* not to one  
 of the least of these, neither did ye *it* to me. 46 And these  
 shall go away into eternal Punishment, but the Righteous into  
 eternal Life.

<sup>a</sup> Gr. &c.<sup>b</sup> E. T. no

meat.

<sup>c</sup> E. T. no

drinks.

<sup>d</sup> Gr. Amen.

## S E C T. XXV.

CHAP. 1 **A**ND it came-to-pass, *that* when Jesus had finished all these  
 XXVI. <sup>a</sup> discourses, he said unto his Disciples ; 2 Ye know  
 that after two days is the <sup>b</sup> Passover, and the Son of Man is <sup>c</sup> be-  
 tray'd to be crucified.

<sup>a</sup> E. T. sayings.<sup>b</sup> E. T. feast of

the Passover.

<sup>c</sup> Or, deliver-

ed up.

<sup>d</sup> E. T. sub-

tiltie.

<sup>e</sup> Or, during.

Gr. &amp;c.

<sup>f</sup> Or, appear.<sup>g</sup> Gr. &c.<sup>h</sup> Dr. H. a

Crucife.

<sup>i</sup> E. T. said

meat.

<sup>j</sup> Or, might.<sup>k</sup> E. T. under-

stood it.

<sup>l</sup> Or, done-for.<sup>m</sup> Gr. &c.<sup>n</sup> Gr. Amen.

3 Then the High-Priests, and the Scribes, and the Elders of the  
 People were assembled-together at the Palace of the High-Priest,  
 who *was* called Caiaphas, 4 and consulted-together that they  
 might apprehend Jesus *by* <sup>b</sup> a Wile, and kill *him*. 5 But they  
 said, Not <sup>i</sup> in the Feast, lest *there* be a <sup>k</sup> tumult <sup>l</sup> among the  
 people.

6 Now Jesus being in Bethany in *the* House of Simon the Le-  
 per, 7 *there* came-unto him a Woman having <sup>m</sup> an Alabaster-  
 box of very-costly Ointment, and poured *it* on his Head, as he  
<sup>n</sup> lay-down to eat. 8 But when his Disciples saw *it*, they had-  
 indignation, saying ; To what-purpose *is* this Waste ? 9 For this  
 Ointment <sup>o</sup> could have been sold for-much, and have been given  
 to *the* Poor. 10 When Jesus <sup>p</sup> knew *this*, he said unto them ;  
 Why do ye trouble the Woman ? For she hath <sup>q</sup> wrought a good  
 work <sup>r</sup> upon me. 11 For ye always have the Poor with <sup>s</sup> you ;  
 but ye have not me always. 12 For in that She poured this  
 Ointment on my Body, she did *it* for my Burial. 13 <sup>t</sup> Verily  
 I say unto you ; Wherever this Gospel shall be preached in the  
 whole

whole World, \*even what She did shall be spoken-of for <sup>a</sup> Memorial of her.

CHAP.  
XXVI.

14 Then one of the Twelve, who *was* called \* Judah Iscariot, <sup>a</sup> E. T. *there*.  
went to the High-Priests, 15 *and* said; What are ye willing to <sup>b</sup> Gr. *μην-  
μοσυνω*.  
give me, and I will deliver him up to you? And they agreed-with <sup>c</sup> E. T. *Judas*.  
him *for* thirty \* pieces-of-silver. 16 And from that-time he sought- <sup>d</sup> Gr. *ἔκ*.  
for a fair-opportunity that he might betray him. <sup>e</sup> i. e. *Sheshel*.

## S E C T. XXVI.

17 **N**OW on the first *day* of \* Unleavened-bread the Disciples <sup>a</sup> E. T. *the*  
came-to Jesus, saying unto him; Where Wilt thou *that* <sup>b</sup> *feast* of.  
we should make-ready for thee to eat the Passover? 18 He  
\* said; Go ye into the City to such-a-one, and say to him; The  
\* Master saith; My Time is near, \* I will keep the Passover <sup>c</sup> Or, *Teacher*.  
thy-house with my Disciples. 19 And the Disciples did as Je- <sup>d</sup> Gr. *I keep*.  
sus had appointed them, and they made-ready the Passover. <sup>e</sup> Gr. *ἡτοιμασεν*.

20 Now when Evening *was* come he <sup>a</sup> E. T. *sat*  
lay-down *to eat* with the Twelve. 21 And as they *were* eating, he said; <sup>b</sup> *down*.  
\* Verily I say <sup>c</sup> Gr. *Amen*.  
unto you; \* One of you will betray me. 22 And being exceed-  
ingly grieved they began every-one of them to say unto him; Is  
it I, Lord? 23 He answering said; He-that dippeth *his* hand  
with me in the Dish, <sup>d</sup> Gr. *ἔσθ*.  
\* He will betray me. 24 The \* Son of <sup>e</sup> Or, *the*  
Man goeth, as it is written concerning him, but wo to that Man, <sup>f</sup> *same*.  
by whom the Son of Man is betrayed. It were \* good for him, if <sup>g</sup> Gr. *ὅτι*.  
that man had not been born. 25 \* Judah, who betray'd him, <sup>h</sup> Gr. *ἔσθ*.  
answering \* said; Is it I, Rabbi? He saith unto him; Thou hast  
said *it*. <sup>i</sup> Or, *the*  
<sup>j</sup> Gr. *ὅτι*.  
<sup>k</sup> Gr. *ἔσθ*.  
<sup>l</sup> E. T. *good*  
<sup>m</sup> *for that man,*  
<sup>n</sup> *if he had not*  
<sup>o</sup> *been born.*  
<sup>p</sup> E. T. *Judas*.  
<sup>q</sup> Sc. *God*, but  
<sup>r</sup> E. T. *it*, sc.  
<sup>s</sup> *the Bread,*  
<sup>t</sup> Marg. *many*.  
<sup>u</sup> *Greek copies*  
<sup>v</sup> *have gave*  
<sup>w</sup> *thanks.*  
<sup>x</sup> See Luke  
<sup>y</sup> xii. 19.  
<sup>z</sup> Or, *eat of*.  
<sup>aa</sup> Gr. *ἔσθ*.  
<sup>ab</sup> E. T. *Testa-*  
<sup>ac</sup> *ment.*

26 As they *were* eating \*, Jesus having taken Bread, and having  
\* blessed, brake, and gave *it* to the Disciples, and said; Take, eat,  
this is my Body. 27 And having taken the Cup and having  
given-thanks, he gave *it* to them, saying; Drink ye all \* of it:  
28 For this is my Blood, *even* that of the new \* Covenant, which  
*blood* is shed \* for Many \* for *the* forgiveness of Sins. 29 But I  
say unto you; \* I will by no means drink henceforth of \* this Pro-  
duce of the Vine, till that day, when I shall drink it new with you  
in the Kingdom of my Father.

\* Gr. *πρὸς-ἑαυτ.*

\* Gr. *οἷον*.

\* Or, *Fruit*.

CHAP.

XXVI.

30 And when they *had* sung an <sup>a</sup> Hymn, they went-out to the Mount of Olives.

<sup>a</sup> E. T. Marg.  
Psalms.

<sup>b</sup> Gr. *ev.*

<sup>c</sup> Or, *dispers-*  
*ed.*

<sup>d</sup> Gr. *Amen.*

<sup>e</sup> Gr. *sti.*

<sup>f</sup> E. T. *crow.*

<sup>g</sup> E. T. *deny.*

<sup>h</sup> E. T. *should.*

31 Then Jesus saith unto them; All Ye will be offended <sup>b</sup> at me in this night. For it is written; I will smite the Shepherd, and the Sheep of the Flock shall be <sup>c</sup> scattered-abroad. 32 but after I am raised-again, I will go-before you into Galilee. 33 Peter answering <sup>d</sup> said unto him; Tho' all *men* shall be offended <sup>e</sup> at thee, I will never be offended. 34 Jesus said unto him; <sup>f</sup> Verily I say unto thee; <sup>g</sup> In this night, before the Cock <sup>h</sup> shall have crow'd, thou shalt <sup>i</sup> have deny'd me thrice. 35 Peter saith unto him; Though I <sup>j</sup> must die with thee, I will by no means deny thee. Likewise also all the Disciples said.

## S E C T. XXVII.

<sup>a</sup> Gr. *cometh.*

<sup>b</sup> E. T. *yonder.*

<sup>c</sup> Gr. *saith.*

<sup>d</sup> Gr. *findeth.*

<sup>e</sup> Dr. H.

*Were ye so un-*  
*able to watch*  
*with me one*  
*small while.*

<sup>f</sup> E. T. *wil-*  
*ling.*

<sup>g</sup> E. T. *may.*

<sup>h</sup> E. T. *the.*  
Gr. *ev.*

<sup>i</sup> Gr. *cometh.*

<sup>j</sup> Gr. *saith.*

36 **T**HEN Jesus <sup>b</sup> came with them to a place called Gethsemane, and said to the Disciples; Sit ye here, while I go and pray <sup>i</sup> there. 37 And he took *with him* Peter, and the two Sons of Zebedee, and began to be sorrowful and to be very-heavy. 38 Then he <sup>k</sup> said unto them; My Soul is exceeding-sorrowful, *even* unto death. Tarry here and watch with me.

39 And going-forward a little, he fell on his Face, praying and saying; My Father, if it is possible, let this Cup pass from me: nevertheless not as I will, but as thou *wilt*. 40 And he <sup>l</sup> came

to the Disciples, and <sup>m</sup> found them sleeping, and <sup>n</sup> said to Peter; <sup>o</sup> So, were ye not able to watch one hour with me? 41 Watch

and Pray, that ye may not enter into Temptation. The Spirit indeed <sup>p</sup> is <sup>q</sup> forward, but the Flesh weak. 42 He went again a

second-time, and prayed, saying; My Father, if this Cup <sup>r</sup> can not pass from me, except I drink it, thy Will be done. 43

And he came *and* found them again sleeping: for their Eyes were heavy. 44 And he left them, *and* went-away again, *and* pray'd

<sup>s</sup> a third-time, saying the same Words. 45 Then he <sup>t</sup> came to his Disciples, and <sup>u</sup> said unto them; Sleep on, and take *your* Rest, be-

hold, the hour is at-hand, and the Son of Man is betray'd into *the* hands of Sinners. 46 Arise, let us be going, behold, he-  
that betrayeth me is at-hand.

<sup>v</sup> E. T. *Judas.*

47 And while he *was* yet speaking, behold, <sup>w</sup> Judah one of the Twelve came, and with him a great multitude with Swords and Staves,

<sup>a</sup> Staves, from the High-Priests and Elders of the people. 48 CHAP. XXVI.  
Now he-that betray'd him, <sup>b</sup> gave them a Sign, saying; Whom I shall kiss, that is He, apprehend him. 49 And immediately he came-to Jesus, and said; Hail <sup>c</sup> Rabbi, and kissed him. 50  
<sup>d</sup> Jesus said unto him; Friend, wherefore art thou come? Then they came and laid hands on Jesus, and apprehended him.

51 And behold, one of them-that were with Jesus, stretch'd-out his hand, and drew his <sup>e</sup> Sword, and struck a Servant of the <sup>f</sup> High-Priest, and took-off his Ear. 52 Then Jesus <sup>g</sup> said unto him; Put-up thy Sword into its Place: for all they-that <sup>h</sup> take a Sword shall perish by a Sword. 53 Or dost thou think, that I cannot now <sup>i</sup> intreat my Father, and he will <sup>j</sup> furnish me with more than twelve Legions of Angels? 54 <sup>k</sup> How then shall the Scriptures be fulfilled, that it must be so?

55 <sup>l</sup> In that hour Jesus said to the Multitudes; Are ye come-out as against a Robber with Swords and <sup>m</sup> Staves to take me? I sat daily with you teaching in the Temple, and ye did not apprehend me. 56 But all this was done, that the Writings of the Prophets might be fulfilled.

Then all the Disciples <sup>n</sup> left him, and fled.

## S E C T. XXVIII.

57 **W**HEN they <sup>o</sup> had apprehended Jesus, they led him away to Caiaphas the High-Priest, where the Scribes and the Elders were assembled.

58 <sup>p</sup> And Peter follow'd him afar-off, unto the Palace of the High-Priest, and went in, and sat with the <sup>q</sup> Officers to see the End.

59 Now the High-Priests, and the Elders, and the whole <sup>r</sup> Council sought False-evidence against Jesus, that they might put him to death, 60 <sup>s</sup> and did not find any, even though many false-witnesses came, they did not find any. But at-last two false-witnesses came, 61 and said; This <sup>t</sup> man said; I am able to destroy the Temple of God, and to build it <sup>u</sup> in three days. 62 And the High-Priest rose-up, and said unto him; Dost thou answer nothing? What do these <sup>v</sup> men witness-against thee? 63 But Jesus was silent. And the High-Priest answering said unto him; I adjure thee <sup>w</sup> by the living God, that thou tell us whether thou art the Christ,

CHAP. \* Christ, the Son of God. 64 Jesus<sup>b</sup> said unto him; Thou hast  
XXVI. said it. \* But I say unto you; Hereafter ye shall see the Son of Man  
f sitting<sup>d</sup> on *the* Right-hand of Power, and coming \* in the Clouds  
of Heaven. 65 Then the High-Priest rent his Clothes, saying;  
\* He hath blasphemed, what need have we any-more of Witnesses?  
See, now ye have heard his Blasphemy. 66 What think ye?  
They \* answer'd *and* said; He is <sup>i</sup> worthy of Death. 67 Then  
they spat \* in his face, and <sup>b</sup> struck him, and some <sup>i</sup> smote *him* with-  
\* the-palms-of-their-hands, 68 saying; Prophecy unto us, O  
Christ, who <sup>i</sup> was it that smote thee?  
69 Now Peter sat without in the <sup>m</sup> Court, and *there* came-unto  
him. <sup>a</sup> one maid-servant, saying; Thou also wast with Jesus the Ga-  
lilean. 70 But he denied *it* before *them* all, saying; I do not know  
what thou sayst.  
71 When He *was* gone-out \* into the Porch, another <sup>r</sup> maid-ser-  
vant saw him, and <sup>i</sup> said to them-that *were* there; This <sup>i</sup> man also  
was with Jesus <sup>i</sup> the Nazarean. 72 And again he denied with  
an oath, *saying*; \* I do not know the Man.  
73 After a little-while \* they-that stood-by came, *and* said to  
Peter; <sup>i</sup> Truly thou also art *one* \* of them, 74 Then he began  
to curse and to swear, *saying*; \* I do not know the Man. And  
immediately the Cock crew. 75 And Peter remember'd the  
\* Expression of Jesus, *who* had said unto him; Before *the* Cock  
\* shall have crew'd, thou shalt <sup>i</sup> have denied me thrice. And he  
went out, *and* wept bitterly.

\* Or, Messiah.  
\* Gr. faith.  
\* E. T. never-  
theless.  
\* Gr. ix.  
\* Or, on.  
\* Gr. etc.  
\* Or, guilty.  
\* Or, on.  
\* E. T. buffet-  
ed.  
\* Dr. H. judg-  
ed him.  
\* E. T. Marg.  
or, rods.  
\* Gr. is it.  
\* Or, Palace.  
\* E. T. a da-  
mosel.  
\* Or, Woman.  
\* Gr. faith.  
\* E. T. fellow.  
\* E. T. of  
Nazareth.  
\* Gr. etc.  
\* E. T. surely.  
\* Gr. etc.  
\* Gr. etc.  
\* E. T. words.  
\* Gr. puffed.  
\* E. T. crew.  
\* E. T. deny.

## S E C T. XXIX.

CHAP. I **W**HEN *the* morning \* *was* come, all the High-Priests,  
XXVII. and the Elders of the people took council against Jesus,  
to put him to death. 2 And having bound him, they led *him*  
away, and delivered him to Pontius Pilate the Governour.

\* E. T. Judas. 3 Then when \* Judah, who betray'd him, saw that Jesus was  
condemned, he repented, *and* \* return'd the thirty <sup>b</sup> pieces-of-  
silver to the High-Priests and to the Elders, 4 saying; I have  
sinned, having betray'd innocent Blood. But they said; What *is*  
*that* to us? See thou *to that*. 5 And having thrown-down the  
<sup>b</sup> pieces-of-silver in the <sup>c</sup> Temple, he departed; and went, *and* <sup>d</sup> hang-  
ed-  
\* Gr. ray.  
\* Gr. away. Dr. H. was strangled, or fell into a fit of suffocation.

ed-himself. 6 And the High-Priests took the Pieces-of-silver, CHAP. XXVII.  
 ver, and said; It is not lawful to put them into the Treasury, Gr. &c.  
 since they are the price of blood. 7 But having taken counsel, i. e. Shaltli.  
 they bought with them the Potter's Field for a Burying-place for Gr. agpa-  
 Strangers. 8 Wherefore that Field hath been called; *The Field* Gr. &c.  
*of Blood*, until this-day. 9 Then was fulfilled that-which Gr. &c.  
 spoken by Jeremiah the Prophet, saying; And they took from Gr. &c.  
 the Children of Israel the thirty Pieces-of-silver, the price of him- E. T. Jer-  
 that was valued, whom they valued, 10 and they gave them Dr. H. J  
 for the Potter's Field, as the Lord appointed me. Gr. &c.

11 And Jesus stood before the Governour, and the Governour Gr. &c.  
 asked him, saying; Art thou the King of the Jews? Jesus said Gr. &c.  
 unto him; Thou sayst it. 12 And when he was accused by Gr. &c.  
 the High-Priests and the Elders, he answered nothing. 13 Gr. &c.  
 Then Pilate said to him; Dost thou not hear how many-things Gr. &c.  
 they witness-against thee? 14 And he did not answer him to Gr. &c.  
 any one word, so-that the Governour wonder'd very-much. Gr. &c.  
 15 Now at that Feast the Governour used to release unto the John xviii. 39.  
 Multitude one Prisoner, whom they would. 16 And they Gr. &c.  
 had then a noted Prisoner, called Barabbas. 17 Therefore Gr. &c.  
 when they were assembled-together, Pilate said unto them; Whom E. T. nota-  
 will ye that I should release unto you? Barabbas, or Jesus, who is ble.  
 called Christ? 18 For he knew that they had delivered him  
 up through Envy.

19 While he was sitting on the Judgment-seat, his Wife Or, tribu-  
 sent unto him, saying; Have nothing to do with that Righte- nal.  
 ous man, for I have suffer'd much to-day in a dream on his Or, just.  
 account. E. T. many

20 The High-Priests and the Elders perswaded the Multitudes, Or, tribu-  
 that they would ask-for Barabbas, but destroy Jesus. 21 The nal.  
 Governour answering said unto them; Which of the two will Or, just.  
 ye that I should release unto you? They said; Barabbas. 22 E. T. and.  
 Pilate said unto them; What then shall I do with Jesus, who Gr. &c.  
 is called Christ? They all said unto him; Let him be crucified. Gr. &c.  
 23 But the Governour said; Why, what harm hath he done? Or, evil.  
 But they cried-out the more, saying; Let him be crucified. Gr. &c.  
 24 When Pilate saw that he prevailed nothing, but that ra- O. T. exceed-  
 ther a tumult was made, he took water, and washed his hands ingly.  
 before the Multitude, saying; I am innocent of the Blood of this E. T. could  
 man. Gr. is made.

CHAP. XXVII. \* Righteous man. See Ye to it. 25 \* And all the People answering, said; His Blood be on us, and on our Children. 26 Then he released unto them Barabbas, but having scourged Jesus, he delivered him up that he might be crucified.

\* E. T. just  
person.  
\* E. T. Then.

## S E C T. XXX.

27 **T**HEN the Soldiers of the Governour took Jesus into the <sup>b</sup> Common-hall, and gathered-together unto him the whole Band. 28 And they stripped him, and put about him a scarlet <sup>c</sup> Robe; 29 and they platted a Crown made <sup>d</sup> of thorns, and put it upon his Head, and a Reed into his Right-hand. And they kneeled-down before him, and mocked him, saying; Hail, King of the Jews. 30 And they spat upon him, and took the Reed, and beat him on his Head. 31 And <sup>e</sup> when they had mocked him, they stripped him of the <sup>c</sup> Robe, and put-on him his-own Clothes, and led him away to crucify him.

\* Or, Prætorium. E. T. Marg. Governour's house.  
\* Gr. χλαμύδα.  
\* Gr. εἰς.

\* E. T. after.

## S E C T. XXXI.

\* E. T. found. 32 **A**S they were going-out <sup>a</sup>, they <sup>b</sup> light-on a Man, that was a Cyrenean, Simon by name; <sup>c</sup> this man they compelled to take-up his Cross.

\* Gr. πορεύεσθαι.  
E. T. him.

33 And when they were come to a place called Golgotha (<sup>b</sup> that is to say, A place of a skull) 34 they gave him to drink Vinegar mixed with Gall, and when he had tasted it, he Would not drink.

\* Gr. ἣν καλεῖται.

\* E. T. Garments.

35 When they had crucified <sup>a</sup> him, they parted his <sup>b</sup> Clothes, casting a lot; that it might be fulfilled, which was spoken by the Prophet; They parted my <sup>c</sup> Clothes among-themselves, and cast a lot for my <sup>d</sup> Clothing.

\* E. T. Vestiture.

\* Or, crimes.

36 And they sat-down and watched him there. 37 And they set over his Head his <sup>b</sup> Accusation written; THIS IS JESUS THE KING OF THE JEWS.

\* Gr. ἀρτί.

38 Then two Robbers <sup>a</sup> were crucified with him; One on the Right-hand, and one on the Left-hand.



39 \* And they-that passed-by <sup>b</sup> reviled him, <sup>c</sup> shaking their Heads, CHAP. XXVII.  
 40 and saying; *Thou* that destroyest the <sup>d</sup> Temple, and buildest it  
 in three days, save thy-self; if thou art *the* Son of God, come-  
 down from the Cross. 41 Likewise also the High-Priests, mocking <sup>e</sup> Gr. *blas-*  
*him*, with the Scribes and Elders, said; 42 He saved others, <sup>f</sup> phemed..  
 cannot he save himself? If he is King of Israel, let him come-down <sup>g</sup> E. T. *reag-*  
 now from the Cross, and we will believe him. 43 He trusted <sup>h</sup> ging.  
 in God, let him rescue him now, if he <sup>i</sup> Gr. *vacu.*  
<sup>j</sup> E. T. *will*  
 he said; <sup>k</sup> I am *the* Son of God. 44 The <sup>l</sup> same also the Rob- <sup>m</sup> have.  
 bers, that *were* crucified-with him, <sup>n</sup> Gr. *err.*  
<sup>o</sup> E. T. *cap in*  
<sup>p</sup> his teeth.

45 Now *there* was Darkness over all the <sup>q</sup> Land from *the* sixth <sup>r</sup> Or, *Earth.*  
 hour till *the* ninth hour.

46 <sup>s</sup> And about the ninth hour Jesus cried *with* a loud voice; <sup>t</sup> Gr. *Ja.*  
 ELI, ELI, LAMA SABACHTHANI; that is, My God,  
 my God, why hast thou <sup>u</sup> forsaken me? 47 When some <sup>v</sup> of <sup>w</sup> Or, *desert-*  
 them-that stood there heard *that*, they said; <sup>x</sup> This *man* calleth-for <sup>y</sup> ed.  
 Elijah. 48 And immediately one <sup>z</sup> of them ran, and took a <sup>aa</sup> Gr. *qir.*  
 Sponge, and filled *it* *with* Vinegar, and put *it* about a Reed,  
 and gave him to drink. 49 But the rest said; <sup>ab</sup> Let *him* alone, <sup>ac</sup> E. T. *Let be.*  
 let us see whether Elijah <sup>ad</sup> will come to save him. <sup>ae</sup> Gr. *cometh.*

50 When <sup>af</sup> Jesus *had* cried again *with* a loud voice, he yielded-  
 up the Ghost.

51 And behold, the Vail of the <sup>ag</sup> Temple was rent in two, <sup>ah</sup> Gr. *vacu.*  
 from *the* top to *the* bottom. And the Earth <sup>ai</sup> quaked, and the <sup>aj</sup> Or, *book.*  
<sup>ak</sup> Rocks were rent, 52 and the Graves were opened, and many <sup>al</sup> Dr. H.  
 Bodies of Saints that slept, were raised, 53 and came out of <sup>am</sup> bones.  
 the Graves after his Resurrection, and went into the holy City, and  
 appeared unto many.

54 When the <sup>an</sup> Centurion, and they-that *were* with him, <sup>ao</sup> watch- <sup>ap</sup> D. H. *guard-*  
 ing Jesus, saw the Earthquake and the *other* things-that *were* done, <sup>aq</sup> ing.  
 they were exceedingly afraid, saying; Truly this was *the* Son of  
 God.

55 Now many Women were there beholding afar off, who had  
 followed Jesus from Galilee, ministering unto him. 56 <sup>ar</sup> Among <sup>as</sup> Gr. *er.*  
 whom was Mary the Magdalene, and Mary the Mother of James  
 and Joscs, and the mother of Zebedee's <sup>at</sup> Sons. <sup>au</sup> E. T. *chil-*  
<sup>av</sup> dren.

57 When Evening <sup>aw</sup> was come, *there* came a rich Man <sup>ax</sup> of <sup>ay</sup> Gr. *vacu.*  
 Arimathea, *his* name was Joseph, who also himself was-a-Disciple <sup>az</sup> Gr. *vacu.*  
 of Jesus. 58 This *man* came-to Pilate, and <sup>ba</sup> begged the Body <sup>bb</sup> Or, *asked-*  
<sup>bc</sup> of *for*.

CHAP. of Jesus. Then Pilate commanded the Body \* to be delivered.  
 XXVII. 59 And Joseph took the Body, and wrapped it in a clean Linnen-cloth, 60 and laid it in his-own new Grave, which he had hewn-out in <sup>a</sup> a Rock, and having rolled a great Stone to the Door of the Grave, he went-away. 61 Now *there* <sup>c</sup> were there Mary the Magdalene, and <sup>d</sup> another Mary, sitting over-against the Sepulcher.

<sup>a</sup> Gr. *αὐτοῦ*.  
<sup>b</sup> Or, *the*.  
<sup>c</sup> E. T. *was*.  
<sup>d</sup> Gr. *ἡ*.  
<sup>e</sup> E. T. *the* other.

## S E C T. XXXII.

<sup>a</sup> Gr. *it*.  
 E. T. *followed the day of*.  
<sup>b</sup> E. T. *Deceiver*.  
<sup>c</sup> Or, *will rise again*.  
<sup>d</sup> Or, *risen*.  
<sup>e</sup> E. T. *so*.  
<sup>f</sup> E. T. *Er-rour shall be*.  
<sup>g</sup> E. T. *watch*.  
<sup>h</sup> E. T. *make it as sure as you can*.  
<sup>i</sup> Gr. *ἡ*.  
<sup>j</sup> E. T. *and sitting a watch*.

62 **T**H E \* next-day, that \* was after the Preparation, the High-Priests and the Pharisees assembled-together to Pilate, 63 saying; Sir, we remember that That <sup>i</sup> Impostor said, whilst living; After three days I <sup>k</sup> shall be raised-again. 64 Command therefore the Sepulcher to be secured till the third day, lest his Disciples come *by* night, and steal him away, and say to the people; He is <sup>k</sup> raised from the dead: <sup>l</sup> and the last \* Imposture will be worse *than* the first. 65 Pilate said \* unto them; Ye have a <sup>k</sup> Guard, go, <sup>l</sup> secure *it* as ye know *how to do*. 66 <sup>m</sup> So they went, and secured the Sepulcher, sealing the Stone, <sup>n</sup> with the Guard.

## S E C T. XXXIII.

CHAP. 1 **A**F T E R \* the Sabbath was over, as it dawned towards  
 XXVIII. the first day of the Week, there came Mary the Magdalene, and <sup>a</sup> another Mary, to see the Sepulcher. 2 And behold, *there* <sup>b</sup> had been a great Earthquake; for <sup>c</sup> an Angel of the Lord had descended <sup>d</sup> from Heaven, and came and rolled-away the Stone from the door, and sat upon it. 3 His <sup>e</sup> Countenance was like Lightning, and his Garment white as Snow. 4 <sup>f</sup> And <sup>g</sup> for Fear of him the <sup>h</sup> Watchers shook, and became as dead *men*. 5 <sup>i</sup> And the Angel answering, said to the Women; Do not Ye be afraid: for I know that ye seek-for Jesus, who *was* crucified. 6 He is not here: for he is <sup>k</sup> raised-again, as he said. Come, see the place where the Lord <sup>l</sup> lay. 7 And go quickly, and tell his Disciples, that he is <sup>k</sup> raised from the Dead. And behold, he goeth-before you into Galilee. There ye shall see him; behold, I have told you. 8 And they went quickly from the Grave with Fear and great Joy, and ran <sup>m</sup> to tell his Disciples.

<sup>a</sup> Dr. H. *And the evening after the Sabbath*.  
<sup>b</sup> E. T. *the other*.  
<sup>c</sup> Or, *was*.  
<sup>d</sup> E. T. *the*.  
<sup>e</sup> Or, *eat of*.  
<sup>f</sup> Dr. H. *appearance*.  
<sup>g</sup> Gr. *ἡ*.  
<sup>h</sup> Gr. *αὐτοῦ*.  
<sup>i</sup> E. T. *keep*.  
<sup>j</sup> Gr. *ἡ*.  
<sup>k</sup> Or, *risen*.  
<sup>l</sup> Or, *was laid*.  
<sup>m</sup> Gr. *αὐτοῦ*.  
<sup>n</sup> Or, *and*.

CHAP.  
XXVIII.

9 As <sup>•</sup> they were going <sup>•</sup> to tell his Disciples, <sup>•</sup> behold, Jesus met them, saying; Hail. <sup>•</sup> And they came, *and* held him by his Feet, and worshipped him. 10 Then Jesus <sup>•</sup> said unto them; Do not be afraid; go, <sup>•</sup> tell my Brethren, that they go into Galilee, and there they shall see me.

11 Now when they *were* <sup>•</sup> gone, behold, some of the <sup>•</sup> Guard came into the City, *and* <sup>•</sup> told the High-Priests all-things that *were* done. 12 And when they *were* assembled-together with the Elders, and *had* taken counsel, they gave <sup>•</sup> many Pieces-of-silver to the Soldiers, 13 saying; Say ye, <sup>•</sup> his Disciples came by night, *and* stole him away while we slept. 14 And if this-thing be heard-of <sup>•</sup> by the Governour, We will <sup>•</sup> prevail-upon him, and will <sup>•</sup> make you easy. 15 <sup>•</sup> So they took the <sup>•</sup> Pieces-of-silver, *and* did as they were <sup>•</sup> instructed. And this <sup>•</sup> report has been spread <sup>•</sup> among *the* Jews untill this-day.

• Gr. *st.*• E. T. *money.*• Or, *taught.*• E. T. *saying.*• Gr. *para.*

## S E C T. XXXIV.

16 <sup>•</sup> T H E N the eleven Disciples went to Galilee, to <sup>•</sup> the Mountain where Jesus had appointed them. 17 And when they saw him, they worshipped him; but some doubted. 18 And Jesus came, *and* spake unto them, saying; All <sup>•</sup> Authority in Heaven and on Earth hath been given unto me: 19 Go ye therefore, *and* <sup>•</sup> disciple all Nations, baptizing them into the name of the Father, and of the Son, and of the holy Spirit; 20 teaching <sup>•</sup> them to observe all-things, that I have commanded you. And behold, I am with you <sup>•</sup> always, till <sup>•</sup> the end of the World. Amen.

• Gr. *st.*• E. T. *to*• E. T. *power.*

• Or.

• E. T. *teach.*• Gr. *always.*• Gr. *all the**days.*• Or, *the close*  
*of the Age.*

F I N I S.



SELECT NOTES  
ON  
S. MATTHEW's  
G O S P E L,  
WHEREIN

The *VERSION* is vindicated, and the SENSE and PURITY of several Words and Expressions in the Original *Greek* are settled and illustrated from Authors of the most established Credit.



# SELECT NOTES

## ON THE

# HOLY GOSPEL

### ACCORDING TO

# St. MATTHEW.

**T**HE Titles of the four Gospels are confessedly of later date than the Gospels themselves.

St. Chrysostom introduces his Commentary on the Romans with informing us, that as Moses had not set his Name to either of his five Books, so neither had Matthew nor John, Mark nor Luke, to their respective Gospels. See Vol. III. p. 5. Ed. Eton.

*Gospel*] By the word Gospel is meant, *An History of our blessed Saviour Jesus Christ, including his Birth, Life, Death, Resurrection, Ascension, &c.*

This Sense of the Word Gospel, (Gr. Ευαγγέλιον) we can trace with certainty as high as Justin Martyr; Οὗ γὰρ Ἀποστόλου, says He, ἐν τοῖς γενόμενοις ἐκ αὐτοῦ Ἀπομνημονεύμασιν, ὃ καλεῖται Ευαγγέλιον, &c. *Apol.* I. p. 96. l. 38. *Ed. Thirlby, Lond.* A. D. 1722. Consult also *Constitut. Apostol.* Lib. 2. Cap.

57. p. 262, 263. *Ed. Antv.* A. D. 1698.

*According to Matthew*] Gr. κατὰ Ματθαῖον, not Ματθαίου, of Matthew.

This form of quoting the Gospels is very ancient; therefore I have retained it in the Version. We can trace it through several Ages up to Origen. See *adv. Cels.* p. 31. l. 2. *Matthew.* p. 48. l. 6. *Mark.* p. 49. l. 36. *Luke.* and p. 40. l. 2. *John.* Nay to his Master, Clemens Alexandrinus. *Strom.* l. p. 409. l. 19. *Ed. Ox.* A. D. 1715.

'Tis observable how the Latin Fathers in quoting the Gospels use the Greek *Præp.* κατὰ. See St. Jerom. *de Viris Illust.* Tom. I. p. 106. G. Symmachi — qui in Evangelium quoque κατὰ Ματθαίου scripsit Commentarios, &c. The same Father begins his Notes on St. Mark's Gospel thus, κατὰ Μαρκῶν evangelium, per quod &c. Tom. VI. p. 68. E. So also Cyprian, a still older Au-

thor, quotes the Gospels in a very singular way, if the three Books of *Tesstim. adv. Judeos* be his. Lib. III. c. 28. In *Evangelio*, cata *Matthæum*. — Item cata *Marcum*. c. 29. In *Evangelio* cata *Lucam*. c. 31. cata *Joannem*. And so *passim* in this Book. Let the learned Reader see whether this Author in his uncontroverted Works usually quotes the Gospels after this manner.

Though I have followed the Form of the Greek Expression, *Kata Matthæum*, by rendring it, according to *Matthew*; yet I am convinced that in Sense, *Kata Matthæum*, according to *Matthew*, no ways differs from *Matthæus*, of *Matthew*.

*Elfner* chooses to render *εὐαγγελιον κατὰ Ματθαίου*, by *Evangelium Matthæi* or a *Matthæo scriptum*. And that the *Præp.* *κατὰ* with an *Acc.* Case is equivalent to a *Genitive* is evident from thei Passages cited by that learned Gent. to which give me Leave. to add.

*Acts xviii. 15.* Νόμος του κατ' υμᾶς. *Vulg. lege vestra.* E. T. of your Law.

*Acts xxv. 27.* Τὰς κατ' αὐτὸν αἰτίας. E. T. the Crimes laid against him. *Syr. Thw alyza. alyz. his Crime.*

*Eph. i. 15.* Thw κατ' υμᾶς πίστις. *Vulg. fidem vestram.* E. T. your Faith. Or, the Faith of you. Not of which you are the Objects, but the Subjects.

*Euseb. Eccles. Hist. Lib. III. cap. 24. p. 116. l. 29. Ed. Cant. A. D. 1720.* Ματθαίου — πάρεστι γλωττὴ γεγραμ. ὡς δὲ καὶ αὐτὸν εὐαγγελιστὴν, &c. His Gospel.

*Arrian. de Exp. Alex. p. 160. l. 5. Ed. Gron. τῆς καὶ τῆς βαρβαρῆς βασιλείας καὶ καὶ τῆς οὐρανοῦς ξυμβαλλόμενης.* *Fr. barbarorum regum.*

*Dionys. Halicarn. Vol. I. p. 217. l. 8. Ed. Ox. 1704.* Μὴτε τῶν κατ' ἡμᾶς χρόνων. *ad. nostra usque tempora.*

And p. 219. l. 2. *Εν τοῖς κατ' ἡμᾶς χρόνοις.* *nostra ætate.*

*Polyb. Hist. Lib. III. c. 27. p. 253. l. 27.* Εὐς οἷς τῆς κατ' Ἀννίβαν καιρὸς. *Usque ad tempora Hannibalis.* And c. 30. p. 255. Προτέρων τῶν κατ' Ἀννίβαν καιρῶν. *Ante-Hannibalis tempora.*

And if *Suidas's* Authority will have any Weight, See *Lex. Vol. I. p. 16. in v. Ἀγαθίας.* Where *Agathias* is said to have written τὰ κατ' Ἀγισαρίου, *res Belisarii*, or a *Belisario gestas*. As also τὰ κατὰ Ναρσέου, *res Narsetis* in Italia, &c.

*Matthew.] Gr. Ματθαίου.*

*Mr. Fuller*, in his *Church Hist. Book X. Sect. III. p. 44. &c.* has obliged us with a particular Account of the Authors &c. of the present *English Version* of the Bible, appointed to be read in our Churches.

The Second of the Rules recommended by his Majesty *K. James I.* to be most carefully observed by the Reverend Translators, is as follows; *The Names of the Prophets, and the Holy Writers, with the other Names in the Text, to be retained as near as may be, accordingly as they are vulgarly used.*

Hence the Rendring of proper Names in our English Bibles is by no means Literal. Ex. *Gr. Matthew*, not *Matthaios*. *Abraham*, not *Abraam*. *Mary*, not *Maria* or *Mariam*. And perhaps in Compliance with the above-mentioned Rule our Translators rendered *Βοὸς* by *Boos*, and *Ἀχάζ* by *Achaz*. *Mat. i. 5, 9.* Not *Booz* and *Achaz*, as in later Editions.

Indeed I see no need of laboured Exactness in this respect. All Nations have been very lax in their Translation of foreign proper Names, consulting herein the Genius of their own Language. So *Gr. Καρχηδών.* *Lat. Carthago.*



ibago. And *Amicaz*. *Hannibal*. And the French, *London*, for *London*.

I shall conclude this Note with referring my Reader to two Passages worth his consulting. *Joseph. Ant. Lib. I. Cap. VI. p. 21. Ed. Havercamp. A. D. 1726. Τὸ γὰρ σωμαὶα Δῖα π*

*τὴν γεγενῆσθαι εὐκρίτως ἀλλήλων πρὸ τοῦ τῶν εὐκρίτων. &c. and Origen. Com. in Job. Vol. II. p. 79. D. Ed. Col. Εὐκρίτως καὶ ἀλλὰ ἡ καὶ Δῖα Δῖα εὐκρίτως σωμαὶα ἐξέλασσε χαρῶντος καὶ ἡσυχίας ΕΛΛΗΝΙΚΗ &c.*

# C H A P. I.

CHAP. I. *A Genealogy* ] Gr. ΒΙΣΛΟΓ. γενεαυ. Vulg. *Liber generationis*. E. T. *The Book of the Generation*.

Tis generally agreed by Commentators that this Verse is the Title of the subsequent Genealogy.

Who would publish a Genealogical Table of his present Majesty under the Title of, *The Book of the Generation of King George II.*? And can that Form of Expression, which would be improperly applied to a British Monarch, meet with Approbation when used in relation to the King of Kings?

If St. Matthew wrote his Gospel in Hebrew, it is probable, ΒΙΣΛΟΓ. γενεαυ. answers to *Sepher Toledoth*. And then ΒΙΣΛΟΓ. may be used in the same Extent with the Hebrew *Sepher*, which expresses a *Composition* or *Writing* much less than what we usually give the Name of *Book* to.

The Hebrew word *Sepher* is render'd by E. T. a *Register*, Neh. vii. 5. and a *Scrole*, II. xxxiv. 4. and the *Evidence*, Jer. xxxii. 10, 11, 12. and a *Bill*, viz. of Divorce, II. I. 1. and a *Letter*, 2 Sam. xi. 14. 2 Kings v. 5. Jer. xxix. 1. (Ixx. xxxvi. 1. ΒΙΣΛΟΓ.) and *Learning*, Dan. i. 17.

So the Syriac Word *Celbobo* signifies not only a *Book*, as Mar. xii. 26. *Alis* vii. 42. but also a *Writing of Divorcement*, Mat. xix. 7. or as it is Mar. x.

4. a *Bill of Divorcement*. It is used likewise for Επιστολή. E. T. *Superscription*, Marg. *Inscription*. Mat. xxii. 20. And the same Syriac Word occurs Mat. xxvii. 37. instead of the Greek γένεσις.

N. B. Pronounce C in the Oriental and Greek Languages as K.

Agreeably hereto Beza ad I. ΒΙΣΛΟΓ. id est, recensio, *Hebraeorum idiotismo, ut Gen. 5. 1. — sepher toledoth; &c.*

The same great Man explains Γενεαυ by, *Majores ex quibus ortus est Cbristus*. However in his Version he retained the Word *Generatio*, partim quodd Cbristianorum aures illi sint assuetæ, partim etiam quodd optime videatur Cbristi εὐαγγελισμὸν exprimere.

In Greek Authors Γενεαυ signifies Original, Extrait, Descent, or Birth, &c.

Arrian. de Exp. Alex. Lib. IV. c. 8. p. 161. l. 9. Alexander &c. fell into Discourse about Castor and Pollux, οπως ες δια ἀδελφῶν αὐτῶν ἡ γενεαυ. quo pado illorum origo ad Jovem relata esset. See also, p. 165. l. 3.

Plut. Thes. Vol. I. p. 5. Ed. Lond. 1729. Αἰθρα concealed τὴν ἀληθειάν τε θεοῦ γενεαυ. and a little lower, φερεσσαν αὐτῇ τῇ γενεαυ τ' ἀληθείᾳ.

Plat. Alcibiad. I. Vol. II. p. 122. B. Τῆς δὲ τῆς γενεαυ, ο ἀληθείᾳ, καὶ τροφῆς ἡ παίδειας.

CHAP. παιδνας, η αλλα εινεν Αθωαιων, (ως ε-

I. π@ επειν) υδενι μιναι, η μη δεσ.

§. 1. D. Sic. Biblioth. Lib. II. p. 66. 6.

Τα μν εν τῷ τίνι γενεσιν της Σαμαρειτιδῶ  
μυθολογίᾳ, ἄρδον ταυτ' εἰν.

D. Hal. I. 234. 26. Εδῆλωση δε τι  
και αλλα δαιμονιον εἶπον, οἱ διαφιλης ἰω ο  
ανηρ. εἰ x και η ὧρα της γενεσεως αυτη μν-  
θαη και απισ@ υποληψης, ὡσπερ οηῆσαι  
μοι πρῶτερον, αληθης εἶναι υπο πολλων επι-  
στηνῃ.

Joseph. Ant. Lib. XIX. Cap. 8. §.  
2. p. 951. Τον βιον καλεσρεψιν, (Sc. A-  
grippa, called Herod, Acts xii. 21.) α-  
πο γενεσεως αἰων περιηκοσαν εἰ@ και τελερε-  
ων, της βασιλειας δε εἰδομον.

Strab. Geogr. Lib. XV. p. 1034. B.  
Τεῖλοι δ' εἰσιν, οἱ τας γενεσεις και θανατες  
εἰδῶλῃσι, πῶς και πῶς, των τε φορον χα-  
ρει και οπως μη αφανεις εἰεν αἱ κρητις και  
χαρες γοαι, και θανατοι. p. 1039. C. Τον  
δε θανατον γενεσιν εἰς τιν οἷως βιον, και δ-  
δαιμονια τις φιλοσοφησας.

I am not yet convinced that γενεσις  
ever signifies, *A Person's Life, Actions,*  
&c. as distinct from his *Pedigree* or  
*Birth*. Let the Reader consult *Judith*  
xii. 18. and *Jam.* iii. 6. and judge for  
himself.

I shall conclude this Note with the  
Words of Beza ad loc. *Hoc totum, δι-  
βλ@ γενεσεως, nihil aliud quam Generis*  
*Seriem declarat.* And yet this same  
Author in his Version renders διβλ@  
γενεσεως by *Liber generationis*, for a  
Reason above mentioned.

§. 1. *A Son of David*] E. T. *The Son of*  
*David*. Gr. υἱς Δαβιδ. Or *Son of Da-*  
*vid*. So *Zachariah*, Son of *Barachiah*,  
*Mat.* xxiii. 35.

Our blessed Saviour was sometimes  
emphatically styled, *The Son of David*,  
ο υἱς Δαβιδ, *Mat.* xii. 23. . xxi. 9, 15.  
But St. *Mattthew's* Design was not to  
express that Emphasis, as is evident

from his omitting the Article, τῷ. He CHAP.  
only intended to inform his Readers, I.  
that *Jesus* was a *Son of David*, that is, a §. 1.  
Descendant from David's Loins, i. e.  
*Progenatus Davide*. Cast.

So *Zaccheus* is called a *Son of Abra-*  
*ham*. Gr. Τις Αβραμ. not *the Son of*  
*Abraham*, as E. T. *Luke* xix. 9. And  
the Woman spoken of in *Luke* xiii. 16.  
was a *Daughter of Abraham*.

*Isaiah* δε,] Our Reverend English §. 2.  
*Translators* render the Particle δε  
throughout this Genealogy by *and*;  
but as in many other Places they have  
left it untranslated, I chose to omit it  
here, as being redundant with respect  
to Sense, and purely ornamental with  
respect to the Language. To this  
Purpose consult the Rev. Mr. *Black-*  
*wall's Sacred Class.* Vol. II. p. 148 and  
p. 182. As also the Rev. Mr. *Hutch-*  
*inson's Note on Xenoph.* K. Π. Lib. I.  
p. 33. l. 12. *Ed. Ox.* 1727.

E. T. have made no Scruple to o-  
mit the Conjunction δε in innumerable  
Places, consult in particular; *Mat.* ii.  
3, 9, 10, 14. . iii. 1. . v. 31. . vi. 27. .  
vii. 15. &c.

*Vulg.* indeed has rendered δε by *an-*  
*tem* in this Context, and elsewhere by  
*et, que*. But that Version very fre-  
quently passes it over as a mere Exple-  
tive. See *Mat.* ii. 9, 13, 14, 21. . iv.  
4. . xiii. 52. . xiv. 17. . xv. 26. . xvi. 6.  
xxiii. . 11. xxvii. . 23, 65.

*Syriac* also has left δε untranslated in  
a great Variety of Places. See *Mat.*  
v. 31. . ix. 13. . x. 13, 23. . xiii. 28, 52. .  
xiv. 18. . xv. 3, 34. . xvii. 11, 17, 20. .  
xx. 22. . xxi. 16, 21, 24. . xxvii. 23.

*Of Uriah's Wife*] Gr. εκ της (sc. §. 6.  
γυναικῆς) τῆς Ουριε. So *John* xix. 25.  
*Mary*, η (sc. γυνῆ) τῆς Κλωπα, *the Wife*  
*of Kleopas* or *Cleophas*.

Our

CHAP. I. Our Evangelist makes no Scruple of calling *Bathsheba*, *Uriah's Wife*, even after *Solomon* was begotten; though he knew as well as our Translators, that her Husband *Uriah* was then dead, and consequently that she only *had been* his Wife, and was not then, strictly speaking, the Wife of *Uriah*, but of *David*.

So in the Old Test. *Bathsheba* is called *Uriah's Wife* after her Husband's Death, nay long after her Marriage to *David*. 2 Sam. xii. 15. 6. 7. 7004 Over. See also, Chap. xi. 26. xii. 9, 10. ej. lib.

In the N. Test. we have an Instance of a Woman's being called a Man's Wife, even after her Husband's Decease. Matt. xxii. 24. Where our Translators might as well have said, marry her that had been *his Wife*.

Some think the incestuous Corinthian only had *his Father's Wife* after his Father's Death. 1 Cor. v. 1.

†. 9. Αχαζ] E. T. *Achas*, in Complaisance, I suppose, to the older Versions, *Tindal's* and the *Queen's*. In later Edd. *Achas* is changed into *Acbaz*; as *Boos* †. 5. into *Bocz*.

†. 11. *Jechoniah*] I choose to retain the Reading of Dr. *Mill*, and E. T. till I can find more Certainty with respect to a better. Especially as That is countenanced by the ancient Versions and Fathers, as well as MSS, excepting a very few.

The Difficulty St. *Chrysostom* met with in completing the third *Tessaradecad* shews he read as we do. For he counted but fourteen Persons in the second *Tessaradecad*, even including *Jechoiachin*, consequently he knew nothing of *Jechiakim*. But farther, for want of *Jechoiachin* in the third *Tessa-*

radecad he is necessitated to look on the *CHAP. Captivity* itself as supplying the Place I. of a Person, or Generation, which †. 11. with our Saviour and twelve intermediate Persons complete the third Fourteen Generations. See *Chrysost.* Vol. II. p. 19. l. 36. and p. 20. l. 26. which favour our present Reading.

St. *Jerom* ad loc. observes; *Si voluerimus Jechoniam in fine primæ Tessaradecadis ponere, in sequenti non erunt quatuordecim, sed tredecim. Sciamus igitur Jechoniam priorem ipsum esse quem et Joakim: Secundum autem, filium, non patrem: quorum prior per k et m, sequens per ch et n scribitur: quod scriptorum vitio et longitudine temporum apud Græcos Latinosque confusum est.* Hence it is plain the present Reading is as old as this Father's Time, viz. Sec. IV.

We may trace our present Reading as high as *Porphry*, a Writer of the III<sup>d</sup> Cent. Had the Reading either of R. *Steph.* N<sup>o</sup> 18 or *Bodl.* obtained in that Philosopher's Time, there had been no Room for his severe Charge against our Evangelist. See *Hieronym. Com. in Dan. Tom. IV. p. 496. A. B.* There says that Father (in order to take off the Force of *Porphry's* Calumny) *In Evangelio secundum Mattheum una videtur deesse generatio: quia secunda vocatur edxas in Joakim desinit filio Jese, et tertia incipit a Joabin filio Joakim. Quod ignorans Porphyrius, calumniam sruat Ecclesiæ, suam ostendens imperitiam, dum Evangelistæ Matthæi arguere nititur falsitatem.*

Our Evangelist (according to all the Versions and Fathers I have met with) mentions *Jechoniah's* Brethren. Now if the Genealogies in the Old Test. must be a Guide in explaining those of the New; we have a Presumption that St. *Matthew* by *Jechoniah* really meant *Jechiakim*, Son of *Jeseab*. For

CHAP. it appears from 1 Chron. iii. 15, 16.

I. that Jeboiakim had Brethren, whereas  
 y. 11. Jeboiachin, or Jechonias, has none assigned him. This is a Circumstance that makes against the Insertion of Jakim or Jeboiakim, into this Verse.

On the other hand, Dr. Doddridge thinks it an unreasonable Supposition that the Jechonias in this Verse should be a different Person from the Jechonias in the next; since (says he) it is certain, that throughout this whole Table, each Person (except the first and last) is mentioned twice, first as the Son of the preceding, and then as the Father of the following.

Some few MSS., as R. Steph. N<sup>o</sup> 4 and Bodl. &c. insert Jeboiachin (whom they call Jakim or Joakim) between Josiah and his Grandson Jeboiachin. These MSS. are followed by the English Version printed at Geneva, A. D. 1561. which reads thus; And Josiah begate Jacim. And Jacim begate Jechonias and his Brethren about the Time they were carryed away to Babylon. And from the marginal Note on 2 Kin. xxiii. 34. in our present E. T. one would think there had been a Design of inserting Jakim into the Text of this Genealogy, whereas now he only stands in the Margin.

Ceterum intercalatione ista (says Dr. Mill ad loc.) his peccatum. Primo, quod a receptissima lectione recedatur ab ista causa: prior siquidem Jechonias is ipse Joachimus omnino videtur, quem insertum volunt; quod observatum Epiphanius, Augustinus, Ambrosius, etiam et ipsi, ut scilicet, Irenaeus, l. 3. c. 30. Deinde vero, quod Jechonias posteriori fratribus tribuitur, qui, quantum ex S. litteris collegimus, nullos habuit. Quod unum si advertisset interpolator, certe temperasset manum.

The Rev. Dr. Doddridge reads thus,

And Josiah begat Jeboiakim; and his Brethren, about the Time of the Babylonish Captivity: and Jeboiakim begat Jechonias. Where observe, that ἐπὶ τῆς μετοικεσίας Βαβυλωνίου, rendered, about the Time of the Babylonish Captivity, follows Jeboiakim, not Jechonias, as in Bodl. and the other mentioned MSS.

To conclude, Beza presents us with what he apprehended to be the genuine Reading of this Verse;

Ιωσίας δὲ ἐγέννησε τὸν Ιακίμ, καὶ τὴν ἀδελφὴν αὐτοῦ, Ιακίμ δὲ ἐγέννησε τὸν Ιεχονίαμ ἐπὶ τῆς μετοικεσίας Βαβυλωνίου.

Were this Reading but sufficiently supported by ancient MSS. and Versions, this Text would no longer be one of the Cruces Theologorum.

About the Carrying-away] Gr. ἐπὶ τῆς μετοικεσίας.

The Præp. ἐπὶ in the N. Test. denotes the Precise Time when any thing is said to be done.

Luke iii. 2. ἐν Ἀρχιερεῶν, while Annas and Caiaphas were High-Priests. and iv. 27. ἐπὶ Ἑλισάε, in the Life-Time of Eliza.

Acts xii. 28. ἐπὶ Κλαυδίου Καίσαρος, during the Reign of Claudius Caesar.

To this Purpose, out of many Passages that might be produced from other Greek Authors, I have selected the few following for the Reader's Examination.

Joseph. de Bell. Jud. Lib. 2. c. 17. §. 8. p. 194. Ed. Hævercamp. ἐπὶ Κυρηνίου, in Cyrenius's Time.

Dion. Hal. l. 2. 40. ἐπὶ τῆς τέταρτης—γυναι, quarta aetate. p. 303. 12. ἐπὶ τῆς ἑβδομηκονταῆς Ὀλυμπιάδος, Septuagesima Olympiade. l. 15. ἐφ' ᾧ, quibus sc. Consulibus. p. 653. 1. ἐκ' αὐτοῦ. p. 11. 23.

Lucian. Tim. Vol. I. p. 61. l. 2. Ed. Amst. A. D. 1687. ἐπὶ τοῦ Δελφίου.

CHAP. *Lucian.* Hoc est, Deucalionis tempore vel  
L *etate, ἐν τῇ τοῦ βου, ut alibi loquitur*  
§. 11. *Lucianus.* Barl. and Vol. II. p. 313. l. 11.  
ἐν τῇ Κρονῷ, Saturni tempore.

And to conclude, *Xenoph.* K. H.  
Lib. VIII. p. 613. l. 1. . 666. l. 10. .  
669. l. ult. ἐν Κρονῷ, Cyri tempore.

But we must necessarily allow a La-  
titude to the sacred Writer, who knew  
very well, that *Josiah* begat *Jehoiakim*  
before the actual Carrying-away of the  
Jews to Babylon, or Commencement  
of the famous 70 Years Captivity,  
and therefore I have followed E. T.  
and render'd ἐν, *about*.

*Er. Schmidt* chooses to retain the  
usual Sense of ἐν, and therefore in-  
serts, *qui vixit*, and thus reads and  
translates this Verse ;

*Josias autem genuit Joakim et fratres  
ejus : Joakim vero genuit Jechoniam,  
qui vixit sub transportationem Babyloni-  
cam.*

*Ménoia* is to remove one's Habitation.  
So *Teucer* is said to remove (μένοισα)  
from *Attica* into *Asia*. *D. Hal.* I. 49.  
32. See also *Pausan.* Lib. I. p. 107.  
l. 26. Hence μένοια signifies in  
general, *A Change of Habitation*, and  
particularly, *A Removal from one's na-  
tive Country into a foreign one*.

When this Removal is involuntary  
we often call it a *Transportation*, as in  
the Case of Captives and Criminals.

*Phavorinus* in his *Lexicon*, p. 503.  
2. makes μένοια equivalent to φνίσις.  
and μένοια to ἀρχμαλωσις. As also  
*Theophylact.* in *Matt.* p. 6. C. So that  
I wont say μένοια never signifies  
*Captivity*. I know it occurs several  
times in LXX. where E. T. uses the  
Word *Captivity*. *Jud.* xviii. 30. *1 Chron.*  
v. 22. *Ezek.* xii. 11. *Am.* i. 15. *Nab.*  
iii. 10.

Several Translators have render'd  
it by *Exilium*, as *Catv.* *Cast.* &c. And

*Dr. Doddridge* of late by *Captivity*. CHAP.  
But I question whether the Word *Cap-* R  
*tivity* doth not more generally convey §. 11.  
the Idea of a *State*, than of an *Action*,  
which others choose to express by  
*Carrying away*, *Transmigration*, *Trans-*  
*portation*, and *Deportation*.

So that I understand the Word *Me-*  
*noia* of the actual Removal of the  
Jews into Babylon, not of the State of  
70 Years Captivity; because according  
to this last Import of the Word; *after*  
*the Captivity*, §. 12. must mean after  
the Expiration of the 70 Years;  
whereas *Jechoniah* begat *Salathiel* dur-  
ing the Captivity, but after the Re-  
moval or Carrying away into Baby-  
lon.

*Fourteen Generations*] Or *Descents*. §. 17.  
Gr. γενεαὶ δεκάτεσσαρες.

So *Jesephus* uses the Word γενεα,  
*Ant.* Lib. V. Cap. 9. §. 4. p. 306.  
Τῆς (sc. Ἰσραὴλ) Δαυιδὸς ὁ βασιλευσας,  
καὶ παύσει τοὺς αὐτοὺς καταλείπων τὴν ἐξέμνησιν  
ἐπὶ μιαν καὶ ἑκατὶ γενεὰς ἀνδρῶν.

*Birth*] So E. T. renders γενεαί, §. 18.  
*Luke* i. 14. where *Vulg.* has *Nativitas*.

Some choose to render γενεαί here  
by *Generation*. So *Vulg.* *Generatio* :  
as also *Iren.* c. *Har.* Lib. III. c. 11. p.  
191. and c. 16. p. 204. *Ed. Par.*  
1710. and *St. Austin.* Vol. V. col.  
200. F. In this Sense I think γενεαί  
is used, *D. Hal.* II. 64. 43.

These Gentlemen derive the Noun  
from γίγμαι in the Sense of *gigno* or  
*genero*, as it is used *passim* throughout  
this Chapter.

But the Verb γίγμαι is often applied  
to *Females* in the Sense of *pario*, *to*  
*bear*, *bring-forth*, or *to be delivered*.  
See *Luke* i. 13, 57. . xxiii. 29. *John* xvi.  
21. as also in the purest Greek Writers.

CHAP. *Xenoph. Laced. Resp. Cap. I. §. 3.*  
 L. p. 62. *Ed. Wells.* Ταί μὲν εἰς τρεφομένης. *γ. 18.* ναι παρὶς χρη προσδοκῆσαι μετὰ τὸν τι γινέσθαι.

*D. Hal. I. 57. 36.* Callias said, Ρωμῶν τινα — γηματοῦ Λατίνου — καὶ γινέσθαι δυο παύτας, Ρωμῶν καὶ Ρωμύλων. and p. 145. 22.

And by a Figure it is applied to a Man's native Country.

*D. Hal. I. 483. 30.* Τῇ γονιμαυτῇ τε καὶ τῆλασιον ἀνδρὶ παύδουσαυτῇ παύτῃ.

Hence *Γενεσις* with respect to the Mother signifies *Partus*. *Aristot. Eth. Nic. Lib. 9. c. 7. p. 409. Ed. Ox. 1716.* and with respect to the Child, *Nativitas*.

*γ. 18.* Having been espoused] Or, contracted, *Gr. Μνηστευσεως. Vulg. Cum esset desponsata, id est Sponsione promissa.* as *H. Steph. Thes. Vol. II. col. 963. E.*

*Phavorinus in Lex. p. 510. c. 2. Ed. Ven. A.D. 1712.* Μνηστευα ἐπὶ συμφωνίας γαμου. οὗτιν Μνηστεα ἢ εὖ γαμου συμφωνία.

So *Sampson*, *εὐκτα μνηστευσαυτῇ τῷ παύτῃ.* *Joseph. Ant. Lib. V. cap. 8. §. 5. p. 301.*

*γ. 18.* [αἰ] With *Dr. Doddridge*, and several other modern Translators (*Fr. Gen. . Le Clerc. . Mess. Beaus. and I' Enf. . Fr. Mart. &c.*) I chose to follow *E. T.* in the Omission of this Particle, *γὰρ*. See also *E. T. Luke xii. 58. Acts xix. 35.* as for *Acts viii. 39.* it is render'd, and.

We all follow the Steps of the ancients Versions, *Syr.* and *Vulg.* both here and elsewhere.

See *Syr. Matt. xv. 27. . xx. 16.*

And *Vulg. Matt. ix. 5. . x. 23. . xx. 1.*

Neither is it a quite unusual Thing for *γὰρ* to lose its Force as an *Illative*, even among the purest Greek Writers.

Consult, *D. Hal. Ant. L. 126. 3.* CHAP. See Note. and p. 582. l. 2. as also p. I. 587. l. 12.

*Soph. El. γ. 841. p. 205. Ed. P. Steph.*

*Xenoph. K. Π. Lib. III. p. 222. l. 5.* Where the Rev. Mr. *Hutchinson* observes as follows; *Particula γὰρ non reddendæ causæ, uti plerumque, hoc in loco inservit; sed declarandi aut explanandi vim habet. Ab eâ simili plane modo narrationem orditur Evangelista Matt. i. 18. &c.*

I shall conclude with referring to the Rev. Mr. *Blackwall's S. Clafs. Vol. I. p. 137.*

*Συνελθῶν*. To come together; viz. to *γ. 18.* cohabit as Man and Wife. *Mary* seems to have proved with Child before *Joseph* had taken her home to live with him, *γ. 20, 24.*

In this Sense of *Cohabitation*. I understand *Josephus*, *Ant. Lib. IV. cap. 8. p. 242. l. 16.* Γυναικὲς τῆς συνοικίσεως βελομὲν αἰζῶμεθα καὶ αἰς δημοτῶν αἰτίας — γενομένοι μὲν εὖ τε μηδεποτέ συνελθῶν ἐκφυγεῖσθαι. Λαβοὶ γὰρ αὐτοὺς ἐξυσίαν συνοικίαν εἶναι προλεγον γὰρ ἐκ ἐφῆστον. See *Seld. Ux. Hebr. Lib. III. cap. 24. p. 373.*

*St. Chrysostom* indeed was of another Mind. *Vol. II. p. 21.* Οὐκ ἔπειτα, says he, πῶς ἢ ἀχθῆναι αὐτῷ ἐν τῷ οικίᾳ τῶν νυμφῶν καὶ γὰρ ἐνδὲν ἐστίν. Εἰ γὰρ τοῖς παλακοῖς ὡς τὰ πολλὰ ἐν οικίᾳ τὰς μεμνηστειυμένας ἔχον, οὐκ ᾔδει καὶ οὐκ οὐλο γινόμενον ἰδοὶ τις αὐτῶν.

If this Custom obtained in *Joseph's* Time, the Verb *συνελθῶν* may be taken in *sensu venereo*.

*Joseph. Ant. Lib. I. cap. 19. §. 7. p. 52.* *Jacob* συνελθῶν, cum *Lea* congressus, *Gen. xxix. 23.* So *Achitophel* persuades *Abisalom* τὰς τῶν παύτῃ αὐτοῦ παλλακῶν συνελθῶν. *Ant. Lib. VII. c. 9. §. 5.*

CHAP. §. 5. p. 389. from 2 Sam. xvi. 21.  
I. and cap. 11. §. 6. p. 398. l. 11. See  
y. 18. also *Ant. Lib. XII. c. 4. §. 6. p. 603.*  
l. 14.

To *Josephus's* Authority I add *Strabo's*, who speaking of the *Persian Magi*, says; *Τούτοις δὲ καὶ μάλιστα συνέχεται νομομα.* *Geogr. Lib. XV. p. 1068.*  
A. And *Albenseus*, in *Deipn. Lib. XII. p. 535.* B. unquestionably fixes this Idea to the Word.

y. 19. *Her Husband*] By comparing this and the next Verse we find that *Joseph* and *Mary* were called *Husband* and *Wife* between the *Espousals* and the *Wedding*, agreeably to *Deut. xx. 7.* xxii. 23, 24.

So *Virginia* was contracted to *Icilius*, *Dion. Hal. I. 675. 49. 676. 10.* but not married to him. 677. 36, 37. yet he is called her *Husband*, 678. 14. Afterwards he is stiled her *Μηστήρ*. p. 679. 25. Now *Μηστήρ* — καλεῖται πρὸ τοῦ γάμου οὐ νομιμῶς. and consequently she was *Μηστήρ*, that is, ἡ μητρεὺς τοῦ γαμήλιου. See *Phar. Lex. p. 510. 2.*

y. 19. *Just*] Or *Righteous*. Gr. δίκαιος.

I see no Reason to suppose the original Word signifies rather *Good* than *Righteous*. *Luke xxiii. 50. Rom. v. 7.*

*Chrysostom* indeed says, δίκαιος ἐν ᾧ, τὸ ἐστὶν, χρεῖς καὶ ἐπιεικής. Vol. II. 22. 23. but a little higher, l. 20. ej. pag. we read as follows; δίκαιον εἶδον, τοῦ πατρὸς ἐν ἀπασὶ λεία. ἐστὶ μὲν γὰρ δικαιοσύνη, καὶ τὸ μὴ πλεονεῖν ἐστὶ δὲ καὶ ἡ καθολὴ ἀρετή.

Δίκαιος answers rather to the Hebrew *Tzaddik*, *Eccl. vii. 20.* (al. 6. 21.) than to *Chafid*, *Jer. iii. 12.* or *Rachum*, *Ex. xxxiv. 6.*

I query whether the LXX. use the *Adject.* δίκαιος for *Merciful*, though they may use the *Substant.* δικαιοσύνη for *Mercifulness*.

In my Opinion the Evangelist asserts *CHAP. I.*  
two distinct Things.

The one is, that *Joseph* was a *righteous Man*, and therefore would not consent to cohabit with one that was defiled before the *Espousal* or *Marriage*.

The other is, that *Joseph* was unwilling to expose *Mary*, either to Punishment or Disgrace, and therefore entertained Thoughts of divorcing her privately.

Had our Author intended the Mention of *Joseph's* Tenderness for his espoused Wife, only as an Instance of his δικαιοσύνη, in the Sense of *Mercifulness*, see ὁ *Exod. xv. 13.* He would not have said, δίκαιος ὢν, καὶ μὴ θελὼν — ἐβλάθη ἔτι. but δίκαιος ὢν, καὶ ἐβλάθη — ἐβλάθη δὲ — ὁ ἅλλος ἐβλάθη ἔτι.

To make an Example of] Gr. Παράδειγμα. y. 19. δειγματισαί, which Verb conveys the Idea of *capital Punishment*, or else of public *Shame* and *Infamy*. So E. T. understand it *Hebr. vi. 6.* And put him to an open Shame.

In the former Sense it is used by *LXX. Num. xxv. 4.* where E. T. has *hang up*.

The latter Sense is countenanced by *Vulg. Traducere.* and *St. Austin. Vol. V. col. 310. D. 201. B. Ed. Antw. Divulgare*, but not *Exemplare*, as *Beza* will have it. For in the *Epist.* referred to by *Beza* (viz. *LIX. m. ed. CXLIX. Tom. II. col. 389. D.*) *St. Austin* cites *Col. ii. 15.* and renders δειγματισαί (not παρδειγματισαί) by *exemplavit*.

*Phavorinus* also explains δειγματισαί by φανερῶσαι, δελεάζειν. *Lex. p. 574. col. 2.*

And *St. Chrysostom* distinguishes between δειγματισαί and καταβλάθαι, Vol.



CHAP. Vol. II. 22. 25. Καίτοις ἡ ἀφ' αὐτοῦ ἐκείνου  
I. μὴ μόνον ὡς ὑπινδύει ἡ τριακὴ, ἀλλὰ  
ψ. 19. καὶ πολυτρόπως αὐτὴν ὁ νομὸς ἐκείνην.  
ἀλλ' ὁ Ἰωσήφ ἡ μόνον τὸ μῆζον ἐκείνη, ἀλ-  
λα καὶ τὸ ἐλαττον ἐντεχνουργεῖ, τὴν αὐτο-  
νύμ. ἡ γὰρ μόνον ἐκείνη, ἀλλ' ἐκεῖ ἀφ' αὐ-  
τοῦ ἐκείνη ἐκείνη.

ψ. 19. *Intended*] So the Verb βυλομαι is  
render'd, Acts v. 28. xii. 4. *Herod*  
*intended* after the Passover to bring  
*Peter* out to the People.

Hence it is evident, as well as from  
*Joseph's* Intention to put away his  
Wife, that βυλομαι is properly applied  
to a Purpose with relation to some-  
thing *Future*. Therefore when *Tho.*  
*Magister* says, p. 30. ἵσταν δὲ, οἱ τὸ ΒΟΥ-  
ΛΟΜΑΙ μὴ παρῶντος καὶ ἐνέστω μὴ  
ἐν τῇ, ἐκείνη δὲ μὴ μίλλοι, He  
can only respect the Future Form or  
Tense of the Verb joined with it. So  
ἐκείνη ἀπολυσαι, not ἀπολυσεν.

ψ. 20. *An Angel*] Rather than as E. T. *the*  
*Angel*, no particular Angel having  
been spoken of before, and no Article  
being prefixed to ἀγγέλ. See *Matt.*  
ii. 19. and *Luke* i. 11.

ψ. 20. *To take home*] Gr. Παρελαβεν. E. T.  
*to take unto thee*. So ψ. 24. *took unto*  
*him*, i. e. *took home*. For had our  
Reverend Translators meant, *to take*  
*Mary* to be *thy Wife*, they would have  
expressed themselves as plainly as,  
*Mar.* xii. 23. *Luke* xx. 33. *The Seven*  
*had her to Wife*.

*Josephus* indeed made no Scruple to  
use the compound Verb ἀφ' αὐτοῦ ἐκείνου  
in the Sense of *taking to wife*, or *marry-  
ing*. *Ant.* Lib. I. c. 19. §. 7. p. 53.  
*Jacob* τὴν Παρηναν παρελαβεν.

But I find the simple Verb λαμβανω  
used by the LXX. for the Hebrew  
*lakach*, E. T. *to marry*, or *take to*

wife. See *Gen.* xix. 14. *Num.* xii. 1. *CAAP.*  
At other times render'd *to take*, *Deut.* I.  
xx. 7. and *Deut.* xxii. 13. . xxiv. 1. ψ. 20.  
λαβὲ γυναῖκα E. T. *take or hath taken*  
*a Wife*, and married her. So in the  
*N. Test.* λαβὲν γυναῖκα, *Mar.* xii. 20.  
and *Luke* xx. 29. nay λαβὲν alone ψ.  
31. is made equivalent to γαμῆσαι,  
*Matt.* xxii. 25.

*Begotten*] Gr. γεννηθεν. E. T. *con-* ψ. 20.  
*ceived*. But had our Author referred  
to the *Conception* of *Jesus* he would  
have said συλλαβεν, see *Luke* ii. 21.

Besides γινωσκω when applied to Fe-  
males, doth not signify *to conceive*  
(that is συλλαμβανω, *Luke* i. 24, 31,  
36.) but to *bring-forth*. Vide Note  
on ψ. 18. h. cap.

And *Jesus* was not yet *born*; there-  
fore the *Vulg.* should not have render'd  
γεννηθεν by *natum*.

It remains therefore, that there is  
no Word so proper to translate γεννηθεν  
by, as *begotten*. So γεννηθεν and γεν-  
νηται, *begotten* of God, 1 *John* v.  
1, 18.

Observe the *Neut. Gender*, τὸ γεννη-  
θεν, for the *Masc.* ὁ γεννηθεν.

So *Lucian* uses τὸ τεχθεν for ὁ τεχθεν.  
*Dial.* Vol. I. p. 186. l. 19. *Prome-*  
*theus* says, Μηδὲν ὡς Ζεὺς κενωσεν τῇ  
Νηριδι. ὡς γὰρ αὐτὴ κενωσεν ἐκ σου, τὸ  
τεχθεν ἵσα ἔλασεν σε, οἷα καὶ συ ἰδούσας  
τὴν Κρανον.

And *D. Hal.* I. 63. 3. — ἐκείνησιν  
— χρεὼς τῇ νομῇ καλυνούσῃ τὴν μὲν αὐτο-  
νομασάν τὸ σωμα Ραβδὸς αἰκισθεσαν ἀποδα-  
μασ, τὸ δὲ γεννηθεν εἰς τὸ τὴν πόλιν βαλ-  
λεὶς γενεον.

*Thou shalt call*] These Words are ψ. 21.  
evidently addressed to *Joseph*. Yet  
*Just. Martyr* in his first *Apol.* p. 54. l.  
31. *Ed. Thirlby.* expressly says, *The*  
*Angel* said to the *Virgin*, Καὶ καλεῖς τὴν  
νομα



CHAP. *ονομα αυτου λεγουσιν* αυτου γαρ εωσεν &c.

I. But it appears the good Man's Memory failed him; for he evidently jumbles this passage with the Angel Gabriel's Message to the same Virgin, *Luke i. 31.* See *l. 8. &c. ej. pag.*

Hence observe how cautious we should be of depending on Citations from Scripture made by the Fathers, and how careful in collecting Various Readings from them.

See this Observation farther confirmed by *Epiphanius's* large Quotation of this very Context. *Har. LI. §. V. p. 426. Ed. Col. 1682.*

Mistakes of this Nature are much more excusable in the Fathers than in us, who enjoy so many Advantages, as Concordances, &c. for the Assistance of our Memories.

§. 21. *People from their Sins*] Gr. *λαον* — *απο των αμαρτιων αυτων.*

*Eusebius* in his Comment. in *Psalms*. p. 417. C. reads *αυτων*, as thinking, I suppose, a *plur.* *Pron. αυτων*, did not suit a *sing. Noun, λαον.*

But it is well known, that in the N. Test. *Collective* Nouns, tho' singular, admit of plural Pronouns and Verbs.

*Matt. xv. 8.* *Εηλizen μοι ο λαος* — *τω σοματι αυτων, και* — *τιμω.* (Hebr. and LXX. *Is. xxix. 13. τιμωσι.*) *xxvii. 25. Luke i. 21.*

So *οχλος*, *Matt. xv. 10. οχλοι* — *αυτοις.* *xxi. 8. John vii. 49. οχλος* — *ετι* — *επικαταραται ητοι.*

And *κοσμος*. *2 Cor. v. 19. κοσμον* — *αυτοις.*

To this purpose consult *Thucydides*, *Lib. I. §. 13. p. 12. 72. Ed. Amst. 1731.* *Ναυτικα τι εξηρηνητο η ελλας, και της θαλασσης μαλλον αυταρχητο.*

Just so the Hebrew *Gnam, People.* *Jud. ii. 4. vii. 4. xxi. 4.*

*Guarin* in his *Hebr. Gram.* has given CHAP. us two Canons, which hold equally I. true with respect to the Greek Tongue. §. 21. *Lib. II. Cap. 3. Art. 2. Can. VI. p. 509.*

*In relativo interdum etiam contingit diversitas numeri ab antecedente.* Particularly, *Nomini colectivo singulari respondet pronomen multitudinis.* *Gen. xv. 13. Thy Seed — not theirs.*

See also *Cap. 4. ej. lib. Can. III. p. 550.*

*Verbum pluralis numeri construitur interdum cum nomine singulari. Collectivo sc. quia pluralitatem comprehendit.* *Gen. xli. 57. Lat. omnis terra veniebant.*

*By the Lord through the Prophet.] §. 22.* So *Dutch Transl.* but *E. T. of — by.* Gr. *υπο* — *αλφ.*

There is an Ambiguity in the Expression of *E. T.* for *of the Lord* may mean concerning the Lord. So *αλφ* is render'd *of*, *Matt. xi. 10. . xv. 7. . xvii. 13. . xxi. 45.* whereas at other times it is better render'd by *concerning.* *Matt. xi. 7. . xvi. 11.*

It were more proper to render *υπο*, *by.* So *Matt. xxii. 31. spoken by God.* *2 Pet. iii. 2. by the Prophets.* *Acts xxvii. 11. spoken by Paul;* tho' unhappily. *xiii. 45. spoken of Paul.*

When any Thing is said to be spoken by a Prophet, either of the *Præpositions*, *υπο* or *αλφ*, are used indifferently.

So *υπο*, *by*, *Matt. iii. 3. Acts viii. 6. spoken by Philip. xvi. 14. spoken by Paul.*

And *αλφ*, *by*, *Matt. iv. 14. . viii. 17. . xii. 17. Acts ii. 16.*

Nay so indifferent is it which of these *Præpositions* is made Use of, that when *St. Matthew* uses *αλφ*, *Matt. xxiv. 15. spoken of by Daniel;* *St. Mark* has *υπο*, *Mark xiii. 14.*

CHAP. However it is observable, that when  
 1. *the Lord*, and *the Prophet* are joined  
 y. 22. together, *υπο* is applied to the *Principal*, and *απο* to his *Instrument*. So  
 here, and *Matt.* ii. 15.

y. 23. *A Virgin*] Gr. *η παρθενος*, *The Virgin*; so others, as if by way of Emphasis the *Virgin Mary* was pointed out, or referred to.

But *Guarin* is of Opinion the Article *η*, *η*, *η*, is sometimes taken indefinitely, for *quidam*, &c. So E. T. *Matt.* x. 12. *an House*. xiii. 2. *a Ship*. *Luke* viii. 5. *a Sower*, for *a certain House*, *a certain Ship*, &c. See *Gram. Hebr.* Vol. I. p. 424.

It is indeed no uncommon Thing for the *Article* to lose its Emphasis and be render'd *a* instead of *the*. See E. T. *Matt.* iv. 5. *a Pinnacle*. v. 1. *a Mountain*. y. 15. *a Busbel* ——— *a Candlestick*. vii. 4, 17, 24. viii. 23. xii. 29, 35, 43. *John* xvi. 21.

*Παρθενος*, the Word used by LXX. If. vii. 14. for Hebrew *Gualmah*, signifies properly *a Virgin*.

*Dion. Halicarn.* speaking of *Hersilia* a Sabine Lady of Quality, says; *Ταυτην δ' ει μιν εασι γεγαμημενην ηδη ου των αλλων απεαδηται κορμει ως παρθενος*. *Ant. Lib.* II. p. 106. 36.

y. 23. *Ει γαρ εις*] That *ει γαρ εις* signifies *to be with Child*, is evident from a Jest we meet with in *Athenaeus*, *Lib.* X. cap. 20. p. 453. A. Ed. *Lugd.* 1657. *Πτωχει τοι τω γαστρι πονεες, επι ο ιερει επωσαντο, μη η γαστρι ιχθι; πως γε; απην, τελειωα μη βεβρωκη;*

y. 23. *They shall call*] Gr. *καλουνσι*. So doubtless the *Syr.* and *Vulg.* read, as also *Chrysost.* Vol. II. p. 31. l. 37. *Ουκ ειπε, καλουνσι, αλλα καλουνσιν, οι*

*οχλοι τω ιερι, και η των ιερειων αυτων* CHAP. I.

*Guarin* observes, *Activa verba in tertiis personis, significationem passivorum saepius assumunt, seu passive exponuntur*. *Gram. Hebr.* Vol. I. p. 531. Can. III. *Gen.* xvi. 14. *Pf.* xlix. 15. (al. 14.) E. T. *they are laid*. *Vulg.* *positi sunt*.

The same Rule will hold with respect to the Greek Language.

*Luke* xii. 20. *απαλειν*. E. T. *thy Soul shall be required*. *Marg.* *do they require thy Soul*.

In the Text we are upon, the *Marg.* of E. T. has, *his Name shall be called*, for *they shall call his Name*, in the Text. Tho' it is not to be supposed they read *κληθης*; as *Arab.* reads or renders the Original.

This Citation is taken from *Isaiab* vii. 14. where LXX. have *καλουνσι*. But E. T. *shall call*, i. e. *καλουν* sc. *η παρθενος*. *Marg.* *thou, O Virgin, shalt call*.

The Reason of these different Renderings is this, Learned Men are not agreed, whether *Κληθης* be 3 Perf. sing. foem. i. e. *καλουν*, as *Targ. Jonathan*, and E. T.; or 2 Perf. sing. foem. i. e. *καλουν*, as LXX. and E. T. *Marg.* agreeably to *Luke* i. 31. See *Guar.* *Gram. Hebr.* Vol. I. p. 270. and *De Dieu Crit. S.* ad l. p. 315. *Non dubito, quin, quum exemplari vocalibus destituito uterentur, legerint Κληθης, et vocabis, scilicet tu popule, quem Deus sequentibus versibus eadem personam pergit alloqui.*

*Vulg.* *vocabitur*, to which the *Syr.* agrees, as if the Word in the Prophet had been *Κληθης*, (as *Gen.* xxxv. 10.) *His Name shall be called*.

*Tertullian.* *adv. Jud.* Cap. 9. p. 191. Ed. *Par.* 1664. citing this Passage in *Isaiab*, reads *vocabitis*, as if the Original had been *Κληθης*, *Ye shall call*.

CHAP. So also Cyprian. Ep. X. p. 184. and I. Adv. Jud. Lib. II. c. 9. p. 28. Ed. y. 23. Amst. 1700. but in this Place some Copies read *vocabis*, and one *vocabitur*.

*Irenæus*, (in the last curious Ed. by *Massuet Par. A. D. 1710.*) has also *vocabitis*. c. *Har. Lib. III. c. 21. §. 4. p. 217.*

E. T. and several Edd. of the Greek have inclosed the 22<sup>d</sup> and 23<sup>d</sup> Verses in a Parenthesis, lest they should be taken for a Continuation of the Angel's Discourse to *Joseph*; whereas they are really a Remark of the Historian. However the Reader should be informed, that several considerable Fathers suppose these two Verses to be a part of the Angel's Address to *Joseph*. See *Irenæus*. p. 216. §. 4. and *Chrysostom* ad I. Vol. II. p. 31. l. 31. &c. To whom give me Leave to add one of inferior Note. *Theophylact*. ad loc. p. 9. C.

But pray observe how *Irenæus* curtails the Angel's Words; *Hoc autem factum est, ut adimpleretur quod dictum est ab Esaia Propheta: Ecce virgo in utero concipiet.*

I should think myself happy, could I lay down a certain Rule to know when the Fathers quote by Memory, and when by ocular Inspection. Then might we go on more sure Grounds in collecting *Various Readings* from their Writings.

§. 24. *Awoke from Sleep*] Gr. διεγέρσας ἀπὸ τοῦ ύπνου.

*Phar.* explains διεγέρσας by ἐγερνίζω, *Job. xi. 11. to awake, or cause to awake out of Sleep.* Lex. p. 208. c. 2. Hence διεγερμαί, to awake, or to be awakened. So *Lucretia* awoke upon hearing *Tarquinius* in her Chamber, διεγέρσας ἀπὸ τοῦ κοιμηθῆαι τὴν ψοφὸν τῆς γυ-

ναῖος, D. Hal. I. 251. 27. and p. CHAP. 306. 40. ὅφ' οὗ ἀεφθεοὶ καὶ τρομα I. 24. πάλλαμνοι διηγεροῦτο, καὶ οὐδὲ καθύπνῳ γ. 24. διὰ ταῦτα τὰ διμῶσα ἐδύνατο. See also

*Albenæus*, Lib. XII. p. 549. B. C. *Dionysius* used to awake upon the running of Needles into his Flesh.

So the Disciples awake Jesus, διεγέρσας, *Mar. iv. 38.* and §. 39. διεγέρσας, when he awoke, or being awakened, he rebuked the Wind, &c.

Just so the simple Verb ἐγείρω signifies to awake, *Matt. viii. 25. His Disciples awoke him.* And ἐξ ύπνου διεγέρσαι, is to awake out of Sleep, *Rom. xiii. 11.*

*Till she had brought forth*] Gr. ἕως §. 25. ἡ δεικν.

Our Evangelist asserts, that *Joseph* did not know Mary, whilst she was with Child, out of Reverence, I suppose, to the Sacred Burden; But whether he knew her after the Delivery, is not so certainly determined by this Expression. However on which Side the Probability lies, I leave to the Judgment of the Reader, who has impartially compared this with other Passages of Scripture, collected by Dr. *Whitby*, on *Matt. xiii. 55.* as well as Mr. *Whiston*, in his *Serm. & Ess. p. 182, &c.* and *Wolzenius*, App. viii. ad *Matt. i. 25. p. 65. &c.*

I know very well St. *Jerom. adv. Helvid.* Tom. II. p. 112. and St. *Chrysostom* ad I. Vol. II. p. 32. and others, endeavour to show that the ἀνπαράστα of the Blessed Virgin cannot be disproved from this Passage. And to this End they produce such Texts as, *Gen. xxviii. 15. xxxv. 4. LXX. Lev. xvi. 17. Deut. xxxiv. 6. Ps. cxxiii. 2. Matt. xii. 20. xxii. 44. xxxviii. 20.* and the like.

CHAP. But do they produce any Texts that  
I. prove the perpetual Virginity of Ma-  
ry? And can that be an Article of di-  
vine Faith which is not founded on  
divine Testimony? Can it be an In-  
stance of Impiety to disbelieve, what  
depends only on Human Tradition,  
and seems to be contradicted by an al-  
lowed Revelation?

Consult a Passage in *Josephus*, much  
resembling 1 *Sam.* xv. 35. and 2 *Sam.*  
vi. 23. α, (sc. *Jannæus*) και συνελθὼν  
γεννηθεὶς ἔδωκε μισθῶσαι ὑπο τῷ πατρὶ,  
(sc. *Hyrceanus*) και μετὰ τῆς τελευτῆς αὐ-  
τοῦ μηδὲν οἱ οὐκ ἀφικέσθαι. *Ant.* lib.  
XIII. c. 12. (al. 20.) §. 1. p. 666.

What Man in his Senses would con-  
clude from hence, that *Jannæus* came  
into his Father's Presence after his  
Death? Here the Thing speaks for it  
self. But should I say, *Lucretius* was  
espoused to *Sempronia*, *Mar.* 21st.  
1740; but did not bed with her till  
after the Nuptials, I should seem ra-  
ther to insinuate that they lay together  
after the Wedding; than that they  
never bedded at all. I leave the Rea-  
der to make the Application.

§. 25. *Her first-born Son*] Gr. τὸν υἱὸν αὐτῆς  
πρωτόγονον. Vulg. *filium suum primo-*  
*genitum.*

According to *Phar.* πρωτόγονος is ὁ  
πρωτός γενεῆς, *Lex.* p. 636. col. 2.  
This is what the LXX. mean by πρῶ-  
τον γενεῆς. *Exod.* xiii. 2. *Num.* iii.  
12. xviii. 15.

Turn to *Lamy, Comm. in Harm.*  
Lib. I. cap. 8. p. 38. *Nomen primo-*  
*genitus non innuit alios ex hoc conjugio*  
*genitos. In Scripturis qui primus ape-*  
*rit vulvam, five alius partus sequatur,*  
*five non, dicitur primogenitus, &c.*

Consult also *Hieronym.* *adv. Helv.*  
*Toni.* II. p. 114. C.

So *Dion. Hal.* uses the Word Πρῶ-

τογονος. Τίς τις ἀμφότεροι αἱ γυναικες CHAP.  
ἐκφυγόντες ἀμὰ γεννηθῆναι, τὰς πρωτόγονας I.  
ἐκφύγεσαι γονας ἀφ' ἑνὸς βρεφὸς, τελευτῶν αἱ §. 25.  
*αὐτῶν.* Vol. I. p. 145. 5.

And that a *first* does not necessarily  
imply a *second*, appears from the same  
Author, Vol. I. p. 467. l. 22. ΑΛΛ' ὅ  
πάντες ομολογοῦσι ποτηροῦ εἶναι διατελε-  
ον, καὶ ἐπ' αὐτῷ πρώτῳ καὶ μόνῳ γεννηθῆναι,  
&c.

I am sensible *Ephraïm* gives a  
different Turn to this Expression,  
which he reads thus, καὶ ἐγέννησεν τὸν υἱὸν  
αὐτῆς τὸν πρωτόγονον. See *adv. Har.* p.  
1049. A. This Father observes, it is  
not said, ἐγέννησεν τὸν πρωτόγονον αὐτῆς, but  
τὸν υἱὸν αὐτῆς. And again, καὶ οὐκ ἔστιν ὁ  
πρωτόγονος αὐτῆς, ἀλλὰ τὸν πρωτόγονον ἐπι-  
μὴ γὰρ τὸ ὡς αὐτῆς ἐσημαίνει, ἐξ αὐτῆς καὶ  
ἐκ τῆς γένεσός. ἐπὶ δὲ τῇ τῷ πρωτόγονῳ  
ἐπωνυμίᾳ, καὶ τὸ αὐτῆς εἶδος, ἀλλὰ πρῶ-  
τογονος μόνον.

*Dr. Doddridge* goes into this Fa-  
ther's Sentiment, and accordingly ren-  
ders the Words thus; *till she had*  
*brought forth her Son, the First-born.*

It is with real Regret I differ from  
so great a Man. The Turn given to  
the Words in the Doctor's Version, so  
exactly answering the Order of the O-  
riginal, pleased me not a little at first.  
But perhaps upon a Review of the  
following and the like Texts, the Dr.  
may not see that *peculiar Emphasis* in  
the Expression as to justify that Turn.

Will the Dr. render *Gen.* xxii. 2.  
LXX. τὸν υἱὸν αὐτοῦ τὸν ἀγαπῶν, &c. *thy*  
*Son, the Beloved, whom thou lovest,*  
*Isaac, &c.?*

*Matt.* iii. 17. . xvii. 5. Ο υἱός μου ὁ  
ἀγαπῶς, *my Son, the Beloved.* *Mar.*  
i. 11. . iii. 22. *Luke* xx. 13.

*Matt.* v. 29. ὁ δεξιὸς σου ὁ δεξιός,  
*thine Eye, the right.* xiii. 8.

*Matt.* xv. 13. Ο πατήρ μου ὁ οὐράνιος.  
*my Father, the Heavenly.*

*Matt.*

CHAP. *Matt. xxv. 40.* *Εν τούτοις τῶν ἀδελφῶν*  
 I. *μὲν τῶν εὐαγγελιστῶν, one of these my Bre-*  
*thren, the least.*

*John iii. 16.* *Τὸν υἱὸν αὐτοῦ τὸν μονογενῆ,*  
*his Son, the only begotten.*

There is another Form of Expression, not very different from this, which has not so strong an Emphasis as at first Sight it may appear to have.

Who would render, *Matt. xviii. 8.*  
*Εἰς τὸ πῦρ τὸ αἰώνιον, into the Fire, the*  
*Eternal One?*

*Mar. ix. 43.* *Εἰς τὸ πῦρ τὸ ἀσβέστον,*  
*into the Fire, the unquenchable One.*

*John viii. 31.* *Ἐν τῷ λόγῳ τῷ ἐμῷ, in*  
*the Word, even mine.*

*John xv. 12.* *Ἡ ἐντολὴ ἡ ἐμὴ. This is*  
*the Commandment, even mine.*

*Acts xiii. 33.* *Ἐν τῷ ψαλμῷ τῷ δα-*  
*νιῇ, in the Psalm, the second.*

I do not make this Remark on the learned Doctor's Version, as not containing a revealed Truth; but because I don't see it contains the particular Truth revealed in this Text.

§. 25. *He called*] It is difficult to retain the Ambiguity of the Original Word *καλεῖς*, which may either be render'd; *be called, or she called.*

E. T. prefers the former rendering, CHAP. and herein follows the *Vulg.* and *Arab.* I. whereas the *Syr.* favours the latter, §. 25. and refers the naming the Child to the Mother, agreeably to *Luke i. 31.*

It is observed by Dr. Hammond, ad l. that in the Gospel for the Sunday after Christmas, the 25 §. of this Chapter, which stands ambiguously in the Greek, is there determined to the Mother, [till she had brought forth her first begotten Son, and called his Name Jesus.] This I the rather mention; because in the Common Prayer Book I use, this Gospel is printed as in our common Bibles.

The Angel bids Joseph, not to be afraid to take home his Wife, and then empowers him to name the Child. §. 20, 21. Now the Historian says, Joseph acted according to his Instructions. For in the first Place, He took his Wife home, but did not know her till she was brought to Bed; and then in the next Place, he called the Child's Name *Jesus*. So that tho' the Expression be ambiguous, the Connexion leads us to refer the Verb *καλεῖς* to *Joseph*.

## CHAP. II.

CHAP. II. *WHEN Jesus was born*] Gr. *Τὸ Ἰησοῦ γεννηθῆναι.*

§. 1. From *γενναῖν*, in the Sense of *Pario*, comes *γενναίμαι*, *Nascor*, and thence *γεννῆναι*, *Natus*, *Born*, of the same Import with *τεχέσθαι*, §. 2. See *Matt. i. 16. Heb. xi. 23.* And §. 4. h. cap. The Question was, where the Messiah was to be *Born*, not *Begotten*. See further *Matt. xix. 12. John iii. 4. ix. 2, 19. and Job. xvi. 21. Ἡ γυνὴ οὕτως*

*τεκίη* — *ὅταν δὲ γεννηθῇ τὸ παιδίον* — CHAP. *ἀπὸ ἐντροπῆς ἀνθρώπου* &c. II.

*Γενναίμαι* signifies *to be born*, as distinct from *being begotten*, in other Greek Authors.

*Joseph. Ant. Lib. I. c. 10. (al. 11.)*  
 §. 5. p. 33. *Προεβλέπει δὲ, sc. God, βουλομένη τὸ ἀπ' αὐτοῦ γενεῖν μὴ ἐκ τῆς αἵματος, καὶ τὸ οὕτως εἶδεν ἡμεῖς μὴ τὸ γεννηθῆναι.*

D. Hal.

CHAP. D. Hal. I. 211. 42. *Servius Tullius*

II. desiring to know the Number, τὴν τι  
 γ. 1. γεννημένων καὶ ἀποθνήσκοντων. — δαίει οὖσαν

ἐδα, καὶ οὐκ ἀποθνήσκοντων. — ἀλάφειον ὑπὲρ ἑκάστης τῆς  
 ἐποποιίας, οἷς μὴ οὐ τῆς Εὐλαβίας θη-  
 καυρον — ὑπὲρ τῶν γεννημένων οἷς δὲ  
 τῆς Αφροδίτης ἐν αἵματι καθιδρυμένων, —  
 ὑπὲρ τῶν ἀποθνήσκοντων, &c. p. 347. 18.

γ. 1. *Bethlehem of Judea*] Gr. βηθλεὴμ τῆς  
 Ἰουδαίας, or perhaps τῆς Ἰουδα. as LXX.  
*Ruth* i. 1, 2. E. T. *Bethlehem Judah*.

Vulg. *Bethlehem Juda*, and γ. 5.  
*Jude*, referring, I suppose, to the  
 Tribe of *Judah*, in which *Bethlehem*  
 was situated; rather than to *Judea*,  
 which included other Tribes. *Rel.*  
*Palest.* Lib. I. cap. 31. p. 177. *Beth-*  
*lehem* was so called to distinguish it  
 from another Place of the same Name  
 in the Tribe of *Zebulun*. *Jos.* xix. 10,  
 15. and therefore in *Galilee*.

Consult *Hieronym.* ad. γ. 5. Tom.  
 VI. p. 2. c. *Librariorum hic error est;*  
*putamus enim ab Evangelista primum*  
*editum, sicut in ipso Hebraico legimus,*  
*Judæ, non Judææ, Quæ est enim ali-*  
*arum gentium Bethlehem, ut ad distincti-*  
*onem ejus hic Judææ poneretur? Judææ*  
*autem idcirco scribitur: quia est et alia*  
*Bethlehem in Galilea.* This Father by  
*Judea* understands the whole Land of  
 Israel, including *Judea*, *Samaria*, *Gal-*  
*ilee*, &c. See *Rel. Palest.* Lib. I. c.  
 6. p. 34.

γ. 1. *In the days of*] i. e. In the Reign  
 of *Herod*. See *Gen.* xiv. 1. *In the days*  
*of.* LXX. ἐν τῇ βασιλείᾳ.

γ. 1. *Magi*] Gr. Μαγοί, not Σοφοί, as E. T.  
*Wise men*, in later Edd. *Wise-men*.

I think this Word *Magi* is sufficient-  
 ly adopted into our Language, to bear  
 me out in following *Dr. Hammond* in  
 the Use of it, rather than *Dr. Pri-*

*deaux*, who styles these Persons *Ma-* CHAP.  
*gians*, or *Dr. Doddridge*, who chooses II.  
 to call them *Sages*. γ. 1.

I see no Occasion for understanding  
 the Word *Μαγοί* in an ill Sense, for  
*Magicians* or *Wizards*, as *Dr. Light-*  
*foot* understands the Word in this  
 Place, Vol. II. p. 108. And as it is  
 undoubtedly used by *St. Luke*, *Acts*  
 xiii. 6, 8. E. T. *Sorcerer*. and perhaps  
 by *Herodian*, Lib. IV. c. 23. p. 165.  
 Ed. Ox. 1678.

The *Syr.* forms a Word on purpose  
 from the Greek to express the Persons  
 spoken of in this Chapter, whereas it  
 uses a very different one, *Acts* xiii. 6,  
 8. as also, *Acts* xix. 19. and *Rev.*  
 xxi. 8. . xxii. 15.

*Justin Martyr* represents these *Ma-*  
*gi* as *Arabians*, or coming from *Ara-*  
*bia*. *Dial.* p. 304. l. 36. . 305. l. 12,  
 23. . 306. l. 18. . 307. l. 3.

But the generality of Authors I  
 have consulted place the *Magi* in  
*Persia*.

*Suidas*, Vol. II. p. 480. *Μαγοί*, says  
 he, ὡς Περσικοὶ οἱ Φιλοσοφοὶ καὶ Φιλο-  
 σοφοὶ ἐν ἡγεσί Λαοκρατορίας, &c.

*D. Laert.* Lib. I. proem. p. 1. makes  
 the *Magi* to be among the *Persians*,  
 what the *Chaldei* were among the *Ba-*  
*bylonians* and *Affyrians*, and the *Gym-*  
*nosophists* among the *Indians*, and the  
*Druids* among the *Celts* and *Gauls*.

See also *Strabo. Geogr.* Lib. xv. p.  
 1008. A. and Lib. xvi. p. 1106. A.

And *Cic. de Divin.* Lib. I. c. 41.  
 p. 93. Ed. Dav. *Et in Persis auguran-*  
*tur et divinant Magi, — Nec quis-*  
*quam rex Persarum potest esse, qui non*  
*ante magorum disciplinam scientiamque*  
*perceperit.*

I shall conclude with the Words of  
*Dr. Doddridge*, *Fam. Exp.* p. 68. *It*  
*is certain that the Word Μαγοί was not*  
*appropriated in ancient Times to such as*  
*practised*

CHAP. praised wicked Acts, but frequently was

II. used to express Philosophers, or Men of

†. 1. Learning, and those particularly that were curious in examining of the Works of Nature, and in observing of the Motions of the Heavenly Bodies, &c.

†. 1. Magi from the East came] Gr. Μαγοι απο ανατολων παραγενοντες.

Either, Magi came from the East, or Magi from the East, (i. e. Eastern Magi) came to Jerusalem.

Thus the Place of a Person's Nativity, or usual Residence, is often expressed by απο.

So Jesus απο Nazareth, Matt. xxi.

II. Acts x. 38.

Philip απο Bethsaida, John xii. 21.

The Jews απο Thessalonica, Acts xvii.

13.

So Joseph. Ant. Lib. IV. c. 6. §. 2. p. 213. Ην γαρ τις απο ευφρονης βαλλαμ.

Suid. Vol. I. p. 15. Αβουδω, ο απο Αβουδ.

Vulg. Magi ab oriente venerunt. Arab. and Perf. Magi venerunt ab oriente. Syr. Venerunt Magi ab oriente.

All agree in using a singular Noun for the plural ανατολων, which therefore does not seem to intimate that these Magi came from different Parts της ανατολης, †. 2. as has been suggested.

†. 2. His Star] Consult Chrysostom. Vol. IV. p. 392. II, &c.

†. 2. To worship] Or, pay Homage. Gr. προσκυνησαι, which Verb expresses that Civil Respect or Homage paid to our Saviour, as King of the Jews, in common with other Eastern Monarchs. The external Act is generally esteemed to have been Prostration.

The Jews used to denote the Homage they paid their Kings, by the

same Word that expressed the Worship CHAP. II, they paid their God, Hebr. Hishbacha- ub. Gr. Προσκυνω.

1 Kings i. 16, 31. So Bathsheba worshipped David, Gr. ευχεν επι προσωπον επι τω γλω, και προσκυνησεν &c. as also Nathan worshipped him, †. 23. Gr. προσκυνησεν τη βασιλει & προσκυνησεν επι τω γλω. So also the Woman of Tekoab. 2 Sam. xiv. 4. Επεσεν επι προσωπον αυτης επι τω γλω, και προσκυνησεν &c. Chap. xxiv. 20. 2 Chron. xxiv. 17.

And 1 Chron. xxix. 20. All the Congregation worshipped Jehovah and the King. Gr. προσκυνησαν.

Agreeably hereunto Josephus frequently mentions the προσκυνησις, Worship or Homage paid to the Jewish Kings. Particularly consult Ant. Lib. VI. c. 13. §. 4. p. 348. where David προσκυνησεν (or προσκυνησεν) αυτον (sc. Santy) πωτον επι προσωπον, ως εθω, &c. Observe ως εθω, as was usual.

It is well known the Persians paid Adoration or Worship to their Kings, viz. by Prostration.

Herodot. Lib. III. Cap. 86. p. 195. Οι δε, καταβοροντες απο των ιππων, προσκυνοεν τον Δαριον ως βασιληα.

Xenoph. K. Π. Lib. V. p. 351. l. 10. Γαδατας εξηλθε περι τον Κυρον, και τον νομω προσκυνησας, ειπε, Χαρις ο Κυρε. p. 284. l. 5.

So again, another Cyrus was worshipped, or adored. Xenoph. Exp. Cyr. Lib. I. c. 8. §. 15. p. 58. Ed. Wells. Προσκυνησεν οτι ως βασιλευς υπο των αμφο αυτον.

Though sometimes this Act of Adoration was scrupled by the Greeks, who εδωκα ανθρωπον διαωλλω, αλλα τος θεος προσκυνησεν. As Xenophon tells his Soldiers. Xen. Exp. Cyr. p. 149. §. 8.

We have several Examples of this manly Scrupulosity.

Herod.

CHAP. Herodot. Lib. VII. c. 136. p. 422.

II. Ed. Gron. The Lacedæmonian Embas-

§. 2. sadors when almost compelled, προσκυ-  
νεν βασιλῆα προαπαιδολίας, refused; ἡ  
γὰρ εἴς ἐν ταύτῃ πῶς ἀνδραγαθὸν προσκυ-  
νεν.

Corn. Nep. in Conone. p. 152. When  
Tibbraustes tells Conon, *Necesse est—si in  
conspetum veneris, venerari te regem,  
quod προσκυνεῖν illi vocant*, says the  
Author.

Ælian. relates an Artifice of Isme-  
nias the Theban to save Appearances,  
and yet avoid actual Worship. *Var.  
Hist. Lib. I. c. 21. p. 33.*

So Callisthenes refused to pay Ho-  
mage or Worship to Alexander the  
Great. *Arrian. de Exp. Alex. Lib. 4.  
p. 165.*

To conclude, there are not wanting  
Instances in the N. Test. where this  
Verb evidently denotes *Civil Respect*.  
See *Matt. xviii. 26.* the Servant in the  
Parable worships his Master: and *Acts  
x. 25.* Cornelius worships Peter.

Our Saviour is also worshipped by  
the *Magi* in this Text; and by the  
*Leper*, *Matt. viii. 2.* and by the *Ruler*,  
*Matt. ix. 18.* and by the *Woman of  
Canaan*, *Matt. xv. 25.* and by the *Mo-  
ther of Zebedee's Sons*, *Matt. xx. 20.*  
and by the *Soldiers*, who paid him a  
mock Adoration, *Mar. xv. 19.* as also  
by his *Disciples*, *Matt. xxviii. 9, 17.*  
*Luke xxiv. 52.*

§. 3. *Heard-of*] Gr. ἀκούς. So ἀκού is  
render'd to bear of, *Matt. xiv. 1, 13.*  
*xxiv. 6.* I choose to join the Words  
*heard-of* with an Hyphen. Other-  
wise to bear of, without an Hyphen, is  
ἀκούω ὡς. *Mar. v. 27. vii. 25. Luke  
vii. 3. xxiii. 8.* or ἀκούω ὡς. *John  
viii. 26. xv. 15.* Or the like.

§. 4. *The High-Priests*] Gr. ἀρχιερεῖς,

which E. T. render *high Priests*, *Luke* CHAP.  
*iii. 2. Hebr. vii. 27, 28.* elsewhere ge- II.  
nerally, if not always, *chief Priests*. §. 4.

From hence, and many other Places  
of the N. Test. it appears there were  
several *High-Priests*, and yet there was  
one emphatically stiled, *the High-  
Priest*.

*Matt. xxvi. 3.* The High-Priests  
were assembled at the Palace of the  
High-Priest. *Mark xiv. 53. John xi.  
47, 49.*

*Josephus* frequently mentions ἀρχιε-  
ρεῖς in the plural Number. There is a  
remarkable Passage to this purpose,  
*Ant. Lib. XX. c. 8. (al. 7.) §. 8. p.  
973.* where there is a downright Quar-  
rel or Riot (σαρκ) between the *High-  
Priests* and the *common Priests*.

Yet one was emphatically ὁ ἀρχιε-  
ρεὺς. *Ant. Lib. XX. c. 1. p. 955.*  
*Fadus* the Procurator of *Judea* sends  
for τὸν ἀρχιερεῖς — and παρέστη αὐ-  
τοῖς τὸν ποδὴν χιτῶνα, καὶ τὴν ἱερεῖς το-  
λῶν, ἡν φορεῖν μὲν ὁ ἀρχιερεὺς εἶθε  
εἶχε, οὐ τὴν Ἀντωνίαν, ἥπερ ἐστὶ φορεῖον,  
καταβιβάζ.

Again, *Bell. Jud. Lib. IV. c. 3. (al.  
5.) §. 7. p. 275.* *Ananias* is said to be  
the eldest of the High-Priests. and §.  
9. *Jesus* and *Ananias* are οἱ ἀρχιερεῖς  
τῶν ἀρχιερεῶν. And whereas they cast  
Lots for the High-Priest, the Lot fell  
to *Phannias*, an unworthy Person, §.  
8. *Vid. Note on Matt. xxvi. 3.*

*He inquired*] Gr. ἐπιρωτάει. So the §. 4  
Word is rendered, *John iv. 52. Acts  
xxiii. 20.* Sometimes it is translated to  
*ask*. *Luke xv. 26. John xiii. 24. Acts  
iv. 7. x. 18.*

*Phav. Lex. p. 638. c. 3. Πρωτομάρτυ-*  
*ρῶν.*

Consult *Josephus*, who distinguishes  
between the *Inquiry* and the *Informa-*  
*tion* gotten by it. *Ant. Lib. VIII. c.*



CHAP. 13. (al. 7.) §. 4. p. 459. Obadiab II. meets *Elijab*, και πυθονοι παρ αυτου §. 4. τη ηη, και μαθων, προσεκυνησεν αυτον.

So *Sextus* sends to his Father *Tarquinius* a Messenger πρὸς τοῦτον τι χρη ποιεν. *D. Hal.* I. 244. 44. 245. 22. Πληθους — μὲ πολλης προθυμιας πωθανομεν τινες ησαν οι μιλλοις αυτον προδιδοναι. p. 247. 40. πρὸς) παρ' ουμιν.

*Albenus*, p. 6. A: p. 97. F.

But it appears from *Phavorinus*. p. 638. 3. and 639. 3. and *Hesychius*. p. 804. 1. as also *Suidas*, Vol. III. p. 240. that this Verb πωθανομαι signifies not only *perire*, but *μαθαινα* and *ακνω*; not only the *Inquiry* but the *Knowledge* gained by it.

See also *Schol. Hom. Od.* B. §. 43. Πυθονοι, ακνω. *Od.* γ. §. 87. Πρὸς τοι, μαθονοι, ακνω. *Od.* Δ. 713, 732.

*Herodot.* Lib. II. c. 18. l. 4. p. 95. and Lib. IV. cap. 95. p. 252. Ως δε εω πωθανομαι των των Ελληωνων οικωνων, &c. ut ego accipi &c.

§. 4. Should be born] Or, was to be born. Gr. γεννη, i. e. μελλει γεννηθ. See *Erasm. Schmid.* ad l. who takes γεννη for the *Fut. Sec. Ind. medie vocis*. Consult *Novo. Meth.* Gr. p. 230, 235.

But I see no Inconvenience in taking γεννη for the *Pres. Tense*, which says *Guarin.* Apud Græcos quandoque pro Futuro vel paulo post Futuro ponitur. *Gram. Hebr.* Vol. I. p. 545. Can. III. So *Πω. Matt.* xxvii. 18. I will keep the Passover. But if πωω should be reckoned the *Fut. Sec.* also, see *John* xxi. 23. It was currently reported, that That Disciple, οκ απεθνησκει, should not die. *Matt.* xxiv. 43. If the Householder had known in what Watch the Thief, ερχε, would come. *Vulg. venturus esset.*

*Schol. Soph. Ajax.* §. 842. φερει, ανη τε εισειτα.

So *Schol. Thucyd.* Lib. V. c. 65. p. 357. 83. βοηθηας, βοηθησας. See II. also p. 263. 4. p. 320. 82. §. 4.

Sometimes the *Present* is so closely connected with the *Future* in the same Period, as almost necessarily determines us to render it by a *Future*.

*John* xiv. 3. Παλιν ερχομαι και παρελθωμαι. and §. 18. ε. c. κκ αφησω—ερχομαι.

*Thucyd.* Lib. II. p. 125. 99. Ουκ ολφουρομαι μαλλον η παρηγορησασθαι. *Non magis dessebo, quam consolabor.* *Vid. Not. Editor.* on ολφουρομαι.

No-way the least] *Vulg. nequaquam* §. 6. *minima*. An evident *Μειωσις*, like that of *Herodot.* Lib. IV. Cap. 95. p. 252. who represents *Zamolxis* as conversing with the *Greeks*, και Ελληων κ τη αοιτησας σοφιση Πυθαγορ.

*Princes*] Gr. Ηγεμοι. *Mich.* v. 2. §. 6. LXX. α χιλιασιν Ισδα, mentioned *Sam.* xxiii. 23. The *Thousands* of *Judab*.

Each Tribe of the Holy Land was divided into *Thousands*, as the Counties of England are generally into *Hundreds*. See *Jud.* vi. 15. My Thousand is the meanest in *Manasseb*.

Shall rule] Or feed, as E. T. Marg. §. 6. Gr. ποιμαναι. So LXX. 2 βασι. v. 2. *Jehovah* said to *David*, ποιμανεις, thou shalt feed my People *Israel*, and thou shalt be a Captain, ος ηγεμην, over *Israel*. *Pf.* lxxviii. (al. lxxvii.) 71. to feed *Jacob* his People.

*Ποιμανω* expresses the proper Business of a Shepherd, ποιμην. *Luke* xvii. 7. But since Governors are represented under the Images of *Shepherds*, the Exercise of their Authority is called *feeding*. Hence ποιμανω signifies to rule.

CHAP. So Schol. Hom. II. A. §. 263. ποι-  
 Η. μῆμα λαίον, explains ποιμήν by βασιλιά.  
 §. 6. and II. B. §. 85. Schol. ποιμήν, βασι-  
 λην. So also in Xenophon, K. II. p.  
 581. I. ult. Kings are compared to  
 Shepherds.

Hence sometimes the Metaphor of  
*Feeding* is preserved in the Versions. So  
 here Syr. and Beza, *pasceat*. Tertull. *adv.*  
*Jud.* c. 13. p. 198. B. *pascat*. But  
 Vulg. in Polygl. *regat*. See Rev. ii.  
 27. and xix. 15. He shall rule them  
 with a Rod of Iron. Syr. retains the  
 Metaphor of *Feeding*, though applied  
 to the Idea of *Ruling*. But to feed a  
 Person with an Iron Rod, sounds but  
 oddly in English. Vulg. in both Places  
*regat*.

§. 7. [Got-exact-Information] Gr. *μαρτυροῦμαι*.  
 E. T. *enquired diligently*; or, *with*  
*great Exactness*. as Dr. Doddridge.

But with Submission, I think *ακριβῶς*  
 rather signifies the Exactness of  
 the Information gotten by Inquiry,  
 than the Strictness of the Inquiry it-  
 self.

Vulg. *diligenter didicit*. and Syr. uses  
 the same Word by which it renders  
*μαρτυροῦμαι*. to learn. 1 Cor. iv. 6. xiv.  
 35. 1 Tim. v. 4. and γινώσκω, to know.  
*Phil.* ii. 19.

Phar. Lex. p. 44. col. 1. explains  
*ακριβῶς* by *ακριβῶς πιστάμα*.

In this Sense D. Hal. uses this Verb.  
 Vol. I. 193. 32. Attius the Augur,  
 Οἱ ἀπάντων θεοφιλεστάτοι ομολογῶντες γινώσκοντες  
 τὰς ἀκριβέστατων τῶν τεχνῶν. Vol. II. De  
 Comp. Verb. p. 9. 32. Τῶν (sc. Cbry-  
 sippi) γὰρ οἱ ἀμεινὸς ὕμνος τὰς ἀκριβέ-  
 στας τεχνὰς ἐκτελεστον.

Again, Cyrus's Mother asked him  
 how he could learn *Justice*, if she left  
 him with *Ashyages*? ἀλλ', ὦ μήτερ, says  
 he, *ακριβῶς ταῦτ' ἐγὼ γινώσκω*. How do  
 you know it? says *Mendax*. ὅτι, re-

plied Cyrus, ὁ διδασκαλὸς μὲν, ὡς καὶ CHAP.  
*ακριβῶς τὴν δικαιοσύνην, καὶ ἀλλοίως κα-* II.  
*θίστη δικάζειν.* Xenoph. K. II. p. 30. §. 7.

So Josephus, Bell. Jud. Lib. I. c. 33.  
 (al. 21.) §. 2. p. 139. Δὺς ἦσαν εἰσφύσαι  
 τῇ τῶν πολλῶν, μαλιστα δὲ κατὰ ἀκριβῶς τὰ  
 πάτρια, &c. h. e. *accurate leges patrias*  
*scire*.

To conclude, Theophylact. ad I. p.  
 13. A. *ἡκιστα* — τῆς, *ακριβῶς*  
*ἀντιμαθῶν*.

It is not said, that Herod *ακριβῶς*  
*ἐπυνθανέτο*. as §. 4. or *ακριβῶς ἐζητεῖ*. as  
 §. 8; but *ἐκτελεστον*, i. e. *learned or in-*  
*formed himself from them of the pre-*  
*cise Time of the Star's appearing*.

Infant] Gr. Παιδίς. This Diminu- §. 8.  
 tive properly denotes an Infant, or one  
 in the first Stage of Life.

Suid. Vol. I. p. 14. in Ἀβυθρον ἐπι-  
 φορημα. Τῶν τε τῆς τῆς θορυβίας, τῶν  
 τε παιδίων κικροῦσιν, ἐποχλείδης τῆς πα-  
 ρέντα.

Philo Jud de Mund. Opif. p. 24. D.  
 mentions Hippocrates as dividing Man's  
 Life into seven Ages; παιδίον, παιδίον,  
 μειράκιον, νεανίσκος, ἀνδρῶν, πρεσβύτης, γέ-  
 ροντος. — παιδίον μὲν εἰν ἀχρὶς πλὴν  
 ὅσον οὐδὲν ἐκδύσκει.

Consult also Phar. Lex. p. 566. col.  
 2. and Censorinus de die Natali, cap.  
 14. p. 90. who besides Hippocrates's  
 Division mentions Varro's, into five  
 Degrees, or Stages of Life.

D. Hal. I. 64. 19. Ἀνὰ τὰς παιδίας  
 δυοῖ (sc. Remulus and Remus) τῆς μα-  
 τὸς ἐπιχνοῦ. I. 23. the Brothers are  
 called βροχ. and p. 69. 38. ἡνικα δὲ τῆς  
 ἐν τῇ γαλακτῇ τρεφῆς ἀπὸ τῆς τῆς πα-  
 δίας —. and p. 677. 7, 10. spoken of  
 Virginia when just born. and p. 681.  
 21, 25.

I know Accuracy in this respect is  
 not punctually observed by Authors,  
 either Sacred or Profane.

Mark

CHAP. Mark v. 39, 40. *vaudio* is applied  
II. to a Girl of 12 Years old, and made  
\* 8. equivalent to *καγεγον*. §. 42.

Nay the same Word is applied to adult Persons by way of Tenderness.  
*John* xxi. 5.

\* 8. *Worship*] Or, *Pay him Homage*. Herod makes as if he would do Homage to the new born King, and resign his Crown to the Infant's superior Title: Which confines the Sense of *Worship* in this Context to *Civil Respect* or Homage.

§. 11. *They saw*] Gr. *ωδον*. Dr. Doddridge, *They found*. Gr. *εγεν*.

I see no Reason to depart from the Reading followed by our Reverend Translators. It seems to me fully supported by Dr. Mill's Note ad l. However his Text is *εγεν*, *they found*, *Vulg. invenerunt*. See *Prolegom. ad Millian. Ed.* N° 791.

R. Steph. also has *εγεν*, yet frankly owns all his Copies read *ωδον*, *they saw*. What then could induce him to print *εγεν*? But I can produce above 30 Places in this single Gospel, where that Gentleman has handed down a Text different from all his Copies.

I with any one could inform me from what Edition of the Gr. Test. our English Translators made their Version. If they used R. Steph. Par. 1550. (as I have been often told) they took a Liberty in departing from that Text as they saw fit. And with very good Reason, for if any one Edition be made the invariable Standard from which all Versions must be made, Manuscripts become entirely useless, and all Consultation of them lost Labour.

11. *Treasures*] Gr. *θησαυρος*. Some learned Men suppose *θησαυρος* used here

*pro receptaculis et thecis rerum pretiosarum*. See *Lamb. Bos.* ad l. p. 2. and II. *Joh. Albert.* ad l. p. 8.

That the Word *θησαυρος* signifies the contained *Treasure*, is evident from *Matt.* vi. 19, 20. .xii. 35. .xiii. 44. As well as from the known Word *θησαυροφυλακιον*. *Locus in quo asseruatur Thesaurus*. *Suidas*. Vol. II. p. 195.

But that it is also used for the containing *Box, Chest, Cabinets, &c.* is as evident.

To the Passage of *Hesychius*, p. 443. col. 2. quoted by *Albert*, viz. *θησαυρος*, *ει αλαμαδιω και χρηματιν η κρητι αποθεσιν οικος*. add *Jul. Poll. in Onomast.* p. 1007. §. 44. *αλλα μιν και οπλοθηκαι ησαν, να τα οπλα απεκειλο και θησαυροι, και ταμεια, να τα χρηματα, και οι πυρι.* See also *Diod. Sic. Bibl. Lib. XVII.* p. 600. 23.

Perhaps some may take the Word in this Sense. *Joseph. Ant. Lib. X.* cap. 4. §. 2. p. 517. *ει δε και ος αν η χρυσος εν τω θησαυροκ, &c.* As also *D. Hal.* I. 212. 1. where it may signify a *Treasury*, viz. of *Junio Lucina*, into which Money was paid upon *Births*, as into that of *Venus Libitina*, upon *Deaths*.

I think the Syr. Word properly signifies *Treasures*, or the Things laid up. But the Hebrew *O'saroth*, according to E. T. signifies not only *Treasures*, 1 *Kin.* xiv. 26. *Prov.* xxi. 6. but also *Treasuries*, 2 *Chron.* xxxii. 27. so also 1 *Chron.* xxviii. 12. but render'd *Treasures*, 1 *Chron.* xxvi. 20.

*Frankincense*] Gr. *λιβανον*.

*Phavorinus* observes, *λιβανος*, και *λιβανωτος*, *διαφικουσι*. *λιβανος* μιν γαρ αυτος το θυσιον *λιβανωτος* δε, ο κατεπαιεν *λιβανος*. *Lex.* p. 476. col. 2. To the same Purpose consult *Schol. Aristoph. Plut.* §. 703.

CHAP. N.B. This Comcedian several times  
II. uses the Word *λεβανω* for *Frankin-*

II. *cense*. *Plut.* §. 1115. *Nub.* §. 425. *Ran.* §. 895. *Vesp.* §. 857. So also *Joseph. Ant.* Lib. III. cap. 6. (al. 7.) p. 136. Upon the *Shew Bread* were set *δυο φι- αλαι χρυσται, λεβανων πληρεις.* And *Aibepneus*, Lib. I. c. 3. p. 3. *E. Empedocles* — a Pythagorean *και επιφυ- χων απιχαρη*, εκ σμυρνης και λεβανων και των πολυπλεστων αρωματων βην ανα- πλασας, &c.

*Herodot.* Lib. III. §. 107. *ιν δε ταυ- τη* (sc. *Arabia*) *λεβανω* — *φουμω*, και σμυρνη, και κασις, και κινναμωμον, και λεβανον. — Τα γαρ δινδρεα ταυτα τα λεβανωφορα, εφικε υποπτερι. — *φουλασσι*, &c.

However I am persuaded in the N. Test. *λεβανω* signifies *Frankincense*, as *Apoc.* xviii. 13. agreeably to what *Thø. Magister* says. p. 113. *Ed. Franc.* 1690: *λεβανω* και το δινδρον, και το θυμιαμωμον. *λεβανω* δε μόνον το θυμιαμωμον. And *λεβανω* signifies a *Cen- ser*, which held the *Frankincense*. *A- poc.* viii. 3, 5.

I think *λεβανω* evidently signifies *Frankincense* in the following Places.

*Lucian.* *Tragopod.* p. 952. D. *Ην εις λεβανων αμικς εξιλασκει*, &c. and p. 953. l. 6.

*Strabo.* *Geogr.* Lib. XVI. p. 1120. A. *Ποταμια απολλωνος καλυμνη, εχουσα περ το λεβανω και σμυρναν και κινναμω- μον* and p. 1129. C. *Των αρωματων δε λεβανω μιν και σμυρναν εκ ενδρων γινεσθαι κασις δε και εκ λιμνων τινες δε τλω πληω εξ Ινδων ηναι τα δε λεβανω βελιζεν το περ το Περεϊν.*

Consult *Albert.* *Obs. Philolog.* ad loc. p. 9. and compare *Dionys.* *Perieg.* §. 938. and its Scholia with *Eustath.* *Com.* on §. 933, 954.

*τιδεντες.* E. T. *being warned of God.* CHAP.

II. That this Revelation was from God II. is not expressed by the original Word; §. 12. though the Context induces us to think so. Revelations coming originally from God, may not immediately do so.

For *Luke* ii. 26. *It was revealed, or, there was a Revelation* to Symeon by the Holy Spirit. And *Cornelius had a Revelation* by an holy Angel. *Acts* x. 22.

*Vulg. Responso accepto.* and §. 22. *admonitus.*

*Syr.* here it was shown to them, and §. 22. it was shown to him.

*Luke* ii. 26. *Syr.* it was said to him by. So *Acts* x. 22. and *Hebr.* viii. 5. as appears from *Luke* ii. 24.

*Hebr.* xi. 7. *Syr.* it was told to No- ah, as appears from *Luke* ii. 20. and *Acts* xxvii. 25.

See *Joseph. Ant.* Lib. VI. cap. 12. §. 5. l. 6. p. 344.

To go back] Or, return from whence §. 12. one came. *Gr.* ανακαμψαι.

*Syr.* uses the same Word as for *επα- νελω.* *Matt.* xxi. 18. and for *υπεστρεφω,* *Mar.* xiv. 40. which is the very Word by which *Phavorinus* explains *ανακαμ- ψαι.* *Lex.* p. 76. 1.

They returned] *Gr.* ανεχωρησαν. *Vulg.* §. 12. *reversi sunt.* E. T. they departed.

*Αναχωρηω* undoubtedly signifies to de- part from, or leave a Place, without conveying the Idea of a Return.

*Xenoph.* *Hist. Græc.* Lib. VII. p. 461. §. 4. *Επειδ' αναχωρησάντων των πολεμιων εκ της Λακεδαιμονος* &c.

*Thucyd.* Lib. IV. §. 23. p. 252. The *Lacedæmonians ανεχωρησαν εκ των Αιγτων απραχτοι*, i. e. *infecto negotio.*

But this Verb as unquestionably sig- nifies to return.

§. 12. Having - a - Revelation] *Gr.* χρημα-

*Phav.*

CHAR. *Phon. Lex.* p. 81. col. 3. ἀναχωρῶ,  
II τῷ ὡς τὰ πρὶν ἐρχομαι.

f. 12. *Phrygd. Lib. II. p. 153. 56. Schol.*  
*Ανιχωρησαν. υπεστρεψαν. and p. 9. 69.*  
*Schol. Ανιχωρησεν, αυτη τε επανηλθεν. p.*  
*133. 65. . 268. 11. Οι, sc. legati A-*  
*then. πωτορλοι αυτησι βασιλεια λεγαζομεν*  
*και εφ' ου νουσι τεθηκοια — επ' ουκ ανι-*  
*χωρησαν.*

Xenoph. *Hist. Græc.* Lib. VII. p. 483. §. 20. Καταλιπον δε, sc. *Archidamus*, εν αυτη φρεσαν — εως επ οικου αναγυρουν.

*D. Hal.* I. 404. 25, 26.

f. 13. *An Angel*] So f. 19. and *John* v. 4. . xii. 29. *Acts* x. 22. Vid. Note on *Chap.* i. 20.

д. 13. *Appareitb*] Gr. φανει.

Here is an Instance of the *Enallage temporis*, when the Present is put for the Past Time. See *Guarin. Gram. Hebr. Vol. I. p. 545. Can. III. Tempus præsens apud Græcos quandoque pro præterito — ponitur. Matt. xxvii. 38.*

This Method of relating a past Fact, as if now transacting, is taken Notice of as a Beauty, by *Longinus de Subl.* Sect. 25. p. 150. Ed. Toll. Traj. ad Rhen. 1694. This Critic cites a Passage full to his Purpose from *Xenoph.* in his g. II. p. 487. Ed. Hutch.

See *Joseph. Ant.* Lib. XVIII. cap.  
5. (al. 7.) §. 1. p. 882. *Bell. Jud.*  
Lib. V. cap. 6. (al. 7.) §. 6. p. 340.  
Ἰωάννης — ὡς τὸ τὸν Ἀρχιεπίσκοπον τῆς  
ἐκκλησίας, καὶ ἡγεμόνα τῆς ἐκκλησίας,  
&c.

*D. Hal.* 1. 48. 44. . 252. 34. . 271.  
25. . 653. 5.

But Instances of this *Enallage* are endless; therefore I shall conclude with a Passage in a Roman Author, *Sallust. Bell. Jugurth.* cap. 15. p. 204.

Ed. Var. Amst. 1690. Deinde utrique **CHAP.**  
curia egrediuntur. Senatus statim consu- **II.**  
litur, &c. **y. 13.**

I have literally render'd *quærit* by *appears*. But there are numberless Places, where the Genius of our Language requires the rendring a *Present Tense* in the *Past Time*. Ex. Gr. *Heb. xi. 8. By Faith Abraham — went out not knowing whither he went.* Gr. *ἔρχετο*. literally *he goes*. But Beza, *quo esset venturus*, Vulg. *quo iret*, was to go.

*Withdrew*] Gr. ἀνεχώρησεν. E. T. *†*. 14.  
departed, but *Mass.* xii. 15. and *Mar.*  
iii. 7. *withdrew himself.*

*Vulg. and Beza, secessit.*

The *Syr.* translates this Verb, *fled*; as appears from *Mar.* xiv. 52. *Acts* vii. 29. where *Gr.* φέλα.

So Origen, to retire from the Public.  
Com. in Job. p. 368. l. ult.

He was imposed-upon] Dr. Doddr. γ. 16.  
deluded. E. T. mocked. Gr. υπαπαύθη.

It is probable, when E. T. was made, the Sense of the Verb *to mock* might better suit the Gr. *εμψα<sup>2</sup>ω*, than it does now. At present, *to mock* signifies to deride, insult, and scoff at; or in a contemptuous and insulting Manner to expose the Imperfections or Misfortunes of others. 2 *Kin.* ii. 23. *Mat.* xx. 19. . xxvii. 29, 41. *Luke* xiv. 29. . xxiii. 11. This Signification no way suits the Context. For Herod could not possibly think himself *mocked* in this Sense.

I once thought *he was played upon, or trifled with*, happily answered the original Word *επαυχθη*; but they are too low Expressions for a grave History, and seem more proper in jocular and ludicrous Cases.

CHAP. St. *Matthew* designs to express Herod's Sentiment of the Magi's Treatment of him in not returning. Now

§. 16. I am persuaded Herod thought himself deceived, or imposed on, (Vulg. *illusus esset*) and perhaps suspected this Fraud or Imposition might arise from a superior Regard to the Infant, whom the Magi apprehended to be the King of the Jews.

So to make a mock at, as now used, is misapplied, E. T. *Prov.* xiv. 9. *Fools make a mock at Sin.* What do Solomon's Fools make Sin the Object of their Contempt, Insult, and Scorn?

§. 16. *Slew*] Or, murdered. Gr. *αυαιε*.

*Phavorinus Lex.* p. 75. 3. explains the Verb *αυαιεν* by *φονεω*, *δυναμι*, *αποδυναμι*. And *Schol. Hom. Od.* Δ. 216. makes *αυαιεν* and *φονεω* equivalent Terms.

See *D. Hal.* I. 238. 50. *Plut. Thes.* I. 8. 3. *Joseph. Ant.* Lib. VII. cap. 8. §. 1. p. 423. and p. 425. §. 4.

§. 16. *Children*] Perhaps *Male-Children*. Gr. *τις παιδας*, sc. *αρρενας*. Not that the Masc. Article, *τις*, excludes Female-children. For had our Historian intended to include both Sexes under one Word, *παιδας*, he would have prefixed the Masc. Article, as now.

*Παις* is a general Word including both Sexes; therefore sometimes to determine the Males, *αρρεν* is added.

*Joseph. Ant.* Lib. I. cap. 2. p. 9. *Γινονται δε αυτοις* (sc. *Adam* and *Eve*) *παιδες αρρεν* δυο. So *Abraham* addresses God *γονω αυτω παιδ* αρρεν *ωσδε*. *Ant.* Lib. I. cap. 10. p. 33. l. 3. and p. 491. §. 5. King *Joash* married two Wives *εξ ου και αρρεν* αυτω *εξ* *θουλειαι* *παιδες* *εβραη*.

*Xenoph.* K. Π. p. 307. l. 4.

*D. Hal.* I. 677. 11. *Numitoria*, says

*Claudius*, *παυειν* *τις* *νις* *αρρεν* *νις* *θουλειαι*. CHAP. II. *ου* *υσα* *μηνη*. p. 680. 47.

*From two Years old*] Gr. *απο* *δυσ*. §. 16. *τις*.

*Hesych.* in *Lex.* p. 258. c. 2. explains *Δις* by *δι* *ολα* *τε* *δυσ*.

*Phav. Lex.* p. 210. c. 1. *Δι* *δυσ*, *δι* *ολα* *τε* *δυσ*. I believe *Phavorinus* wrote *Δις*, not *δι* *δυσ*; for the alphabetical Order of the Words requires *Δις*, and besides, we find *δι* *δυσ* afterward in the same Column.

Hence some Animals are thought not *διδιν*, to live one Year out.

*Aristotle, De Hist. Anim.* Vol. I. Lib. IX. cap. 41. Ed. Par. 1619. says there are two Kinds of Wasps, *αλει* and *ημεροι*. The former *διδιν* of the latter Sort, one Species, viz. the *ερα*, *ε* *διδιν*, *αλλα* *παντες* *αποδυναμι*, *ο* *ται* *χημων* *επι* *εσση*. p. 949. D. E.

From hence and the like Passages, *Dr. Whitby* concludes these Words, *απο* *δυσ* *και* *κατωτερα*, may be render'd *from a Year old and under*. *Dr. Doddridge* varies a little in the Form of his Expression; but in the main agrees with *Dr. Whitby*: He renders the Original, *from their Entrance upon the second Year and under*.

But really *Δις* is as apt to express a Duration of two Years, as *τρεις* that of three Years. Does not *Δις* *χρον* in *Herodot.* convey the Idea of the Term of two Years? Lib. II. cap. 2. p. 89. l. 6. And *τρεις* in *D. Hal.* I. 85. 37. the Term of three Years. Where *Romulus* forbids *αποδυναμι* *δε* *μηδεν* *τοι* *γενομενω* *τω* *εσση*, *πλην* *ε* *τι* *γενοιτο* *παιδιον* *απα* *προν*, *η* *εσση* *δου* *απο* *γονης*.

*Aristotle* himself furnishes us with an Instance of this Sense of the Word *Δις*. Vol. I. *de Hist. Anim.* Lib. V. cap. 14. p. 842. A. A Dog generates,

CHAP. for the most part, *νιαννι*, at a Year old; but sometimes *συμβαίνει ταῦτα* *ακ-  
γ. 16. ταμνωσις.* A Horse begins to generate *διῆς*, at two Years old; but if he begins *τρεῖς*, at three Years old, he produces a better Breed. A Boar is *ἀσθ-  
θ* *οχλῶσιν μεχρὶ ἐπὶ τρεῖς*. And to conclude, a Camel *ἀρχὴν τῆς οἰκίας ἡ  
διήνα, τρεῖς ἔτα, καὶ ὁ ἀρῶν, τρεῖς  
στ. p. 843. C.*

So in *Herodotus*, *ἀπὸ νιαννι* — *μεχρὶ ἐκὼτασι*. Lib. I. §. 126. is from five Years old till twenty Years old. See LXX. 2 Chron. xxv. 5.

*Plut. Lycurg.* I. 107. 10. *νιαννι* *γ-  
νομήναι.* Lat. Verf. *ut septimum annum  
excesserunt.* And p. 108. 2. *δωδεκάτης.*  
Lat. Verf. *ubi attigerunt annum duodeci-  
mum.* And in *vita Eumen.* III. 360.  
2. *πολλοὶ μὲν ἑβδομηκοντά ἐτη γέγοντες,  
νιαννι* *δὲ ἑβδὺς ἑξακοντάς.* *Multi an-  
nos nati septuaginta, nemo sexaginta mi-  
nor.*

The Version from two Years old, is confirmed by Syr. a Son of two Years. So Syr. Luke ii. 42: Gr. *σινεὶ ἑνὶ δωδεκά.* Syr: a Son of twelve Years: And I think also by *Vulg. a bimatu.*

St. Cyprian concurs with *Vulg. Epist. LVIII. p. 257. Ed. Amst. Christi  
nativitas a Martyriis infantium statim  
cepit, ut ob nomen ejus a bimatu et infra  
qui fuerant, necarentur.*

I can't omit that celebrated Passage of a much later Writer, *Macrobius*, *Saturn.* Lib. II. c. 4. p. 332. Ed. Lugd. Bat. *Cum audisset (sc. Augustus)  
inter pueros, quos in Syria Herodes Rex  
Judeorum intra bimatum jussit interfici,  
filium quoque ejus occisum: Ait, Melius  
est Herodis porcum esse quam filium.*

Does *Macrobius* use the Word *pueros* as laxly as *Vulg. Matt. xxi. 15.* or hereby intend to exclude the Females from being the unhappy Subjects of this Massacre?

*Lamentation and* Gr. *θρηνη* καὶ.

We find no Trace of these Words *γ. 18.* in the Hebrew, *Jer. xxxi. 15:* Nor in *Vulg. Syr. Arab. or Pers.* Nor do *Just. Mart. p. 307. l. 17. or Hieronym.* ad l. seem to have the least Notion of them. Hence I look on them as an Interpolation from the LXX. *Jer. xxxviii. (Hebr. xxxi.) 15.*

However I have inserted the Words *Lamentation and*, in Italic, as E. T. have been so careful as to do in Cases of Doubt. See 1 John ii. 23.

*Weeping for* Gr. *κλαύσας*:

Our Translators did well in putting *for* in a different Character; because there is no Præp. to answer it. See *Luke xix. 41. wept over it.* and *xxiii. 28. Weep not for me: where Gr. ἐπὶ:*

*Were not* E. T. are not. Gr. *οὐκ ἔστιν.* *γ. 18.*

Our Author's Design was not so much to inform us what took place at the Time of his Writing, then *are not* had been very proper; but to tell us, *Rachel wept for her Children, that were not* at the Time of her Weeping: Therefore E. T. did well to insert *were* into the Text refer'd to, *Jer. xxxi. 15.* rather than *are.*

Would my Readers think I wrote proper English, should I render *Luke xviii. 9. Who trusted in themselves that they are righteous.* Gr. *οὐκ.* Or, *John xv. 27. Ye are with me from the beginning.* Gr. *ἐστὲ.* rather as E. T. *ye have been.* Or, *Acts iv. 13. When — they perceived that they are unlearned.* Gr. *οὐκ ἔσονται?*

The Present Tense of the Verb *εἰμι*, after a Participle or Verb expressing the Time past, ought to be render'd *was* or *were*, or the like.

CHAP. So here, *οὐκ ἦσαν ἀδελφεοὶ αὐτοῦ, ἀλλ' οὐκ*  
II. *οὐκ*, they were not.

γ. 18. *Mat. xvi. 20. He charged——to tell no one that he was (not is) the Messiah. Mar. x. 47. Luke xix. 3. Zaccheus sought to see Jesus, who he was, (not is.) xxiv. 21. We trusted that it had been he, &c. Gr. εἰν. So John vi. 24. When the People——saw that Jesus was not there, γ. 64. Who they were, οὐκ, and who it was, εἰν, that should (or was to) betray him. xxi. 12. Knowing that it was the Lord. εἰν. and Acts xvi. 38. When they heard that they were Romans, οὐκ.*

Syr. answers as well to *ἦσαν*, were, as to *οὐκ*, are. This appears from γ. 9. h. cap.

Is it not evident from *Jer. xxxi. 16, 17.* that Rachel's Children were not dead, but in Captivity? See Dr. Dodridge's Note.

Not but that *οὐκ οὐκ* may signify were dead, though I don't think it must necessarily do so.

*Thucyd. Lib. II. p. 125. 12. Ἰδὼν τε γὰρ τὸν οὐκ οὐκ ἄνθρωπον οἱ ἐπὶ τῷ ἑσθλῷ εἰσὶν* &c. *Schol. οὐκ οὐκ, τὸν τεθνήκυστον.*

*Euripides Hippolyt. γ. 357. p. 230. See Note Barnes. . . Alcest. γ. 271. 392. p. 275.*

Before I conclude this Note I'll produce a few Passages from *Dian. Halicarn.* where *οὐκ*, &c. is used for was, &c.

I. 245. 22. *τινὲς εἰσιν, quinam essent. 247. 19, Ω φεγγαῖες οὐκ Ῥωμαίων εἰσι πρὸς τῆς, that they were, &c. 326. 2, οὐκ τῆς πρὸς τῆς αὐτοῦ Ῥωμαίων — οὐκ τὸν αὐτοῦ εἰν ἢ τὸ δικάζον αὐτῶν. and 682. 17, Πέλαγος δ' οὐκ τῆς οὐσίας ἡμῶν οὐκ ἔστιν. they have been. and 688. 15.*

To these Passages add *Diod. Sic. Biblioth. Lib. II. p. 67. 16. Semiramis πολλὰ ἐπεσφαιζάσατο δι' ἧς οὐκ ἔστιν δι-*

*αἰσῶναι τὸν ἀνδραγαθὸν πολεμὸν αὐτῆς εἰν CHAP. η γυνή. whether it was a Man or Wo II. γ. 18.*

*Life] Gr. ψυχῶν. Vulg. animam. γ. 20. So Hebr. Nephesh signifies not only the Soul but Life, 1 Sam. xxii. 23. He that seeketh my Life, seeketh thy Life. and xxiii. 15. 2 Sam. xvi. 11. . xix. 6. (E. T. 5.) as also Exod. iv. 19. All the men are dead that sought thy Life.*

Neither are the Greeks strangers to this Use of the Word *ψυχή* for Life.

*D. Hal. I. 643. 12. μήτε ψυχῆς ἀνδρῶν ὑπαίτιον, μήτε παλαιᾶς ἀποστρέψας. 264. 1.*

*Herodot. Lib. V. c. 5. p. 321. Cypselus — πολλὰς μὲν Κορινθίων ἐδίωξε, πολλὰς δὲ χρημάτων ἀπέστρεψε, πολλὰ δ' αὖ πάλιν τῆς ψυχῆς.*

*Plato Alcib. II. Vol. II. p. 141. C.*

*Xenoph. K. Π. p. 309. l. 2. Παισας οὐκ τὰ σῖται, τὸν μόνον μοι καὶ φίλον παῖδα ἀφῆλτο τῶν ψυχῶν.*

*Came into] Or came toward. Gr. γ. 21. ἦλθεν οὐκ. So E. T. Acts xxviii. 14. We went toward Rome.*

I might have render'd this *Aorist*, *ἦλθεν*, was coming. As E. T. have done, *Acts x. 25. As Peter was coming in, Cornelius met him, and fell down at his Feet, and worshipped him.*

So E. T. render the *Present Tense*, *ἔρχομαι*, was coming, *Joh. xi. 20. . xii. 12. As in Luke xxiii. 29. are coming. and Joh. v. 25, 28. is coming.*

*Joseph* was not yet arrived in the Land of Israel, but was only going towards it; because, γ. 22. it is said that upon the News of Archelaus's succeeding his Father Herod, He (sc. Joseph) was afraid to go thither, viz. into Judea. Now Judea was the nearest to Egypt



CHAP. *Egypt* of the three great Provinces of II. the Holy Land. Consequently *Joseph* y. 21. must have been in *Egypt*, or only upon the Road to the Land of *Israel*, when he heard this News. If he was actually entered into *Judea* (E. T. *came into*) when he received this News, how could it be said, *He was afraid to go thither*, upon the receipt of it?

What if our Author's Meaning was this? *Joseph* came into the Land of *Israel*. But before his Arrival, or whilst on the Road thither, he received the News of *Archelaus's* reigning in *Judea*. This made him afraid to go into that Province; whereupon, moved by a divine Impulse, he returned into *Galilee*. *Αναχωρῶ* signifies *to return*. Vid. Note on y. 12. h. cap.

y. 22. *Reigned*] Gr. βασιλεῖν, not *reigneth*, viz. when the Author wrote this Gospel; but *reigned*, viz. when *Joseph* heard of *Archelaus's* Accession to the Crown, or Government.

Any other Verb (as well as αἶμι y. 18.) in the Present Tense after a Participle or Verb of the Past Time is rendered in the Past Time.

*Matt.* xx. 30. ἀκούσαντες οἱ Ἰησοῦς παρῆν. E. T. *that Jesus passed by*.

*Mar.* vii. 28. ἀπεκρίθη καὶ λέγει. E. T. *answered and said*.

Just so in the best Classics.

*D. Hal.* I. 224. 1. Κελεύσαντι δὲ τε Τερτυνῶν λέγειν ὁ βουλοῖτο — εἰπὼν προφητοῖς. Quicquid vellet — illa voluisset. p. 280. 45. Πυθολογῶν δὲ ὡς τῶν ἐπιτηδεύων, οἱ ταῦτα λυκοὶ τῶν δημόν.

*Xenoph.* K. Π. p. 430. l. ult. Ἀπὸ γὰρ αὐτῶν οἱ οἱ ἰσχυροὶ ἐπιστάντες τοιαῦτα, &c. d. *Convin.* Cap. IX. §. 6. Vol. V. p. 197. Ἦσαν τε δεινὸν μὴ ἐπερῶντων αὐτῶν, αἱ φίλοι αὐτῶν.

But may *Archelaus* properly be said CHAP. βασιλεῖν, *to reign* or *be a King*? II.

*Josephus* calls him βασιλεῖς. *Ant.* y. 22. Lib. XVIII. cap. 4. (al. 6.) §. 3. p. 880. l. 8. b. ἐπεστάντων ομοίᾳ τῇ Ἡρώδῃ, καὶ ὁ ἐπικαλεσάμενος αὐτῷ βασιλεῖς Ἀρχελαῖος. Lib. XVII. cap. 8. (al. 10.) §. 2. p. 848. Ἀρχελαῖος τῷ πατρὶ αὐτοῦ, ἐν βασιλείᾳ καθίστατο. and §. 1. ej. cap. p. 847. *Herod the Great* Ἀντιστάν μόνῃ, ὃ τῶν βασιλείων καταλαλοῖται, τῷ ἐσθραῖον καθίστατο Γαλιλαίας τε καὶ Περσίας, Ἀρχελαῖος δὲ τῶν βασιλείων χαλεπὸν μόνῃ.

Yet properly speaking *Archelaus* was not King but *Ethnarch*. *Ant.* Lib. XVII. cap. 11. (al. 13.) §. 4. p. 862. *Cæsar* Ἀρχελαῖον βασιλεῖα μὴ ἐκ ἀποφαντεῖ, τε δὲ ἡμῶν τῆς χώρας ἡπὲρ Ἡρώδης ὑπέλαβε ἐθναρχῶν καθίστατο. τιμωρὸν ἀξιωματικῆς βασιλείας ὑπὸ τῶν ἐπὶ τῶν αὐτῶν ἀρίστων προσφερόμε. *Bell. Jud.* Lib. II. cap. 6. (al. 4.) §. 3. p. 157.

The Word βασιλεῖς is used very laxly by very good Authors.

*Herod Antipas* is called King, *Matt.* xiv. 9. who was but *Tetrarch*, y. 1. and is so called by *Josephus*, *Ant.* Lib. XVIII. cap. 5. (al. 7.) §. 1. p. 882. Ἡρώδης ὁ τεσσεραρχὴς γάρ ἐστι τῶν Ἀρετῶν θυγατρὸς, &c.

*Thucydides* calls *Pausanias* βασιλεῖς, who was not King, but *Regent* during the Minority of the young King *Plis-tarchus*, *Lib.* I. §. 107. p. 69. 46. Vid. Not.

Consult *D. Hal.* I. 115. 15. There was no βασιλεῖς, yet l. 22. ὅτι αὐτῶν πάντες ἐβασιλεύον, ἀλλ' ἐκ ἀξιοδοχῆς ἡμεῖς πρὸς αὐτοῦ, — l. 27. διεξέλασσε δὲ τοὺς πολέμους δεκά βασιλεῖς — l. 35. εἰς βασιλεῖς — εἰς ἀρχαὶς ἐπαινοῖς.

*Josephus* calls *Titus* βασιλεῖς whilst only *Cæsar*, and not yet *Emperor*. *Bell. Jud.* Lib. V. c. 2. §. 2. p. 321. l. 4. See Note Spanb.

CHAP.

II. *Went*] Gr. ελθων. E. T. *came*.

γ. 23. *Ερχομαι* is properly render'd to *come*, when it is distinguished from *προσδεμαι*. *Matt.* viii. 9. or when the motion is toward the Place, where the Writer is supposed to be. But it being more probable that the Writer was in *Judea* than in *Galilee*, I prefer the Word *went*. It is very proper to say *came*, γ. 21. because the Writer was in the *Land of Israel*, which included *Judea* and *Galilee*, &c.

*Ερχομαι* is render'd to *go*, *Matt.* xii. 9. *Luke* ii. 44. . xiv. 1. *Acts* iv. 23. *Hebr.* xi. 8.

And so it signifies *Xenoph.* κ. Π. p. 158. l. 8, 9. . p. 431. 6. and p. 420: l. 7. where the Accurate Mr. *Hutchinson* observes; *Verbum hoc proficiscendi significationem hic obtinet; ideoque saluntur ii, qui Hebraeorum more Evangelistas locutos esse putant, cum eundi vel proficiscendi vim τῷ ἑρμηνεύειν τριβuerint.* *Acts* xxviii. 14. *Luke* ii. 44. *John* vi. 17. See also *Xenoph.* Cyr. Exped. Lib. I. c. 3. §. 20. p. 24. Ed. Wells πρὸς τῶν ἐν τῇ βασιλείᾳ ἑλθόντων.

γ. 23. *Nazareth*] Gr. Ναζαρετ. So R. *Steph.* and Dr. *Mill*, with a τ; but as several MSS. and Versions and Fathers read Ναζαρεθ with θ, I have followed E. T.

*Origen*, quoting *Matt.* iv. 13: reads Ναζαρεθ, *Com. in Job.* p. 150. A. 368. E. But quoting *Matt.* xxi. 11. p. 175. A. and *Mar.* i. 9. he reads Ναζαρετ, p. 140. B. Elsewhere he calls this City Ναζαρεθ, *Com. in Matt.* p. 222. C.

γ. 23. *By the Prophets*] Gr. ὑπὸ τῶν προφητῶν.

St. *Jerom.* ad I. remarks, *Si fixum de Scripturis posuisset exemplum, nun-*

quam diceret, quod dictum est per Pro-  
phetas, sed simpliciter quod dictum est per  
Propbetam: Nunc autem pluraliter Pro-  
phetas vocans, ostendit se non Verba de  
Scripturis sumpsisse sed Sensum. Hence  
it appears this Commentator read προφητῶν. But Syr. and Pers. have προφητῆς. Arab. as Vulg. and E. T. ὑπὸ τῶν προφητῶν.

*Chrysostom*, Vol. II. 59. 1. who read προφητῶν, as also *Theophylact* ad I., enquire in what Prophet this Prediction is found. They agree it is not to be read in any Prophet, whose Works are extant, and add; Many Books are lost, either through the Negligence or frequent Captivities of the Jews.

Or.] This Conjunction is frequently omitted by E. T. when set before a Repetition of another's Words. Nay sometimes when the Sense is only referred to without an express Citation of his Words. Perhaps this may be the Case in this very Verse.

'Tis well observed by Mr. *Schaaf* in his *Lex. Syr.* p. 100. *Uti in Græco textu est, ita in versione Syra hoc prefixum [sc. Dolath] pleonasticum est, quando post narrandi aut loquendi verba positum narrationem inchoat.*

*He shall be called*] Gr. καλεῖσθαι. γ. 23. Our E. T. follows Vulg. *Vocabitur*. Others choose to render the Verb obliquely. So Beza *Vocaretur*, and Cast. *Vocatum iri*, and Seb. Schmid. *Vocandus esset*.

*A Nazarean*] Gr. Ναζωραῖος. One would admire how Ναζωραῖος. Vulg. *Nazareus*, or Ναζαρηῖος. Vulg. *Nazareus*, should be derived from Ναζαρεθ or Ναζαρετ.

Perhaps, as *Er. Schm.* in his Gr. Concordance, we may read Ναζωραῖος. here

CHAP. here and xxvi. 71. *Job*. xviii. 7. So II. some MSS. *Mar*. x. 47. See Dr. *Mill's* Note on that Verse.

*Ναζαρεθ* may be derived from *Ναζαρεθ*, as *Origen* writes the Name of this Place. *Com. in Matt*. p. 222. C. *Ζηήσαντες εν και τῷ τῷ λαῖν, πόλεον Ναζαρεθ λέγει τῷ πατρίδα αὐτοῦ, ἡ Βηθλεεμ. Ναζαρεθ μὲν ἀπὸ τῆς, Ναζαρεθ κληθήσεται. Βηθλεεμ δὲ ἐστὶ ἐν αὐτῇ γειτονίᾳ.* And *Com. in Job* p. 150. C. D. and p. 151. A. but *Ναζαρεθ*. *ead. pag.* C.

*Josephus* speaking of the *Nazarites*, writes their Name differently. *Ant.*

Lib. IV. c. 4. §. 4. p. 204. l. 3. b. CHAP. *Ναζαρεθ*. but Lib. XIX. c. 6. §. 1. II. p. 945. *Ναζαρεθ*. as LXX. *Grabe*. *γ*. 23. *Tbren*. IV. 7. but *Jud*. xiii. 5, 7. *Ναζαρεθ*.

Several English Versions have a *Nazarite*, as *Ind.* O. T. and *Geneva* and *Rhem. Test.* but our present E. T. a *Nazarene*, so also *Acts* xxiv. 5. as if it had been *Ναζαρεθ*, which it renders of *Nazareth*.

*Syr.* makes no Difference between the two Derivatives *Ναζαρεθ* [or *Ναζαρεθ*] and *Ναζαρεθ*.

### CHAP. III.

CHAP. III. *[In those Days]* Hence it appears there is no Connexion between this Verse *γ*. 1. and the preceding; and consequently it is purely ornamental, and not necessary to the Sense; therefore may well be left untranslated by E. T.

But what *Days* does the Evangelist speak of? Hear *St. Chrysost.* Vol. II. p. 62. *Not then when he was a Child, and dwelt at Nazareth; but John came 30 Years afterwards, as St. Luke testifies. But how then does he say, In those Days? εἰς αὐτὴν τὴν γὰρ τῶν πενήκοντος τῶν χρόνων ὥστε ὅταν αὐτὸς ἐλθὼν εὐαγγελίσαι αὐτὸν, ἀλλ' ὅταν καὶ τὰ πολλὰ ὕστερον εἰς ἐκδομὴν αὐτοῦ.*

*γ*. 1. *The Baptist*] Gr. Ο βαπτιστής.

*Josephus* calls this *John's* Surname *Ant.* Lib. XVIII. cap. 5. (al. 7.) §. 2. p. 883. *Herod's* Army was thought to be cut off by God on account of the Murder *Ἰωάννης τοῦ ἐπικαλυμμένου βαπτιστοῦ*, &c. Where note a remarkable Testimony to this Harbinger of our blessed Saviour by a Jewish Historian.

*Came*] Gr. ἤλθεν. *cometh*. Just CHAP. so *Chap.* xv. 1. *προσέρχομαι* E. T. *came*. III. But *γ*. 13. h. cap. ἤλθεν. E. T. *γ*. 1. *cometh*.

Here also occurs the *Present* for the *Past* Time. Vid. Note *Cb.* ii. 13. To those Examples add,

*Joseph. Ant.* Lib. X. cap. 4. (al. 5.) §. 2. p. 517. *Shaphan* ἀναβὰς ἤλθεν. *πρὸς τὸ βασιλ. 2. 1. 2. 2. Kin.* xxii. 10.

*Tbucyd.* Lib. V. c. 29. p. 335. 2. and Lib. IV. p. 282. 66, 69.

*Repent ye*] Gr. Μετανοεῖτε. *γ*. 2. *Μετανοεῖν* signifies to change one's Mind or Opinion concerning any Thing.

See the Rev. Mr. *Hutch.* Note on *Xenoph.* K. II. p. 3. l. 8. *Μετανοεῖν, proprie est Sententiam mutare, aliter, quam antea, judicare; adeoque, cum μετανοεῖα ipsa nihil aliud sonet, quam mutatio sententiæ, observare libet Anglicanos interpretes Apostoli verba Heb. xii. 17. ὥστε πρὸς μετάνοιαν, minus recte reddidisse.*

CHAP. But this is not all; for in the N. Test. it signifies not only a *Change of* *γ. 2.* Judgment with respect to Sin; but also includes, or supposes, a consequent *Change of Practice*, that is a *Reformation* or Amendment of Life, *γ. 8.*

So I understand the Prophetess *Huldab*, who speaking of God's fixed Repentment against the Jews, after *ὁβριλας τις νομεις*, immediately adds, *και ποσει μιλαν χειρη μη μιλανοισαδας*, &c. *Ant. Lib. X. cap. 4. (al. 5.) § 2. p. 518.*

In the Sense first mentioned, the Verb occurs *Josepb. Vita. Vol. II. p. 11. § 23. l. 9.*

Had I render'd *Μιλανεις*, *reform*, I believe my Reader would have thought my Version more excusable than *Rhem. Test.* which renders it, *doe penance*, and *Μιλανοισα*, *penance*.

§. 2. *Heaven*] Gr. *των ουρανων*. The Kingdom of the Heavens.

In the N. Test. *ουραν* and *ουρανοι* are used indifferently; therefore I have followed E. T. in rendring the Plural by a Singular, *Heaven* not the *Heavens*.

And herein I am countenanced not only here, but frequently elsewhere by *Syr.* which uses the Singular. See *Schaaf's Lex. Syr. p. 597.*

Sometimes the Plural *ουρανοι* occurs with a Plural Verb, or Participle, &c. and then I think it should be render'd *Heavens*. *Matt. iii. 16. Mar. i. 10. Acts vii. 56. Eph. iv. 10. Hebr. i. 10. 2 Pet. iii. 5, 10, 12, 13. as also Matt. xxiv. 29.* where both Numbers occur in the same Verse.

§. 4. *Food*] So E. T. *Acts xiv. 17. Jam. ii. 15.* but here *Ment*.

But the Gr. *τεφει*, as the English *Food*, takes in not only *Flesh*; but all

Sorts of Provisions for the Belly, whether *CHAP.* *Victuals* or *Drink*. But sometimes it is confined to *Viſuals*; be- *III.* *γ. 4.* cause distinguished from *Drink*.

*Vid. Athen. Deipn. Lib. X. p. 416.* B. where *Clearchus* relates of a certain Persian, that when his Jaws were tired with eating, *καλωσι παθωντες εις αφυον αλγουν εισαλθον τιω τροφω της οικου.*

And *Josepbus*, speaking of the *Essenes*, *τις δει*, sc. their Silence, *αλιον η δινηκεν ενψις*, και το μελειδω παρ αυτου τροφω και πολον μεχες κορη. *Bell. Jud. Lib. II. cap. 8. §. 5. p. 162.*

Consult *D. Hal. l. 49. 3. 611. 36. 646. 37.*

*Locusts*] Gr. *ακειδες*. Locusts were *γ. 4.* Animals permitted to the Jews. *Lev. xi. 22.* and were eaten by the poorer Sort of Greeks. See *Aristoph. Acharn. γ. 871. p. 267.* *Schol.* explains *των τετραπτερυλλιδων* by *των ακειδων*. *Ἐξ τα δ (i. e. quatuor) εχον πτερα.* And *γ. 1115. Schol.* *Αχτην πι λαμαχων*, *αυ ακειδας εδωκεν.* η ος περιερον ευλαει εχον π τη *Αχτη*. Consult *Kuster's Notes* on those *γγ. p. 125, 126.* and *Snicer. Thef. Eccl. Tom I. col. 167.*

*St. Jerom* observes, *unamquemque gentem non communi lege natura, sed iis, quorum apud se copia est, vesci solitam. Verbi gratia: Arabes et Saraceni, et omnis eremi barbaria, Camelorum lacte et carnibus civit: —. Rursum orientales et Libye populos, quia per desertum et calidam eremi castitatem locustarum nubes reperiuntur, locustis vesci moris est, hoc verum esse, Joannes quoque Baptista probat. Alex. Jovinian. Lib. II. cap. 6. p. 139. Tom. II.*

*Wild Honey*] Gr. *μελι αλγουν*. *Field γ. 4.* *Honey*, as distinct from that made by Bees kept in Hives.

CHAP. So *Strabo*, writing of the *Massage-*

III. *τα, οι μη εν ταυς ητοις εκ ιχθυαισιν απο-*  
 §. 4. *εμα, ελθοσιν, και αλειου χραν παρ-*

*παι. Geogr. Lib. XI. p. 781. B. And*  
*Lib. XV. p. 1066. treating of the*  
*Persians Method of instructing their*  
*Youth, says; They teach them ποι-*  
*μασαι — και αβανειν, και παρποι*  
*αλειου χραν, τερμινθ, δροβαλανοι, α-*  
*χρηδι καρποι αλειου are Fruits they*  
*light on in the Fields.*

§. 5. There went out] I have endeavour-  
 ed to retain the Singular Form of the  
 Verb *εξεπορευετο*, as E. T. have done  
 in other Cases. See *Mar. iv. 3. Luke*  
*ii. i. iv. 14. vi. 19. Apoc. vi. 4.*

Observe, Reader, a Singular Verb  
 with several Nominat. Cases, which  
 deserves the more Notice as it is con-  
 nected with a Plural Verb, *και εβανει-*  
*ζοντο. See Luke ii. 33. και εν ιωανη και*  
*η μητη αυτου (sc. ιηου) θανατωζοντες. Un-*  
*less εν be put for παν as it seems to be*  
*Matt. xxvii. 61. εν — κατεμνηται.*

Syr. and Vulg. retain the Singular  
 Number.

Sometimes E. T. renders such Sing.  
 Verbs in the Sing. Number. *Matt. vi.*  
*19. doth corrupt. Job. ii. 2. was called.*  
*1 Cor. xiii. 13. Now abideth Faith,*  
*Hope, Charity, rather Love.*

Sometimes in the Plur. Number, as  
 I think in this Verse. and *Chap. v. 18.*  
*Till Heaven and Earth pass.*

Sometimes by the Insertion of *so*  
*did. Matt. ix. 19. Job. xviii. 15.*

§. 7. Brood] Gr. *γεννηματα*. Dr. Doddridge,  
*Broods; but E. T. generation.*

Syr. also has a Singular Noun, the  
 same which is used of a single Person  
*Pbilem. §. 12. where the Gr. is Plural,*  
*απλαχηα, as well as here, γεννηματα.*

Methinks the Words *Offspring,*  
*Race, Brood, or Spawn of Vipers, well*

answer to the Original: for though CHAP:  
 they are singular Nouns they suppose a III.  
 Plurality, being applied to many. §. 7.

Worthy] Gr. *αξιος*. So E. T. *Luke §. 8.*  
 iii. 8. *worthy of (Marg. meet for) Re-*  
*pentance.*

E. T. here, *meet for. Marg. answer-*  
*able to Amendment of Life.*

E. T. *Genev. Frutes worthy Amend-*  
*ment of Life.*

*Tind. Frutes belonging to Repen-*  
*tance.*

*Rhem. Test. Fruit worthy of Pe-*  
*nance, agreeably to §. 2. where it had*  
*render'd μετανοια, doe penance.*

Think] Gr. *δοξητε*. Perhaps this §. 9.  
 Verb may be of the same Import with  
*νομιζω. Matt. v. 17.*

*Thucyd. Lib. II. p. 111. 1. Εδο-*  
*κον. Schol. νομιζοντο. So p. 187. 4.*  
*Schol. id. To this purpose Joseph.*  
*Ant. Lib. VI. cap. 12. §. 7. p. 345.*  
*l. ult.*

Or *δοξητε* may be redundant here, as  
*αρεξασθε* is thought to be, *Luke iii. 8.*  
 and *Xenoph. K. II. p. 6. l. 5. See*  
*Note Hutch. ad l. and p. 1. l. 8. Ad-*  
*denda. p. 672.*

In your selves] Gr. *εν εαυτοις. = εν ο-*  
*μο εαυτοις. 1 Cor. xi. 13. in your selves.*

*Stockius, in his Interp. Græc. N.*  
*Test. p. 51. observes, Reciproca εαυτου,*  
*εαυτου. &c. Verbis primæ et secundæ*  
*Personæ addita, etiam earum significa-*  
*tionem induere solent. 2 Thess. iii. 9. εαυ-*  
*τοις, ourselves. 2 Cor. v. 12. and Acts*  
*xiii. 46. εαυτοις, yourselves. Luke xvi.*  
*9. εαυτοις, yourselves.*

So *1 Cor. vi. 19. εαυτον, your own.*  
 To this purpose *D. Hal.* frequently;  
 see *Vol. I. 468. 44. 483. 24. See*  
*Note, and 712. 17, 31. And in p.*  
*368. 48. εαυτον υμου. Sylb. thinks υμου*  
 may be redundant, and added as an  
 Explication.

CHAR. Explication. Again, p. 387. 34, 36.  
III. *tailor, our own.*

7. 9. Syr. renders *as sauls* by, *In your Soul*, not *Souls*, as Polyglot. *in animabus vestris*. So *Matt. xi. 29*. Now the Syriac uses the Word *Soul* for *self*. See *2 Cor. v. 12*. *sauls*. Syr. *our Soul*, i. e. *our selves*, *Luke xiv. 27*. *as sauls*. Syr. *his Soul*. *Matt. ix. 21*. *as sauls*. Syr. *in her Soul*. *xii. 25*. Every Kingdom divided against itself. Gr. *as sauls*. Syr. *against its Soul* or *itself*. *1 Job. iii. 3*.

E. T. *within your selves.* Vulg. *intra vos.*

§. 10. But even now the Ax lieth at] Gr.  
 Ἡδὴ δὲ καὶ ἡ ἀξίη περὶ — καί).

Dr. Hammond chooses to render the Words thus, *But the Ax is even already laid to &c.* And indeed *ax* is render'd already, *Matt. v. 28. . xvii. 12.* but 'tis with a Verb of the *Past Time*.

כִּנְיָ being the *Present Tense*, I  
 choose with E. T. to render *כִּנְיָ* *now*,  
 see D. Hal. I. 3. 35. Especially as  
 כִּנְיָ had better be render'd *actively*,  
*to lie*, as it is by E. T. Matt. xxviii. 6.  
 Luke ii. 12, 16. Job: xx. 5, 6, 7, 12.  
 1 Job. v. 19. And once I find כִּנְיָ  
 render'd by E. T. *is*. 2 Cor. iii. 15.  
*The Vail is upon their Heart, where is*  
*is put for lieth.*

§. 10. *Good Fruit*] So E. T. in the first Edition; but in most of the later Editions, copied from *Buck and Daniel. Cambridge. A. D. 1638.* the Word *Fruit* is printed in Italic, as if not in the Original. Of this Sort of Mistakes we find several Instances. See *Gen. xxxiv. 1. Matt. xv. 9.*

§. 11. Shoes] Gr. υποδήματα.  
*Pösch. Lex.* p. 721, col. 3. Τυπόμα,

ἐκ τοῦ ὑποδεσθῆναι αὐτοὺς ἐκ τοῦ — δεσφέναι CHAP.  
 — τοῦ δεσφέναι. δεσφον δε, ὡς ἐπὶ ποδῶν III.  
 μὴ τοῦ ὑποδεσθῆναι. They were tied to y. 11.  
 their Feet with a String. Luke iii. 16.

*Josephus* informs us the *Essenes* neither changed their *Clothes* nor *Shoes*, *υποδηματα*, till worn out. *Bell. Jud. Lib. II. cap. 8. (al. 7.) §. 4. p. 161.*

*Fan*] Or *Sieve*. Gr.  $\pi\acute{\iota}\nu\alpha\varsigma$ . f. 12.

*Phaen. Lex.* 637. col. 2. Πτυον, πλυ-  
αριον, η θειναξ ξυλον, η θειχμελζουσι  
πι στυν, sc. απο τε αχυρου. as *Hesych.*  
adds, p. 802. col. 2.

*Will thoroughly cleanse]* Gr. *ἀγαθὰ* γ. 12.  
*εὐν. Vulg: permundabit.*

*Δια* is supposed in *Composition* frequently to add Force and Emphasis, and is expressed by *thoroughly*.

Syr. disregards this Emphasis here, as also *Luke* iii. 17. and renders the original Verb by the same Word as it does *καταξω*. *Matt.* xxiii. 25. *Mar.* vii. 19. *1 Job.* i. 7. and *αἰζω*. *1 Job.* iii. 3.

*His Wheat]* Gr. Ten siler auls. Vulg. 8. 12.  
*Triticum suum.*

σιθ or σιν may be render'd Corn,  
as E. T. Acts vii. 12. so Thucyd. Lib.  
IV. p. 262. 93. where σιθ stands dis-  
tinguished from *αλλα βρωματα* other  
Provisions or *Estables*.

It is also render'd *Corn.* Mar. iv. 29. So it is us'd for *standing Corn*, in *Xenoph. Hell. Hist.* Lib. III. p. 148. l. 7. leaving their Arms *αὐτὰς αὐτῶν*, they ran away, *καὶ γὰρ ἡ βασιλεὺς ἐστὶν ὡς τὰ Μαυροῦς κείνῳ*. See also his *Oeconom.* p. 113. cap. 18. Ed. Wells.

Sometimes it signifies *Provisions* in general, as distinct from *Arms* and *Ammunition*. *D. Hal.* I. 70. 33. : 101. 27. and *Thucyd.* Lib. II. p. 145. 64. where

CHAP. where the *Scholiast* thinks it is το σιν, III. ὑδρεύς, not το σιν, in the *Mast*.  
 γ. 12. *Gender*. Vid. Lib. VII. p. 496. 83: To this purpose *Phav. Lex.* p. 659. c. 2. observes, Σιν, ὁ ἀκατέλατος ἐπὶ δὲ βρωμαῖ, ὑδρεύς το σιν λέγεται. So *D. Hal.* uses the *Neut. Plur.* σιν: I. 45. 16. as well as the *Sing.* σιν. I. 646. 34.

Sometimes it is used of Food, or more solid Provisions, as distinguished from Drink.

*Xenoph.* K. Π. p. 574. l. 11. Σιν καὶ ποτὶς μεταδοσι, *Eatables* and *Drinkables*. *Laced. Resp.* cap. 5. §. 3. and 4. p. 75.

γ. 12. *Barn*] Or *Granary*. E. T. *Garner*. Gr. ἀποθήκην. E. T. uses the Word *Barn*. *Matt.* vi. 26. . xiii. 30.

Ἀποθήκη signifies in general any *Repository* or *Magazine* where any Thing (as *Arms*, *Money*, *Corn*, &c.) is laid up in store for after use.

*Phav. Lex.* p. 105. c. 3. Ἀποθήκην τὴν ἐκδοθῆναι Θουκιδίδης εἰπεν.

*Thucyd.* Lib. VI. §. 97. p. 441. 21. τοῖς τε οὐδαίσι καὶ τοῖς χρημασιν ἀποθήκη.

And to conclude, *Dion. Cass. Lib.* XLII. p. 202. E. τὰς τε ἀποθήκας καὶ τὰ σιν καὶ τὴν βιβλίαν.

γ. 12. *Chaff*] Gr. Ἀχυρεν:

*Phav. Lex.* p. 145. col. 3. Ἀχυρεν, καὶ ἡ κατ' αὐτὴν ἀχνη ἐστὶ, τὰ ἐκ δεξιμάτων λεπτά, τελείᾳ ποδοῖν βοσίων. καὶ ἀλλοιωθέντα καλαμῇ ἀχυρεν τι σι, μὲν ἔστι.

It seems to signify *Straw* or *Stubble*. *Exod.* v. 7.

*Xenoph.* *Oeconom.* p. 113. §. 1, 2. Χαλεπὸν γὰρ, οἶμαι, καὶ τοῖς ἐμμοσὶ καὶ ταῖς χερσὶ γίγνεται ἀπὸ τῶν ἀχυρῶν καὶ ἀχρῶν διελεῖν. Again §. 2. ἐν μὲν βεσυχῶς ἢ οὐ καλαμῇ τε σιν, — καταβῆναι αὐτὴν τιμῆς, πᾶσι καὶ τὰ ἀχυρεὰ μάλιστ' ἔστι.

See *Philip's Method* to find the *CHAP.* Spring Head of *Jordan*; by putting III. *Straw* or *Chaff* into Φιάλη, he found it γ. 12. came through a subterraneous Passage into Παιανον, which had formerly been taken for the Spring of *Jordan*. *Joseph. Bell. Jud.* Lib. III. cap. 10. (al. 18.) §. 7. p. 257. l. ult.

*Earnestly forbid*] Gr. διεκωλύει.

γ. 14.

Some think *Διὰ* intends here as well as γ. 12. Bez. *obnixè prohibebat*; but *Vulg.* and *Cass.* simply *prohibebat*. *Rhem. Test.* John stayed him. E. T. Gen. John put him back.

The Syriac Word is used for a direct verbal *Prohibition*. *Luke* xxiii. 2: *Διὰ* xvi. 6. as also for the *Hindrance* or *Prevention* of any Thing. *Rom.* i. 13. to let and *Acts* xi. 17. to withstand. and *Luke* xi. 52. binder'd. *Marg.* forbid. and to conclude, *Acts* xxvii. 43. The Centurion kept them from their Purpose. In these Places the simple Verb *κωλύει* is used. The Compound *Διεκωλύει* occurs no where else in the N. Test.

In Greek Authors it usually signifies to prevent or hinder.

*Xenoph.* *Hell. Hist.* Lib. I. cap. 6. §. 25. p. 48. Ταῦτα δὲ βελομένους ποιοῦν ἀπὸ τοῦ καὶ χερσὶν αὐτοὺς διεκωλύει, μὴ δὲ ἄλλοι. p. 249. l. 1.

*Thucyd.* Lib. I. §. 133. p. 86. 65. καὶ μὴ τὰ περὶ τοῦτο Διεκωλύει.

But sometimes to forbid by Law. So *Lycurgus* ἐξ ἀδικῶν χρηματίζεσθαι καὶ ἐν τοῖς ποινῶν διεκωλύει. *Xen. Lac. Resp.* Cap. VII. §. 5. p. 80.

Do you think *διεζῶναι* signifies to search thoroughly, and *εὐζῶναι* barely to search, *D. Hal.* I. 245. 28, 36?

And comest thou to me? Or, and γ. 14. thou comest unto me! So *Le Cler.* and *L'Enfant*, &c.

E

Answering

CHAP.

III.

†. 14. *Answering said*] Gr. ἀπεκρίθη — *answered* and *said*. As also ἀπεκρίθη — *answered*. Luke xiii. 14.

But *answered and said*, as E. T. is, ἀπεκρίθη καὶ εἶπε. Job. viii. 14. ix. 20. or ἀπεκρίθη καὶ λέγει. Mar. vii. 28. Job. i. 50. (al. 49).

But E. T. uses both Forms of Expression indifferently. Compare Matt. xi. 4. *Answered and said*; with its parallel Text, Luke vii. 22. *Answering, said*.

†. 15. *Said unto him*] Gr. Εἶπε πρὸς αὐτόν, which is equivalent to εἶπεν αὐτῷ.

So Matt. ix. 12, 15. εἶπεν αὐτοῖς, is in Luke v. 31, 34. εἶπε πρὸς αὐτούς.

Compare Matt. xxi. 24. with Luke xx. 3.

See also Luke ix. 33. xv. 22. *AE's* xv. 36.

This same Form of Expression is current in the best Greek Writers.

D. Hal. I. 288. 32. Ταῦτα μὲν τοῖς πρὸς τοὺς υἱοὺς καὶ τοὺς παρόντας εἶπεν.

Xenoph. K. Π. p. 160. l. 7. Καὶ εἶπε πρὸς τοὺς παρόντας. Hell. Hist. Lib. VI. cap. i. §. 4. p. 364.

†. 15. *Suffer*] Or, *permit*. Gr. ἀφες. Matt. xxiii. 13. (al. 14.) Mar. v. 19. Or, *let*, as Matt. vii. 4. *Let me pull out*. viii. 22. Mar. v. 37.

Syr. uses the same Word by which it renders *εἰσω*. Matt. xxiv. 43. Luke iv. 41. Rev. ii. 20.

In this Sense the Verb ἀφίημι occurs in D. Hal. I. 245. 35. Οὐδε γὰρ ἀνέπεν οὐ Πέτρον, ἀλλ' ἀφίηκε τὴν οἰκίαν ἑρῶσαν.

ἀφίημι μὲντοι υπομένον τιπε, says Chrysost. Vol. II. 77. 6. and Theophylact. ad l. p. 20. C. καὶ, φησι, ὡς ἡ ζωὴ ἐστίν.

*To fulfill all Righteousness*] Gr. πληρῶσαι πᾶσαν δικαιοσύνην. h. e. implere omnem ritum et ceremoniam a Deo institutam. See Wolf. Cura Phil. & Crit. ad l. p. 62.

Πληρῶσαι is to comply with, or *ad* according to a Law or Custom.

Thucyd. Lib. II. §. 34. p. 117. 40. Οἱ Ἀθηναῖοι τῷ πάλαι νόμῳ χρημύβοι. Schol. Τῷ πάλαι νόμῳ πληρύνει πρὸς τῆς τῶν Ἀθηναίων ταφῆς. δηλονότι καυσάντες τὰ σωματῖα. Οὐ γὰρ ἔω νόμῳ Ἀθηναῖοι, καὶ πᾶσι Ἕλλησι.

Τὸν νόμον ἄλεις δικαιοσύνην, says Theophylact. ad l. p. 20. C.

*Came up immediately*] Gr. ἀνέβη & ὤρως. Vulg. confestim ascendit. So also Syr. But Grotius, Confestim ascendit de aqua, id est, vix adscenderat. Non enim vult subito adscendisse Christum ex amne, sed ut adscenderat subito factum quod sequitur. In hunc ferme modum ἀνέβη [protinus] utitur Marc. i. 29. xi. 2.

To this Purpose consult Mr. Blackwal S. Class. Vol. I. p. 89. and Dr. Doddridge's Fam. Exp. p. 106. who render *ὡς* by, as soon as. So Cast. Et Jesus simulac baptizatus est, ascendit ab aqua, &c.

*He came up — from the Water*] †. 16. Gr. ἀνέβη — ἀπο. Vulg. ascendit de aqua. Elsewhere the *Præp.* ἐκ is used. See *AE's* viii. 39. ἀνέβησαν ἐκ τοῦ ὕδατος. where yet Vulg. de aqua. Syr. makes no Distinction between ἀπο and ἐκ.

Though I believe our blessed Saviour did actually come out of the Water; yet since our Author uses a different Word from that in *AE's* viii. 39, I choose to follow his Example. And in Fact, a Person may come from a River, that did not come out of it.



CHAP. III. *The Heavens*] Gr. οὐρανοί. Vulg. *aperti sunt ei caeli.* but Syr. in Sing. *anawxan awla o wegn.*

What St. Matthew expresses by *Ouegn*, St. Luke calls *Ouegn*. iii. 21. This confirms the Note on *γ.* 2. h. cap.

*γ.* 16. *He saw*] Who saw?

Some say *John* saw the Dove coming on *Jesus*. So the old *English* Versions, *Tind.* and *Q. Eliz.* and *Genev.* as also the *Latin* Versions, *Cass.* and *Er. Schmidt.*

Others say *Christ* saw the Dove coming on *himself*. So *Vulg. super se*, and *Seb. Schmidt. Super ipsum.*

*Syr.* is entirely undetermined, for the *Syr.* Word may be render'd *super illum*, or *super se*. The *Affix* signifies *him*, *Matt.* xii. 14, 18. . xxvii. 27. or, *himself*, though render'd *him* by E. T. *Matt.* viii. 18. *Mar.* iii. 34. *Luke* xviii. 40. *Job.* i. 48. (al. 47.) . vi. 5.

Just so the corresponding *Hebrew* Word *Gnalah*, signifies *upon him*. *Gen.* xv. 12. 2 *Kin.* iv. 35. and *upon himself*. *Psal.* cxxxii. 18. And the *Hebr. Suff. Vau*, stands for *him*. *Exod.* ii. 3. *Lev.* i. 4. and *himself*. *Gen.* xxii. 8. . xxx. 36. *Num.* xxxi. 53.

The Accent in this Verse favours

the first Sentiment, of *John's* seeing *CHAP.* *etc.* For if the Author had designed III. *αὐτόν, himself*, the preceding *Πρὸς γ.* 16. had been *ἐφ'*, not *ἐν*.

On the other Side, if St. Matthew intended to inform us, that *John* saw the Dove coming on *Jesus*, it had been easy for him to have removed all Ambiguity, by expressing himself thus, *ἀνέωχθησαν τῷ Ἰωάννῃ — καὶ εἶδεν — ἐπὶ τῷ Ἰησοῦ.* or thus, *ἀνέωχθησαν αὐτῷ (sc. Jesus) — καὶ εἶδεν ὁ Ἰωάννης — ἐπὶ τῷ Ἰησοῦ.*

'Tis so long since *John* was spoken of (*γ.* 14.) that we are naturally led to refer the *αὐτῷ* and *εἶδεν* to *Jesus*, spoken of in this same Verse.

*Upon him*] I have followed *Vulg. γ.* 16. and *Syr.* in rendring *ἐν αὐτῷ* upon *him*, encouraged by *Job.* i. 32.

However I find *ἐπὶ* with an *Accusat.* after *εἰσπορεύσας* usually signifying *to* or *unto*, rather than *upon*. *Matt.* xii. 49. . xxi. 19. *Mar.* xi. 13. . xvi. 2. *Luke* xix. 5. *Acts* xii. 10, 12. . xxiv. 8. *To come unto thee.*

Or perhaps now and then *ἐπὶ* may signify *toward*. Some may refer *Job.* xix. 33. to this Sense, but I rather choose the preceding, *sc. to*, as E. T.

So the *Præposition* *αὐτῷ* is render'd *toward* by E. T. *Acts* xxviii. 14.

## CHAP. IV.

CHAP. IV. *Command*] Gr. ἐπιτάξαι. The Rev. Mr. Blackwall takes Notice of this *γ.* 3. Use of the Verb, *ἐπιτάξαι. Sac. Class.* Vol. I. p. 119.

This Verb is render'd by E. T. *to command*. *Mar.* v. 43. . viii. 7. *Luke* iv. 3. . xix. 15. *to grant*. *Matt.* xx. 21. *to bid*. *Matt.* xvi. 12. . xxiii. 3.

*Acts* xxii. 24. *to speak to*. *Matt.* xvii. *CHAP.* *13. Mar.* ix. 18. IV.

So the *Hebrew Amar* is render'd *γ.* 3. *to command*. *Ex.* viii. 27. 1 *Cbr.* xxi. 17. *Neb.* xiii. 19. *Est.* iv. 13. *Pf.* cvii. 25. *to bid*. *Gen.* xliii. 17. *Jos.* xi. 9. 1 *Sam.* xxiv. 10. 2 *Sam.* xvi. 11. *to speak to*. *Numb.* xx. 8. (al. 7.) *to appoint*.

CHAP. *poins.* 1 *Kin.* v. 6, *Marg. say.* . xi. 18.  
IV. *to require.* *Ruth* iii. 11. *to desire.* 1 *Sam.*  
† 3. xx. 4. See *Marg.* But this is not pe-  
culiar to the *Hebr.* but usual with the  
best *Greek Writers.*

*Thucyd.* Lib. VII. cap. 29. p. 462.  
80. *μεταρρις*. See *Hudsf.* Note and E-  
ditor's. p. 546. 72: and p. 557. 81.  
See Note.

*Xenoph.* κ. π. Lib. II. p. 162. l. 2.  
 ἐπὶ τῷ ἀρχόντι αὐτῶν παρῆσαν πρὸς αὐ-  
 τόν. (See Note *Hutch.*) d<sup>o</sup>. *Hell. Hist.*  
 Vol. III. p. 329. l. 1. ἐξῆλθες δὲ ἔπειν  
 τῷ θυγατρὶ καλεσθεῖς. See *Albert.* ad loc.  
 p. 21.

7. 3. *Loaves*] Gr. *ἄρτοι*. Syr. as E. T. *Bread*. But *Vulg. panes, loaves*. So also *Beza, Calv. Cast. and Piscator*. as E. T. in other Places. *Matth. xiv. 17, 19. xv. 34. Mar. vi. 38, 41, 44.* Consult *Mar. viii. 14. Now they had forgotten to take some Loaves, and they had not but one Loaf with them in the Ship.* If *ἄρτος* signifies a Loaf, *ἄρτοι* may signify *Loaves*.

Besides, in this Verse, λίθοι, *Stones*,  
leads one to render αἶνον, *Loaves*.

γ. 4. *Man*] Gr. ἄνθρωπος. *A Man*, or *Mankind* in general. So frequently without an Article, as *Matt.* xix. 6. *Luke* xviii. 2, 14. Though sometimes with an Article, as *Mar.* ii. 27. *Job.* ii. 25, which answers nearer to the Hebr. *Haadam.* *Gen.* i. 27. *Deut.* viii. 3.

D. Hal. II. 64. 34. makes ὁ ἀνδρ-  
πῶς, equivalent to ὁ ἀνδραπῶτης ἄνθρωπος.  
II. 294. 24. This is what the French  
would express by *L'Homme*, not *un*  
*Homme*.

† 5. Battlemen! So Dr. Hammond.  
Παρεστη το κρη, says Theophylact. ad  
l. p. 22. C., μηδε τι το κρη, οια τα

παρ ἡμιν λεγόμενα διερῶς· ὡς περ γὰρ πλε- CHAP.  
ρῶς δοκῶσιν. IV.

Dr. Lightfoot, Vol. I. p. 497. It *seemeth* to mean the Battlements of the Temple, wherewithal it was ledged round about — The Vulg. and Erasmus use Pinnaculum here, as our English doth [Pinnacle] meaning some Spire or Broach that shot up from the Roof. See also p. 507. and p. 1069. and Vol. II. p. 130. What favours the Word Battlement rather than Pinnacle, is that the Syr. uses the same Word by which it renders *קַרְנֵי הַבַּיִת*, Fringe. Matt. xiv. 36.

*Aeneas* in his *Tactics*, at the end of *Polybius*, p. 1700. l. 7. mentions the *ωλεσπυρία* of a Shield.

*All the Kingdoms of the World]* Read *ψ.* 8.  
*Severus's Dream*, recorded by *Dion. Cass.* See *Xiph. Lib. LXXIV.* p. 840.  
*D. E.* και αλλοιτε ανηχη εις εβραϊκω  
 υπο τινος, και καθορων απ αυτης πασαν  
 μη τιν γινω, πασαν δε τιν θαλασσιαν,  
 ιφηγηεισιν αυτων ωσπερ παναρεμωνις τινος ερ-  
 γαστε, και εκητα σωτηφειγεις.

Thou shalt serve] Gr. λατρεύσεις.

The Verb λαλειω is not confined to the *Service* of God, but is applied to that of Men.

*D. Hal.* I. 132. 16. *Tullus Hostilius* τανῆ — τῇ φιλονηξίᾳ τῆς ἀπορίας τῶν πολιτῶν ἀνιᾶζε, παύσαι λαϊκῶνός τις ἀλλοίς.

1. 408. 49. Οἱ δὲ καὶ ἀληθεύουσιν τὰς πα-  
τρῶας ἐξαι, ἐν ποῖς ἀφ' οἷς, ὡς περὶ θεῶν,  
διείρεσθοντο, πῶς ἀποκλείουσι τὰς παλαιοτά-  
των λαοφρονίας.

*Snidas. II. 418. λαίρδω. το τιμω.  
αἰσθητικῇ. ὡς το. οὐκ ἐλαίρδωσαν τῶν κλισίων  
οἱ διαφερεντες ἀλλὰ πιν κλισιαίη. δότικῃ δέ,  
ἐπὶ τῇ θυμῷ. ὡς το. λαίρδωμιν ζῶντι θεῷ.*

The same Author explains *Ααρηα*  
by *ααρηα επι μωδω*, and confirms this  
Sense

CHAP. Sense by a Citation from *Soph. Aj.* γ.  
IV. 505. Οἷα λαβρίας, ἀν' οὗ ζῆλν τρεφῆν.

γ. 10. Consult also *D. Hal.* I. 82. 3. *Εκάλυν*  
*δι Αθηναίων μὲν Θῆλαι τῆς πωλαίας, ἐπὶ (or*  
*ἀπο) τῆς λαβρίας.* And *Soph. Trach.*  
γ. 843. And *Euripid. Phoen.* γ. 230.  
*Schol.* p. 121:

γ. 11. *Leaveth*] Gr. ἀφίησιν. *Vulg. reliquit.*  
and *Syr.* to the same Purpose.

I cannot think what induced Dr.  
*Hammond* to render this Verb by *dis-*  
*misseth.*

Αφίημι is properly to leave, *Matt.*  
iv. 20. *They left the Nets.* γ. 22. *left*  
*the Ship.* . v. 24. *leave — thy Gift be-*  
*fore the Altar.* . xxvi. 44. *Job.* x. 12.  
*The Hireling leaveth the Sheep.*

I remember two Places where E. T.  
have render'd this Verb to send away.  
*Matt.* xiii. 36. *Mar.* iv. 36. But the  
proper Word for sending away, or dis-  
missing, is ἀπολύω. *Matt.* xiv. 15, 23.  
xv. 23, 32, 39.

I think what St. *Luke* calls ἀφέντες  
ἀπαντα, he styles καταλείπει ἀπαντα.  
*Chap.* v. 11, 28. *Syr.* and *Vulg.* the  
same in both Verses.

γ. 12. *Committed to Prison*] Gr. παραδοθῆναι.  
sc. εἰς φυλακὴν. *Acts.* viii. 3. Or εἰς δε-  
μώλειον. *Plut. Demosth.* IV. 432. l. 3.  
b. Which is equivalent to ἐλεῖν εἰς  
τὴν φυλακὴν. *Job.* iii. 24.

None of the Oriental Versions make  
this Supplement but the *Persian*, that  
uses the same Word by which φυλακή  
is render'd, *Matt.* v. 25. εἰς φυλακὴν  
βλήθησιν. xlv. 3. εἰς τὴν φυλακὴν.

γ. 15. *In the Way*] Gr. ὁδόν, sc. ἢ τὴν ὁ-  
δόν &c. See Dr. *Wells's* Note ad loc.  
d. p. 39. where he gives the Reason  
why he prefers *in* to *by*, as E. T. Dr.  
*Hammond* will have *by the way of the*

*Sea* to signify, or rather to be render'd, *CHAP.*  
*by the Sea Side.* IV.

ἐθνῶν] *Galilee of the Gentiles*, or ac- γ. 15.  
cording to Dr. *Ham.* of the Nations,  
i. e. *Galilee incompass'd, or in the Con-*  
*fines of other Nations.* See his Note  
ad loc. p. 22.

*That sat*] Gr. ὁ καθήμενος. *Vulg.* γ. 16.  
*qui sedebat.*

Καθήμενος in LXX. signifies to dwell.  
*Gen.* xxiii. 10. or to abide, *Jos.* v. 8.  
Just so the Hebrew Verb *Yasab*, which  
commonly signifies to sit, *Gen.* xviii.  
1. is used for to dwell. *Gen.* xlvii. 4,  
6. to abide or remain. *Gen.* xxii. 5.  
*Deut.* iii. 19. or to tarry. *Jud.* vi. 18.  
2 *Kin.* ii. 2.

So the purest Greek Authors em-  
ploy the Verb καθήμενος to express Con-  
tinuance.

*Xenoph. Athen. Resp.* Vol. V. cap.  
13. §. 1. p. 119. Ed. Wells. *Ἐνιαυτὸν*  
*καθήμενος ἀνθρώπων, though a Man tarry*  
*(or wait) a whole Year.* And perhaps  
*Plus. Cam.* I. 295. 13.

Thus the Verb καθήμενος is render'd  
to dwell. *Luke* xxi. 35. And καθίζω to  
tarry. *Luke* xxiv. 49. and *Acts* xviii.  
11. to continue. *Marg.* to sit.

E. T. has rightly omitted αὐτοῖς af-  
ter ἀνέλεον as redundant, at least in  
*English.* Other Examples of this Con-  
struction occur frequently in N. Test.  
See *Matt.* v. 40. τὰ θελοῦσι — ἀφ' ἐς  
αὐτῶν. . viii. 5. εἰσέλθοντι — προσελθόντι  
αὐτῶν. *Job.* v. 36.

*Vossius, Phil. Sac.* Cap. 27. p.  
121. ranks this Form of Expression  
among the Hebraisms of the N. Test.  
and to be sure it occurs more frequent-  
ly in the Jewish, than in the Greek  
Writers. However *Xenoph.* will furnish  
us with Instances of these redundant  
Pronouns.

CHAP. Pronouns. K. Π. p. 30. l. 8. *πνευματοματω παππῶ*, — *συμμαχῶν αὐτῶ*. and p. 31. l. 2. *παῖδα μικρῶν* — *ἐκδύσας αὐτοὺς*.

γ. 18. *A Net*] Gr. *ἀμφιβληστρον*, of the same Import with *δίκτυον*. γ. 20. and *Job. xii. 6*.

*Phas. Lex.* p. 69. col. i. *ἀμφιβληστρον*, το δίκτυον, ἀπο το ἀμφότεραθεν βαλλαν.

*Hérodote. Lib. II. cap. 95. p. 122.* Πας αὐτῶν αὐτῶν ἀμφιβληστρον πεκτηται, τῶ της ημερῆς μὴ ἔχουσ ἀγροει, τῶν δὲ οὐκτα αὐτῶ χροται ἐν τῇ ἀναπαύεται κατῆ. And immediately afterwards *ἀμφιβληστρον* and *δίκτυον* are made equivalent Terms.

γ. 24. *His Fame*] Or, *the Report of him*. Gr. *ἡ ἀκοή αὐτοῦ*.

*ἀκοή* may be rendered *Fame*, *Matt. xiv. i. Mar. i. 28.* or *Report*. See *LXX. i Sam. (al. Kin.) ii. 24. Job. xii. 38. Rom. x. 16.* By this Noun *Hesychius* explains *φῆμη*, which occurs *Matt. ix. 26.* See *Lex. p. 950. col. i.* and *Suidas in Lex. Vol. I. p. 86.*

Consult *Thucyd. Hist. Lib. I. §. 20. p. 16. i. τὰς ἀκοάς. Schol. τὰς ἀκροασεις, τὰς φήμας. p. 391. 33. ἀκοή αὐδατομαί. Schol. ἀκρόβη καταληψὶν ἔχω ἀπο φήμας.*

γ. 24. *Torments*] Gr. *βάσανος*, which is often used to express those *Torments* or *Tortures* Persons are put to in order to make a *Confession*, or *Discovery* &c. *D. Hal. I. 326. 10. ὡς τινὰς καὶ βασανούς πρῶτον* (sc. before their Death) *ἡρώων*, sc. *Sylla* in his Dictatorship. p. 332. 17. *τὴν εἰκὼν μορὴν ἀποθανόντων*

*αἰκίας καὶ βασανούς. Joseph. Ant. Lib. CHAP. XII. c. 5. §. 4. p. 610. αἰκίζομεθα καὶ IV. πνευμῶν βασανῶν υποφειροῖς ἀπιδύσαν. II. γ. 24. 73. 29.*

*Demoniacs*] Or Persons possessed by γ. 24. *Demon, or Demons.* Gr. *δαίμονιοιζομενες*.

I observe these *Demoniacs* are reckoned among the *κακῶς ἔχοντες* as a Species of them, since they were the Objects of *Cure*, as well as the *Lunatics, Paralytics, &c.*

Not but that at other times, *casting out Spirits* or *Demons* is distinguished from *Curing of Diseases*. See Note on *Chap. x. i.*

That the Jews had a Notion of *Possessions*, about our Saviour's Time, and that the whole Story of *Demoniacs* is not a Fiction of our Evangelists, is evident from *Josephus*, who relates a remarkable Story of a Dispossession he saw performed in the Presence of *Vespasian, &c. Ant. Lib. VIII. cap. 2. §. 5. p. 420.* And this was not a single Instance only; for he says *αὐτῇ μετὰ νῦν παρ ἡμῶν ἡ θεραπεία πλείων ἰσχυεῖ*. Where he calls it a *Cure* wrought by a certain Root, enclosed under the Seal of a Ring.

*Theophylact.* omits *δαίμονιοιζομενες*, and thinks that *Σειδωνιαζομενες* ἄλλες τῶν δαιμονωντας. p. 25. B. C. See Dr. *Mill's Prolegom. p. 104. col. i.*

*Beyond*] How *Polybius* uses the γ. 25. Word *πέραν*, *beyond*, is evident from the following Passage. *Lib. II. c. 15. p. 144. l. 7. b. Το γὰρ Τεγεῖς ἐξεμυλωμένηον ἐπὶ πέραν, διὸ τῶς επικεινῶ των Ἀλπιων, Τεγεσσαλτινὺς καλεῖται.*

CHAP. V.

CHAP. V. **M**ultitudes] Gr. οχλοι. The Scho-  
last of *Thucyd.* Lib. IV. §. 56:  
§. 1. p. 270. 6. informs us, that οχλ<sup>ο</sup> is e-  
quivalent to πλ<sup>η</sup>θ<sup>ς</sup>.

§. 3. *Blessed*] Gr. μακαριοι, rather *Happy*,  
as E. T. *Job.* xiii. 17. *If ye know these*  
*Things*, happy are ye if ye do them.  
*Act.* xxvi. 2. *Rom.* xiv. 22. *Happy is*  
*he that condemneth not himself &c.* 1 *Pet.*  
iii. 14. *Happy are ye.* iv. 14.

Should not the Word *Blessed* be ap-  
propriated to βλοσημ<sup>ο</sup>. *Matt.* xxi. 9. .  
xxiii. 39. . xxv. 34. or βλασ<sup>η</sup>. *Mar.*  
xiv. 61. *Luke* i. 68. *Rom.* ix. 5?

The *Oriental Verss.* as well as the  
*Vulg.* express both βλοσημ<sup>ο</sup> and β-  
λασ<sup>η</sup> by the same Word, signifying  
*Blessed*; but μακαριοι, by another  
Word, which signifies *Happy*. See  
*Luke* i. 42, βλοσημ<sup>ο</sup>, *benedicta*, 68.  
βλογη<sup>ο</sup>, *benedictus*. 45. μακαρια,  
*beata*.

§. 3. *Poor in Spirit*] Gr. πτωχοι τω π<sup>ν</sup>-  
ματι.

*Tertullian*, *adv. Marcion.* Lib. IV.  
c. 14. p. 425. C. renders this Text  
thus; *Beati mendici (sic enim exigit in-*  
*terpretatio vocabuli quod in Græco est)*  
*quoniam illorum est regnum coelorum.*  
But Persons may be *Beggars*, and yet  
far from being *Poor in Spirit*. I ra-  
ther think with Mr. *Mede*, The *Poor*  
*in Spirit* are such, who in Spirit and  
Affection have renounced the World,  
and esteem of Christ above all Riches.  
B. I. Disc. 23. p. 126.

St. *Cyril*. II. 93. 34. Τι εστιν, οι  
πτωχοι τω π<sup>ν</sup>ματι; οι ταπεινοι και σω-  
φροσυνητοι τω Δ<sup>ν</sup>στωι. π<sup>ν</sup>μα γαρ η-

ταυτα, τω ψυχ<sup>η</sup> και τω προαιρεισιν α- CHAP.  
νηκιν. See also *Theophylact.* p. 26. B. V.

*Meek*] Gr. πραεις. *Aristotle* makes §. 5.  
πραειτης the Mean between οφιλ<sup>η</sup>ς and  
αοφ<sup>η</sup>σια. *Eth. Nicom.* Lib. II. c. 7. p.  
78. Ed. Ox. 1716.

To which add *Theoph.* ad loc. p.  
26. C.

*Hunger and Thirst*] Gr. Πειν<sup>ο</sup>ντες. §. 6.  
This metaphorical Sense of πει<sup>ν</sup>ω, *to*  
*hunger and thirst after any thing*, is used  
by *Xenoph.* K. Π. p. 605. Και ο Σακας  
ειπεν, Ω μακαριε συ —— δι εκ π<sup>ν</sup>η<sup>ο</sup>  
π<sup>λ</sup>υσ<sup>ο</sup> γ<sup>ν</sup>ησ<sup>ο</sup>σαι πολ<sup>υ</sup> γαρ ο<sup>ν</sup>μας σε  
και Δ<sup>ν</sup>ς τ<sup>ο</sup>ς ηδ<sup>ο</sup>ν π<sup>λ</sup>υσ<sup>ο</sup>ν, δι π<sup>ν</sup>ησ<sup>ο</sup>  
χημα<sup>ο</sup>ν π<sup>π</sup>λ<sup>η</sup>η<sup>ο</sup>ς. So p. 536. l. 12.  
Και μαλα π<sup>ν</sup>ησ<sup>ο</sup> συμμαχ<sup>ο</sup>ν.

Διψ<sup>ο</sup>ντες] *Suid.* Vol. I. p. 611. Δι- §. 6.  
ψ<sup>ο</sup>. αιτια<sup>ο</sup>ς. τ<sup>ο</sup> επιθυμ<sup>ο</sup>. *Phan.* p.  
216. c. I. Διψ<sup>ο</sup> —— αιτι τε π<sup>ν</sup>η<sup>ο</sup> επι-  
μαι, ηδ<sup>ο</sup> επιθυμ<sup>ο</sup>ν εχ<sup>ο</sup> π<sup>ν</sup>η<sup>ο</sup>, και απο  
τουτ<sup>ο</sup> μα<sup>ο</sup>φο<sup>ο</sup>ς και επ' αλλ<sup>ο</sup>ν. και σω-  
τασ<sup>ο</sup> αιτια<sup>ο</sup> και η<sup>ο</sup>ν. αιτια<sup>ο</sup> μ<sup>ο</sup>,  
ως τ<sup>ο</sup>, επιψ<sup>ο</sup> σε η ψ<sup>ο</sup>η μ<sup>ο</sup>, και διψ<sup>ο</sup>  
της λε<sup>ο</sup>ς.

*Xenoph.* K. Π. p. 313. *Cyrus* says,  
ητως ε<sup>ο</sup>ν ε<sup>ο</sup>ν διψ<sup>ο</sup> χα<sup>ο</sup>ς. See Note  
*Hutch.* and *Albenceus*, who quotes this  
Passage from *Xenophon*, and another  
from *Plato*. πολ<sup>υ</sup>ς ελ<sup>ο</sup>θ<sup>ο</sup>ς διψ<sup>ο</sup>.  
See *Deipn.* Lib. X. p. 433. F.

*Lucian.* *Amor.* p. 557. C. Και μοι  
εφοδ<sup>ο</sup> διψ<sup>ο</sup> π<sup>ν</sup>η<sup>ο</sup> απ<sup>ο</sup>σ<sup>ο</sup>ς, Δ<sup>ν</sup>ς  
η των ελ<sup>ο</sup>ς σε λε<sup>ο</sup>ς η<sup>ο</sup>ν χα<sup>ο</sup>.

*They shall be filled*] Or *satisfied*. Gr. §. 6.  
χορησ<sup>ο</sup>ν.

CHAP. See *Athen. Deipn.* Lib. III. cap. 21.

V. p. 99. &c. where this Author refers to  
 §. 6. several Places in which this Verb is  
 used concerning *Men*. *Casaubon* says,  
 in his *Animadversions* on this Context,  
 p. 197. 26. *Proprie jumentis hoc Ver-*  
*bum convenit, quorum Pabulum Græcis*  
*dicitur χοῖο, fenum. — Deinde ad*  
*alia translatum est Animalia: — Tan-*  
*dem etiam de Hominibus dici cepit.*

§. 9. Κληθῆσονται] *They shall be called, i. e.*  
*εσονται, they shall be.*

So King *Omaris* says to his Daugh-  
 ter *Odris*, λαβῆσα χρυσὸν φιάλῃ καὶ  
 πληρωσασα εἶθ' ὡς θύλακις γαμήθηναι τα-  
 τε γὰρ κεκλησὶ (i. e. ἐσὶ) γυνή. *Athen.*  
*Deipn.* Lib. XIII. cap. 5. p. 575. D.

§. 9. Sons] So E. T. *Luke* xi. 19. but  
 here and §. 45. *Children*, as also *Matt.*  
 viii. 12. . ix. 15. . xxiii. 31.

In this general Way of speaking *Τοι*  
 may include both Sexes. Hence some-  
 times *ἀπὸ* is added to limit *υἱοῖς* to the  
 Male. *Rev.* xii. 5. Καὶ εἶπεν υἱὸν ἀρρενα.  
 Just like *παῖδες ἀρρενες*, for *Sons*, as dis-  
 tinguished from *θυγατέρες*, *Daughters*.  
 See *D. Hal.* I. 686. 16. Καὶ θυγατέρες  
 ἀπὸ υἱῶν — καὶ γυναι παίδων ἀρρενων &c.  
 Vid. Note *Matt.* ii. 16.

§. 11. Persecute you] Gr. διώξουσ. *Vulg. Syr.*  
 and *Arab.* add *υμᾶς*. So I have fol-  
 lowed E. T. by inserting *you*; but  
 have printed it in *Italic*, as many later  
 Edd. have also done. I have three  
 Edd. published before this Correction  
 was made.

§. 11. Wicked Word] Gr. πονηρὸν ῥημα.

In this Verse perhaps *ῥημα* may sig-  
 nify *thing*, as also *Matt.* xviii. 16.  
 compared with *Deut.* xix. 15. where  
 the Hebrew *dabar* is render'd *Matter*.  
 Vid. *Review.* *Matt.* v. 11.

CHAP.

*Lying*] Gr. ψεῦδος. E. T. *falsely*. V.  
 So a Participle is render'd by an Ad- §. 11.  
 verb. *Luke* xix. 6. *Zaccheus received*  
*Christ joyfully.* Gr. χαίρων.

*Great*] Gr. πολὺς. So *πολλοί* is ren- §. 12.  
 der'd *great*, *Matt.* viii. 1. If any one  
 should wonder that a Word denoting  
 a *Multitude* or *many*, is joined to a sin-  
 gular Noun. Let him consult *Joseph.*  
*Ant.* Lib. XX. c. 1. §. 1. p. 956.  
*πολλῶν ἐπιδόμῃ* δυνάμει, a *great Ar-*  
*my*. So *Strab. Geogr.* p. 1107. B. ἡ  
 δὲ Συβωνίς λίμνη, πολλὴ μὲν ἐστίν, *large.*  
 And *Xenoph.* *Convin.* Vol. V. p. 169.  
 §. 6. καὶ δικαίως ἐν πολλῶν μισθὸν λαμβά-  
 νουσι.

*That were before you*] Gr. τὰς πρὸ §. 12.  
*υμῶν.*

The Ancients don't seem to have  
 expressed their *Supplements* in different  
 Characters, as we now print them,  
 that the Reader may distinguish be-  
 tween the Translation itself, and the  
 sometimes necessary Additions of the  
 Translator.

Compare the first Ed. of our pre-  
 sent *Engl. Version* of the Bible with the  
 later ones, and you'll find Hundreds,  
 I believe some Thousands, of Words  
 now printed in *Italic*, as *Supplements*,  
 which at first were printed in the same  
 Character with the Body of the Text.  
 See *Matt.* i. 17. &c. *are.* . vii. 13. *is.* .  
 viii. 20. *have—his.* . xix. 21. *and.* .  
 xxii. 35. *which was.* &c.

*Become insipid*] Gr. μωγεῖν. If the §. 13.  
*Salt be insatuated.* See the *Rev. Mr.*  
*Blackwall, Sac. Class.* Vol. I. p. 185.  
 Or if the *Salt be grown-insipid*, viz. by  
 losing its Saltiness. *Mar.* ix. 50. ἀνα-  
 λὼν ῥην. *Vulg. evanuerit.* *Bez.* in-  
 fatuatus fuerit. *Id est, omni acrimonia*  
*deperdita,*

CHAP. *deperdita, qua res ceteras solet adversus*  
V. *putredinem condire — insipidus eva-*  
y. 13. *ferit.*

The Syr. Verb is sometimes render'd  
*Infatuatus est*, which is countenanced  
by two of its Derivatives; one occurs  
1 Tim. iv. 7. where Vulg. *ineptas*, Gr.  
βέλους. E. T. *profane*. and the other  
2 Cor. xi. 17. Vulg. *in insipientia*.  
Gr. ἐν ἀφροσύνῃ. E. T. *foolishly*. At  
other times it is render'd, *Insipidus fac-*  
*tus est*. See Schaaf. *Lex. Syr.* p. 449  
&c. consult *Job* vi. 6. where Vulg.  
*insulsum*. E. T. *unsavoury*. And LXX.  
unaccountably, αἰσθ. It occurs also  
*Sap.* ii. 21. where it may be render'd  
*Fools*. as also. xii. 23. LXX. ἐν ἀφρο-  
σύνῃ. See *Castell. Lex. Heptagl.* col.  
2997.

*Tind. If the Salt have loste her Salt-*  
*nes. O. T. Salt become unsavorie. Rhem.*  
*Test. Salt leese his Vertue.*

y. 13. *Shall it be salted*] Gr. αλισθησῶν.  
*Luke* xiv. 34. αἰσθησῶν. *shall it be sea-*  
*soned, or render'd savoury.* And *Mar.*  
ix. 50. ἐν τῇ αὐτῇ αἰσθησῶν, *wherewith*  
*will ye season it, viz. the Salt upon its*  
*becoming insipid, or tasteless.*

Mr. *Le Clerc* renders this Passage,  
*avec quoi le pourra-t-on saler? c'est ici*  
(says he, in his Note) *comme parlent*  
*les Grammairiens, un Futur potentiel,*  
*qui marque non ce qu'on fera, mais ce qu'*  
*on pourra faire.* The Hebrew affords  
several Examples of this Future. *Ex.*  
iv. 14. *be can speak.* 1 Sam. xxviii. 2.  
*what thy Servant can do.* So N. Test.  
*Matt.* xii. 31. *Every Sin and Blasphe-*  
*my may, or can, be forgiven, but the*  
*Blasphemy against the Spirit may, or can,*  
*not be forgiven &c.*

As also some of the purest Greek  
Writers.

*Thucyd. Hist. Lib. III. §. 45. p.*  
*195. 92. Περικλῆς το ἀπαλῆς, καὶ ἰδιᾶ*

καὶ δημοσίᾳ ἀμαρτάνων. καὶ ἐκ τῆς νόμου CHAP.  
οὕτως ἀπεχεσθαι τῆς. *can restrain from it.* V.

*Lying*] Or *scituated*. as *Rhem. Test.* y. 14.

So the Village *Ginea* was scituated,  
καμμένη, ἐν τῇ Μεσσηνίᾳ. *Joseph. de*  
*Bell. Jud. Lib. III. cap. 3. §. 4. p.*  
*223.* So *Sarepta* καὶ, is scituated, be-  
tween *Sidon* and *Tyre.* *Joseph. Ant.*  
*Lib. VIII. cap. 13. §. 2. p. 458. l. 8.*

*D. Hal. I. 69. 40. Romulus and Re-*  
*mus* were sent ἐς Γαβίαν, πόλιν ἢ μα-  
κρὸν ἀπὸ τῆς Παλαιᾶς καμμένης, &c. and  
p. 112. 46. The City *Vejji* (Gr. Οὐίσι)  
καὶ, ἐφ' ὅψῃ ἐκείνη ἐκείνη καὶ ἐκείνη,  
μετὰ ἐχθρὰ ὅσον Ἀθῆνας.

*Syr. Built.* as *Luke* iv. 29. But Vulg.  
*posita*, agreeably to E. T. *Set.*

*Do they light*] Gr. καιροῖ. So E. T. y. 15.  
*they brought,* προσκομισθῆναι. *Matt.* viii.  
16. ix. 32. But E. T. here, *do Men*  
*light.* as *Matt.* vii. 16. *do Men gather.*  
and both ways *Matt.* ix. 17. βαλλῶσιν.  
E. T. *do Men put* — but *they put.*

What St. *Matt* here calls καιροῖν λυχν-  
ων. St. *Luke* viii. 16. expresses by ἀπ-  
τείν λυχνον, agreeably to *Aristoph. Ran.*  
y. 1376. and *Thucyd. Hist. Lib. IV.*  
§. 133. p. 316. and *Joseph. Ant. Lib.*  
*XVIII. cap. 4. §. 3. p. 880.*

*A Lamp*] E. T. *a Candle.* But y. 15.  
λυχνῶν undoubtedly signifies *a Lamp.*  
*Aristoph. Nub. y. 56.* ελαίον ἡμῖν ἐκ  
ἐντὸς ἐν τῷ λυχνῷ. See *Schol. y. 59.*  
and LXX. *Num.* iv. 9. and *Suidas* in  
Vol. I. 340. in v. Ἀρτίστας, which he  
explains by χαλκὸν ἐκδῶν, ὡς τὸ ελαίον  
ἐκχεῖται ἐς τὴν λυχνόν.

*A Measure*] D. T. *a Corn Measure.* y. 15.  
Vulg. *Modius.* Syr. *a Seab*, answering  
to σάλον. *Matt.* xiii. 33.

It thinks it is somewhat odd, that  
E. T. should render *Modi* by *a Bush-*

CHAP. *el*, which contains four Pecks, when  
V. in the Marg. they say; *The Word in*  
γ. 15. *the Originall significeth a Measure con-*  
*taining about a Pint lesse then a Pecke.*

I rather chose to keep to the gene-  
ral Word *Measure*, as E. T. have done  
in several other Instances. See *Matt.*  
xiii. 33. *three Measures*, τρεῖς σάτα.  
*Luke* xvi. 6. *balus*. γ. 7. Κορρ. Rev.  
vi. 6. χονεξ.

Observe how the Article *τι* (τι μο-  
διον) loses its Emphasis, and is ren-  
dered *a* instead of *the*, *a* *Bigbel*. And  
again in the same Verse, *τινι λυχνίαν*,  
*a Stand*; or *Candlestick*. So γ. 1. h.  
cap. *a Mountain*. And *Matt.* xviii.  
17. *an Heathen*, and *a Publican*. and  
xxiii. 24. *a Gnat* — *a Camel*. and  
xxvi. 51. *a Servant*.

γ. 15. *A Stand*] Gr. λυχνίαν. If λυχνί-  
be render'd *a Lamp*, then λυχνία ex-  
presses *a Stand*; but if with E. T. the  
former signifies *a Candle*, the latter  
must be render'd *a Candlestick*.

Onias when he built his Temple in  
*Egypt*, did not make *a Stand* (λυχνίαν)  
for his Lamp; but hung up the Lamp  
by a Golden Chain. *Joseph. Bell. Jud.*  
Lib. VII. cap. 10. §. 3. p. 434. See  
also Cap. 5. §. 5. p. 415. l. 7, 12.  
with *Reland's* Note.

γ. 17. *To destroy the Law*] Καταλυσαι may  
signify *to violate or break a Law*, by  
acting counter to it.

D. Hal. I. 678. 41. *Appius* says,  
ὅτι καταλυσαι αὐτὸν, ἐν αὐτῷ ἐσέψατο ἰσχυ-  
ρ. νομον. See l. 6, 38.

Or it may signify, *to take off the*  
*binding Power or Force of a Law*, that  
is, *to abrogate or repeal it*. See *Lamb.*  
*Bos. Exerc. Phil.* p. 6. In this Sense  
I think it used of *Ajdubal*, ἐπιβαλεῖς  
καταλυσαντα τας νομους, αὐτῷ Μοναρχίαν  
ἐβασίλευσε π. πολιδύμα των Καρχηδονίων.

*Polyb. Hist. Lib. III. cap. 8. p. 228. CHAP.*  
I. 12. V.

*Xiph. Dion. Cass. Lib. LXX. p. γ. 17.*  
799. A. uses it of the *Senates rescind-*  
*ing*, or *declaring null*, all the *Acts* of  
*Hadrian*, and inter alia the Adoption  
of *Antoninus Pius*.

So for the *Disusing or Altering an*  
*old Custom*. *Xenoph. K. Π. p. 417.*  
l. 8. . 418. l. 8. See the Rev. Mr.  
*Hutch.* Note.

*To fulfill*] Gr. πληρῶσαι.

As πληρῶσαι stands opposed to the  
*Breach* of a Law it signifies *to perform*  
or *obey it*. So *Matt.* iii. 15. *Theophy-*  
*last*, p. 28. D. *Τας τε νομους ἡθους πα-*  
*ρας πληρῶσαι, ἀμαρτίαν γὰρ οὐκ ἐποίησεν*  
*&c.* But then adds the same Father,  
*ἀλλως δὲ πληρῶσαι τὸν νομον, τέλειεν, ἀν-*  
*επληρῶσεν. οὐ γὰρ ἐκινῶ ἐσκαλεσθῆναι,*  
*ταῦτα εἰς τέλος ἰσχύειν.*

Mr. *Locke*, Vol. II. p. 478. *And*  
*our Saviour himself* — tells them, *Matt.*  
v. 17. *That whatever they might think,*  
*he was not come to dissolve the Law,*  
*but to make it more full and strict: For*  
*that That is meant by πληρῶσαι, is evi-*  
*dent from the following Part of that*  
*Chapter, where he gives the Precepts in*  
*a stricter Sense than they were received*  
*in before.*

Mr. *Mede*, B. I. Disc. II. p. 12.  
*Our Saviour saith* — *that he came not to*  
*dissolve the Law and the Prophets, but*  
*to fulfill and perfect them: Think not*  
*(saith he) that I am come to dissolve*  
*the Law and the Prophets, [that is,*  
*to take away the Obligation of that Rule*  
*of the Duty of Man to God and his*  
*Neighbour, given first by Moses in the*  
*Law, and afterward repeated and in-*  
*culcated by the Prophets; for so Pro-*  
*phets are here to be understood, and not*  
*of Predictions] ἀλλὰ πληρῶσαι, but to*  
*fulfill them, that is, to supply, accom-*  
*plish,*



CHAP. *plish, or perfect those Rules and Doctrines of Just and Unjust contained in*  
 V. *them, by a more ample Interpretation, and other Improvement befitting the State of the Gospel.*

But if by *Prophets* respect be had to *Predictions*, then says *Theophylact*, p. 28. *οσα ειπον οτι αυτη εις προφητα, επισημα.*

†. 18. *Pass away*] Observe the singular Verb *παρελθι* with several Nominat. Cases. Vid. *Matt.* iii. 5. Note.

So *Vulg.* transeat cœlum et terra. But *Syr.* has a Plural Verb as *Mar.* xiii. 31. *παρελθουσιν*.

†. 18. *From the Law*] Gr. *απο του νομου.* *Irenæus* adds *και των προφητων*, and the *Prophets*. See his *Treatise contra Hæres.* Lib. IV. cap. 34. §. 2. p. 275. *Amen enim dico vobis, donec pertranseat calum et terra, iota unum, aut unus apex non transiet a Lege, et Prophetis, quoadusque omnia fiant.*

†. 19. *Shall break*] Gr. *λυση.*

Consult *Mr. Mede*, *Disc.* II. p. 12. *The Word is λυση, that is, loose, or disbind, as he doth, both that abrogates and that observes it not; much more he that affirmeth it unlawful to be observed.*

*Dr. Ham.* ad loc. *Loose or dissolve one of the least of these Commandments. i. e. by his Practice and Doctrine evacuate any one of the least Commands of the Law.*

*Λυω* signifies to repeal a Law by the same Power that made it. See *Herodot.* Lib. I. c. 29. p. 11. *Solon*, who made Laws for the *Athenians*, absented himself for 10 Years, that he might not be obliged to repeal (*λυωαι*) any of his own Laws.

So it signifies to violate or break a Law, by one obliged by it. See *Joh.*

v. 18. .vii. 23. and in this 19<sup>th</sup> *†. λυ-* CHAP. en is opposed to *ποιων*. See *Albert.* ad. V. L. p. 35. *Joseph. Ant.* Lib. XI. cap. 5. *†. 19. §. 3. p. 561. l. 7. b.*

*One of the least*] Gr. *μικραν* — των *†. 19. ελαχιστων.* *Syr.* *μικρων* (as also *Matt.* x. 42.) *Sc Pers.* But *Vulg.* *unum de mandatis his minimis*; rather one of the least of these Commands. as *E. T. Matt.* xxv. 40. *One of the least of these my Brethren.* *Syr.* and *Pers.* *μικρων*. By this *Positive*, I suppose, those *Verss.* express the several Degrees of Comparison. See *Luke* xv. 12, 13. *ο νεωτερος*: *Jam.* iii. 4. *ελαχιστος*.

*Abound more than that*] Gr. *επισθω* — *†. 20. ση* — *πλεον των δεσ.*

*Περισθω* may be render'd to exceed, or surpass, outdo, or the like. But according to this Version *πλεον* (or *πλεον* as *Chrysost.* reads it, Vol. II. 108. 42. . 109. 29, 40.) is entirely disregarded: I choose therefore to render *επισθω*, to abound. So *E. T. Rom.* iii. 7. .v. 15. . xv. 13. *2 Cor.* i. 5. . ix. 8. *Phil.* i. 9. Then read thus, *Unless (or except) your Righteousness abound more than that of the Scribes.* So the Word that is inserted *Joh.* v. 36.

*It was said to the Ancients*] Gr. *ητοι* — *†. 21. ση* *τοις αρχαιοις.* I take *αρχαιοις* to be the *Dat. Case*, as *υμιν*, *†. 22.*

So *Rom.* ix. 12. *αυτη.* and *†. 26. αυτοις.* *Rev.* vi. 11. . ix. 4.

So it is understood by *Syr.* *Arab.* and *Pers.* as also by *Chrysost.* II. 110. 32: and I think by *Vulg.* *antiquis*, not *ab antiquis*, and to be sure by *E. T. Marg.* to them.

But *Beza*, who is followed by *E. T.* in the Text, says *Præstat* — *τοις αρχαιοις explicare quasi scriptum sit υπο των αρχαιων*, — *quàm ad auditores referre.*

CHAP. And doubtless *αρχαίως* may be the

V. *Ablat. Case*, as well as the *Dative*.

γ. 21. See *Matt.* vi. 1. *αὐτοῖς*, by *them*. *xiii.*

5. *πρὸς τοὺς ἀνθρώπους*, by *Men*. *Luke* *xxiii.*

15. *πεπερασμένον αὐτῷ*, done by *him*.

So in the purest Greek Authors.

*Demosth. Olynth.* I. p. 54. Ed. Cant.

1731. *ἐν τοῖς πεπερασμένοις φιλιππίᾳ*.

*Xenoph. K. Παυδ.* Lib. VII. p. 521:

6. Ed. *Hutch.* ὡς τῷ πάλαι ἐν ἰσχυ-

ροῦτος ἐστὶν ἡ πόλις ἡ περὶ τῆς χειρὸς. p.

615. 2. *Προσάχθην δὲ τι ἡδὴ σοι καὶ ἰ-*

*περῆα;*

*D. Hal.* I. 234. 20. *Τὸ θανάτου δὲ ο*

*τροπὴ οὐκ ἔστιν ὡς ἡ νόσος τοῖς πολλοῖς.* and

I. 29. *οὐκ ἔστιν μοι πρότερον.*

To conclude, consult also *Tbucyd.*

*Hist.* Lib. I. §. 13. p. 12. 87. cited

by Mr. *Blackwall.* *S. Class.* Vol. I. p. 31.

But the Reader may observe that

where the *Ablative* is thus used, the

Context determines the *Case*; where-

as after Verbs of *speaking*, as *εἶπε*, *ἀ-*

*γὰρ*, *λάλει*, &c. should the Authors use

an *Ablative*, the Sense would often ne-

cessarily be ambiguous, or undeter-

mined whether they meant *to* or *by*.

Therefore instead of the *Ablative* they

say *ὑπο* with a *Genitive*, or *ἀπὸ* &c.

*Matt.* i. 22. *τὸ γέννην ὑπο*. . iv. 14. *τὸ*

*γέννην ἀπὸ*. So *Acts* viii. 6. *ἀπομύθους*

*ὑπο τῷ φιλιππῷ*. . xiii. 45. *Luke* ii. 18.

*ἀλαλήθων ὑπο τῶν ποιμένων*, by the *Shep-*

*herds*. Whereas γ. 17. *ἀλαλήθει* αὐ-

*τοῖς* is *spoken to them*, and *ἀλαλήθους*

*αὐτῇ* is *spoken to her*; *Luke* i. 45. *Acts*

*xxvii.* 25. *ἀλαλήθῃ μοι*, told me.

γ. 22. *Causelessly*] Or *without-cause*. Gr.

*οὐκ*, which the *Scholiast* on *Aristoph.*

*Plut.* γ. 200, explains by *μὴν*, καὶ

*οὐκ ἔστιν*, ἡ ἀκαρῆς.

The *Syr.* has coined a Word to ex-

press this Adverb, which occurs also

*Phil.* ii. 16. where Gr. *οὐκ ἐκινῶ*.

CHAP.

*Raka*] Consult *Phavorinus*, in *Lex.* V.

p. 643. col. 3. *Ρακα*, αὐτὸ τὸ ἐν ἐμὴν φωνῇ γ. 22.

τῇ Συρίᾳ γλωττῇ. τοῖς δὲ τῇ Ἑβραίων φωνῇ,

καὶ ἀπὸ τῶν ἐμὴν φωνῇ.

I could never understand this Ex-

plication till I read a Passage in St.

*Chrysostom's* Commentary on this Text,

which I recommend to the Reader's

Perusal. *Vol.* II. 113. 14, &c.

The *Syr.* Verb whence *Raka* is de-

rived signifies *to spit on* a Person out

of Contempt. *Matt.* xxvii. 30. And

it is derived from the Hebrew *Rakak*,

to spit on. *Lev.* xv. 8. which is re-

lated to the Verb *Jarak*. *Numb.* xii. 14.

*Deut.* xxv. 9.

From the *Syr.* Verb *Rak* is derived the

Substantive *Ruko*, which signifies *Spittle*.

*Job.* ix. 6.

*Council*] Or *Sanhedrim*, as Dr. γ. 22.

*Ham.*

*Συνεδριον ἐκκλησιας τοῦ δικαστηρίου τῶν Ἑ-*

*βραίων φησι.* *Chrys.* II. 113. 13.

*Hell of Fire*] E. T. *Hell Fire*. But γ. 22.

several later Edd. join those Words

with an Hyphen, thus; *Hell-Fire*, as

if those two answered to one Word in

the Original. The same is true of *Matt.*

*xviii.* 9.

*Be reconciled*] Gr. *διαλλαχθῆ*. γ. 24.

*To be reconciled* is more usually ap-

plied to the offended Party. So *Agrip-*

*pa* was more easily reconciled, *διηλλα-*

*τῷ*, to *Simon*, who had reflected on

him, than any one would have ex-

pected. *Joseph. Ant.* Lib. XIX. cap.

7. §. 4. p. 949.

When two Parties are at Variance,

I should not scruple to say, *be ye re-*

*conciled*; or after they are become

*Friends*, we may properly say, *they*

*are now reconciled*. So *Aristoph. Av.*

γ. 1600.

CHAP. γ. 1600, 1639. Ἀλλὰ τιμῶμεθα. *Iscr.*  
V. *Panegy.* p. 174. l. ult. *Schol. Thucyd.*  
γ. 24. p. 76. 7. and p. 546. 88. *Phaen. Lex.*  
p. 202. col. 3.

But here the Verb Ἀλλὰ τιμῶμεθα is applied to the offending Party, and he is put upon endeavouring to procure a Reconciliation from his offended Brother. Reconciliation implies Resentment, which supposes an Injury received. See *Plut.* I. 12. 15.

Sometimes indeed there may be an unreasonable Prejudice or Enmity against a Person; then Reconciliation denotes the laying aside such Enmity, and a return to a due Temper of Mind toward him. So 2 *Cor.* v. 20. *Be ye reconciled to God.* καὶ ἀλλήλης τω Θεῷ.

γ. 26. *Farthing*] The Roman καδελνῆς is  $\frac{1}{4}$  of the *As*, which is  $\frac{1}{16}$  of the *Denarius*. Now if the *Denarius* be valued at 7 d.  $\frac{1}{4}$ . the *As* is just 3 Farthings, and consequently the καδελνῆς is  $\frac{1}{4}$  of a Farthing.

γ. 34. *Swear*] Gr. ὀμοσαι. This Verb and ἀνίσταμαι γ. 39. are thought to be Imperatives put for Imperatives. See *Guarin. Gram. Hebr.* Vol. I. p. 540. as *Luke* xxii. 42. *παρενέχων.* E. T. *remoue.*

The Scholiast on *Hom. Od.* A. γ. 291, 292. and *Od.* K. γ. 299. shows the Greek Language admits of this Construction.

*Aristoph. Ran.* γ. 133. ἦναι. *Schol.* ἦναι, ἔστιν ἔτι, αἴτις, καὶ οὗτοι. αἱ δὲ ὁδοιγενεῖς τῶν ἀπαρμηφάτων αὐτῶν προσετίμων, ἰωτῶν οὖν. And then quotes *Hom. II.* B. γ. 10. and explains ἀσφραγῖς, the *Inf.* by ἀσφράζει, the Imperative.

However *Mess. de Port. Roy.* in their *Nouv. Meth. de Gr.* p. 499. are of a

different Opinion, and apprehend a CHAP. Verb understood, which governs this V. *Inf. Mood*, as *χρη.* or *προσκει.* or the γ. 34. like. So some think *δὲ* understood, *Thucyd. Hist. Lib.* VI. §. 80. p. 428. 26. *μη δακεν*, for *μη δὲ δακεν*.

Others may think the *Inf.* ὀμοσαι follows *ἀνίστα*, as 2 *Job.* γ. 10, 11. *καὶ χαιρὲν αὐτῷ μη λίσσε* ὁ γὰρ ἀνίστα αὐτῷ χαιρὲν δέξ. So here, *But I bid you not to swear at all.*

*At all.*] Gr. οὐκ.

*Erasm. Schmidt* says, *Ut ita, το οὐκ, non tam ad Verbum ὀμοσαι referatur, quam ad modos hosce jurandi prohibitos.* Which agrees with *Calvin* ad loc. p. 72. *Unde colligimus, particulam Omni- no non ad substantiam, sed ad formam referri: ac si dixisset, Neque directe, neque indirecte, alioqui supervacuum erat Species istas recensere.* So *Maldonat.* ad loc. p. 124. *Errandi causa fuit quod non animadvertierint illud adverbium omnino, non genus, sed formam significare.*

*Syr.* uses the same Word as 1 *Cor.* v. 1. οὐκ. *Vulg.* in both Places omnino.

*What is more*] Gr. καὶ δὲ δέξ.

*Δε* is render'd by E. T. *for.* So also *Matth.* xiii. 21.

Consult *Schol.* on *Thucyd. Hist. Lib.* I. §. 132. p. 85. 30. καὶ *Δε* αὐτῶν τῶν Γαβ.

*An Eye for an Eye &c.*] We have a γ. 38. remarkable Instance of putting the *Lex Talionis* in execution, *Plut. Thes.* Vol. I. p. 9. l. ult. *Thesius* slew *Procrustes*, ἀνακασας αὐτὸν ἀπὸ τῶν κλιντῶν, ὡς τὸς ξένους ἐκείνῳ. This he did in Imitation of *Hercules*. Read that whole Paragraph.

CHAP. See also *Strab. Geogr. Lib. XV. p. V. 1036. C.*

§. 39. *Shall strike*] Gr. *επιτιναι*.

*Hesychius* makes *επιτιναι* equivalent to *επιτιναι*, *αλλοι*, *παλιν*, *μαλιν*, *τυπναι*. *Lex. p. 811. col. 2.* Agreeably hereto *Origen adv. Cels. p. 373.* citing this Text substitutes *τυπναι* in the room of *επιτιναι*. *Τω τυπναι σε*, says he, *οι τιν οιασιν παρχει και τιν αλλω, και τω θελοι σε κελθωαι δε.* Where observe, the Father omits *διειναι*, or rather makes a Jumble of this and the next Verse with *Luke vi. 29.*

*Vulg.* renders this Verb by *percussit*, leaving it undetermined whether the Stroke be given by a *Stick*, or the *Palm of a Hand*.

§. 40. *If any one hath a Mind*] Gr. *τω θελοι*. This is thought to be the *Dative*, instead of the *Genitive*, *absolute*.

See *Thucyd. Hist. Lib. IV. §. 10. p. 243. 92.* Instead of *υποχωρησας*, the *Schol.* substitutes *υποχωρησαντων*, and *p. 520. 24. εβουληται*. Vid. *Not. Editoris*.

I should rather call it the *Ablative absolute*. Now that the Greeks have an *Ablative Case*, and that this *Ablative Case* may be put absolutely, see proved in *New. Meth. de Gr. p. 473. and 452.* Some Instances of which take as follows.

*Plut. Camill. p. 330. 13.* *Camillus* was chosen Dictator by the Senate, *αποτι τω δημω, plebe invita*.

*Athen. Deipn. Lib. XII. p. 550. F.* *Ποτιν δ ο Βουζαντιν εηλας* — *Βουζαντινις ποτιν εασιασεν περ αλληλας, τις πολεταις αεζαλων εις φιλιαν ελεην δε.*

*Joseph. Ant. Lib. VIII. cap. 13. (al. 7.) §. 4. p. 459.* *Μονωθεν δ αυ α-*

*πο τε βασιλεως οβειδα, σωλωση αυη* CHAP. V. *δ προφητης Ηλιας.*

*Coat — Cloak*] Gr. *χιτων* — *ιμα* §. 40. *των.*

These Words express different Garments among the Greeks. *Tellias* — *πυλακοισις επιδειν εις τας πολε καλινεσαι ως αυτον χειμασθαι*, *αρε, εδωκεν εκασω χιτων και ιματιον. Athen. Deipn. p. 4. A.*

*Ιματιον* seems to be the upper Garment. See *Plut. in Cam. I. 295. 4. b.* The *Falisci* were so little concerned at the Siege, *ως — εν ιματιοις εη τιν πολλν ανασρεφειν*, and *p. 329. l. ult.* The *Tusculani* were seen *επι της αδοξης εν ιματιοις*. The Historian don't design to inform us, *They had their Clothes on*, in opposition to their being naked; but that they were dressed in their upper Garments, or *Togæ*, which perhaps when busily employ'd at their respective Trades they might lay aside as cumbersome. See *De Dieu on Jer. xliii. 13. Crit. Sacr. p. 252.*

Consult also *Theophylact. ad l. p. 33. A. B. and St. Austin. Vol. III. Part II. col. 138. §. 60.*

*Will press*] Gr. *αγλαρδω*.

*Suid. Lex. Vol. I. p. 23.* *αγλαρδω*. *υιως εκαλον οι Περσαι της βασιλειω αγλαρδω*. The Irregularities committed by these Messengers might perhaps give Occasion to the Word *αγλαρδω* for a forced Service. *αγλαρδω*, says the same Writer, *p. 22. ανακτω ανεισιν λεβηλν και εις βιας γινομενν υπηρεσιαν*. Hence *αγλαρδω* — *π ως φορησιαν και πιαν τιν υπηρεσιαν αειδω*, *p. 23.*

So we use the Word *pressed* for a being forced into the King's Service by his Officers.

CHAP.  
V.

One Mile] Gr. Μίλιον ἢ. E. T. a  
Mile. So Matt. xxi. 19. μίαν. a Fig-  
Tree. .xxvi. 69. μία. a Damsel. Jam.  
iv. 13. ἓξ. a Year.

Just so the Hebrew *Echad*, &c.  
Exod. xvi. 33. a Pot. 1 Sam. vii. 12.  
a Stone. 2 Sam. xviii. 11. a Girdle:  
1 Kin. xix. 4. a Juniper-Tree. .xxii.  
9. an Officer. Job xlii. 11. a Piece  
of Money, (or Kesitah.) and — an  
Ear-Ring of Gold.

And him that — turn not away] Gr.  
οὐ θέλω — μή αποστροφῆς. Syr.  
him that — forbid (or hinder) not.

It seems indifferent whether we read  
αποστροφῆς in the *Passive* Voice, or  
αποστροφῆς in the *Active*. In both  
Cases it expresses *Repulse*, on the part  
of the Person applying, and *Disgust*  
on the part of the Person applied to.

Αποστρεφόμενος answers to *Averser*, and  
is expressive of *Aversion* or *Dislike*.  
Plut. Dion. Vol. V. p. 190. Οὐ π σιμ-  
ον τι Διωνῶ, ὡς βαρὺ καὶ δυσηκιστόλον,  
ἀπεστρεφάμενος, who were *disgusted*, or  
*shocked* at Dion's unpopular Gravity, or  
Solemnity.

Επηρεάζοντες] Vulg. *calumniantibus*.  
The Word conveys the Idea of an  
*injurious Insult*, whether by abusive  
Words or Actions.

*Phaenomenus* makes επηρεαζω equiva-  
lent to βλαπτεω. Lex. p. 290. col. 2.  
And a little lower επηρεα, βλαβη. and  
then quotes *Thucyd. Hist. Lib. I. §. 26.*  
p. 22. 48. See *Schol.* and *Note*, where  
Dr. Wasse says; επηρεαζω est, *injuriarum*  
*facio tam re quam verbis, et fere in con-*  
*tumeliam inferioris.*

Consult *Joseph. Bell. Jud. Lib. I.*  
*Proem. §. 5. l. 5. p. 49.* Καθ' ἡμῶν καὶ  
τοὺς φιλομνημόνας επηρεάζοντες, ὡς αὐτῶν  
λαλῶν πλεονεχέοντες, λαίποντες τὴν περιουσίαν.

And *Aristot. Rhet. Lib. II. c. 2. §. CHAP.*  
3. Ed. Cant. 1728. V.

H. Steph. in *App. Thes. Gr. col. 915. §. 44.*  
επηρεαζω, *Damno afficio, Incommodo a-*  
*licui, Molestiam exhibeo, Negotium fa-*  
*cesso, Vexo.* And a little lower, *Red-*  
*ditur etiam, Injuria afficio, Injuriam in-*  
*fero.*

Raineth] E. T. *sends* Rain. Gr. §. 45.  
βρεχει. Vulg. *pluit.* So Gen. xix. 24.  
*Jehovah* rained upon Sodom. LXX.  
βρεχει. Exod. ix. 23. *Jehovah* rained  
Hail. LXX. d°.

Consult *Theocrit. Idyll. 2. §. 43.*  
Ζεὺς — ὦν. and *Joseph. Ant. Lib. VIII.*  
cap. 13. §. 2. p. 458. The Widow's  
Meal should not waste, nor her Oyl  
fail μηδεὶς ἔσται ὡς οὐκ ὁ θεός. 1 Kin.  
xvii. 14. So God is said to *suow*, as  
well as to *rain.* *Xenoph. de Venat. Cap.*  
*VIII. p. 140.* Ἰχθυοὺς δὲ τῆς λαλας,  
ὅταν ὑψὲς ὁ θεός, ὡς κρηνοὺς τῶν γῆν.

To which add the following Passa-  
ges in *Euripides*, with *Barnes's Notes.*  
*Hecub. §. 528.* ἔρρη. and *Phoen. §.*  
*234.* λαμπρῶσα. and *Rhes. §. 446.*  
πρωτῆς. and *Bacch. §. 147.* and *Ien.*  
*§. 1596.*

So in this very Verse ἀνέλελλον is  
equivalent to ἀνέλελλον ποιν. And  
LXX. 1 Sam. (al. Kin.) viii. 22. βα-  
σιλεῦσιν αὐτοῖς βασιλεῖα. and 2 Cor. ii.  
14. θεομακάροισι ἡμῶν.

This Transitive Use of a *Verb Neu-*  
*ter* is analogous to the *Hebrew* Conju-  
gation *Hiphil*.

What extraordinary thing] Gr. τι §. 47.  
ἐξαιρετικόν. Tind. *What singular thinge.*  
Gen. Verf. *What singular thing.* So  
O. T. or the Queen's Bible. and Cast.  
*quid egregium.*

Περισσόν or Περιττόν signifies *extra-*  
*ordinary*, and not barely *superfluous*.

D. Mat. L 415. 12. ἀλλ' αὖ μὴ ἀπο-  
ρεῖ,

CHAP. ρα, δοκυνίς τι ωείτιον (*egregium aliquid*)

V. εξδουκεῖναι τον βεβίον &c. II. 32. 14.

γ. 47. Plato, ο γε δεινὸς ἄνθρωπος — ἐκλεξαί τα νομαία, ος σιωπῆσαι ωείτιον. 249. 5. Thucydides φησι — ὡς περ ἐκ τῆς πλεονασίας ἀπέρων τι χρημα νομαίων καὶ ἐνθυμημάτων ωείτιον καὶ ξένων καὶ ὡς δόξον. 273. 30.

See also Porphyrius in *Vit. Pythag.* Cap. 18. l. 4. p. 21. with Ritterbusius's Notes, p. 17. And *Xenoph. Hist. Græc. Lib. II. cap. 1. §. 9.* p. 67.

CHAP.

Be ye] So E. T. and Syr. as also V. Vulg. *estote*. But more literally ye shall be, Cast. *critis*. Gr. *σεῖσθε*, for which Chrysostom reads γινῆσθε. II. 132. 19. and III. 172. 8.

Guarin observes the *Future Tense* is put for the *Imperative Mood*. See *Gram. Hebr.* Vol. I. p. 546. Can. IV.

So E. T. Gen. xxxiii. 10. Receive my present, and Matt. xxvii. 4. See thou to that. Gr. *συ ὀφείλεις* and γ. 24. ὑμῖν ὀφείδαι. See ye to it.

## CHAP. VI.

CHAP. VI. Take-care] Gr. προσεχέαι.

γ. 1. Diogenes, seeing a Son of a Whore throwing a Stone among the Mob, says, προσεχε, take Care you don't hit your own Father. *Diogen. Laert. Lib. VI. p. 345. l. 3. Ed. Amst.*

γ. 2. They may be glorified] Gr. δοξαζωσιν. So E. T. Luke iv. 15. being glorified of all. or honoured, as 1 Cor. xii. 26. but here E. T. they may have Glory, as if δοξαζέσθαι were nearly equivalent to δοξαν λαμβάνειν. *Job. v. 44. to receive Honour.*

Perhaps to be esteemed, or to be in Esteem may well answer to the original Verb.

*Joseph. Ant. Lib. I. cap. 7. §. 2. p. 29. τὸ δὲ ἀδελφὸν εἶς καὶ ἑν τῇ δαμασκίῳ τὸ ὄνομα δοξαζέσθαι.* So *Pythagoras*, says *D. Laert. Lib. VIII. §. 3. p. 490. Νομὸς θείας τῆς Ἰταλίας, ὡς δοξαζέσθαι τῶν μαθητῶν, was in Esteem or Vogue.*

γ. 2. They have their Reward] Gr. ἀπέχουσιν &c. Vulg. *repperunt*. Syr. also

in *Præf.* they have received. The same Word occurs Luke xvi. 25. *Acts xxvii.*

γ. 2. 36. *Hebr. xi. 33, 39.* So ἀπέχου is render'd by E. T. ye have received your Consolation. Luke vi. 24. but *Phil. iv. 18. ἀπέχω, I have all things.* So *Philem. γ. 15.* may be render'd thou shouldest have, as well as receive: To which last place *Phavorinus* refers, when he explains ἀπέχου by ἀπολαβεῖς. *Lex. p. 102. col. 1.*

The Meaning then is, they have their Reward here in this World, but not with their heavenly Father, γ. 1.

Others think ἀπέχω signifies rather to miss than to have, or receive. To this Purpose Sir N. Knatchbull quotes a Passage from *Plutarch. Vol. I. 198. 18:* in the Sense of forbidding or binding, but perhaps improperly. However the Place is worth consulting for the Contents of it. This Sense is somewhat countenanced by *Hesych. p. 121. col. 1. ἀπέχω, ἐκωλύει.*

But I believe the following Citations will support the Sense of having or receiving.

*Hesych.*

CHAP. *Hefych. Lex.* p. 121. c. 1. ἀπεχέ, VI. λαός. And *Theophylact.* p. 34. C. επαινε-  
 ψ. 2. μέντοι γὰρ, τοῦ παν ἀπὸ λαοῦ τῶν αν-  
 θρωπων. As also *Dion. Cass. Lib. XLII.*  
 p. 210. l. ult. ἀπεχέ μεν παρ ἑμῶν παν-  
 τα, καὶ ἔδνα εἰς ὑμῶν ἀναλίσκω ἐγγί-  
 σαδῶ. And to conclude, Consult  
*Marc. Ant. de rebus suis. Lib. IV.*  
 §. 49. p. 135. Ed. Traj. with Ga-  
 saker's Note. Vid. *Homburg.* ad loc.  
 p. 21.

ψ. 4. *In public*] Gr. ἐν τῷ φανερῷ: So this  
 Expression is used by *Xenoph. Hist. Græc. Lib. VI. cap. 4. §. 16. p. 398.*  
 Τῷ δὲ νσιεργίᾳ λυ οὐραν, ὡν μεν εἰδέναν  
 οἱ προσήκοις, λιπαρὸς καὶ φαίδρε: ἐν τῷ  
 φανερῷ ἀνατρεφόμενος in publico ver-  
 fantes.

So *D. Hal. I. 672. 45. ἐν τῷ φανε-  
 ρῷ — ἀπὸ λαοῦ. palam; and pag. 254.*  
 47.

ψ. 6. *Closet*] Gr. ταμινον, a Closet or  
 Chamber.

*Suidas. III. 428. and Hefychius, p.*  
*892. col. 1. agree in explaining ταμι-*  
*νον by κοῖτων, a Chamber, which I un-*  
*derstand of a retired Place, distinct*  
*from a Storehouse. Accordingly τα-*  
*μινα are ἀποκευφα οἰκηματά. Phav. Lex.*  
*p. 689. col. 2. Hefych. Lex. p. 892.*  
*col. 1. l. 7. which latter in the same*  
*col. makes ταμινον a distinct Word from*  
*ταμινον, and explains the former by*  
*δαλαμῶ.*

So *Cbryst.* understands this of a  
 retired part of a House. Vol. IV.  
 279. 16, 18.

It signifies also an Apartment of a  
 House. *Xenoph. Hist. Gr. Vol. III. p.*  
*328. l. 1. Κακίαντες μεν οἰκιστὰς εἰς τὰ τα-*  
*μινον τὰ πολυμαρτυρεῖ.*

See another Sense of this Word,  
*D. Hal. I. 520. 11, 12. 714. 38.*

*Use not vain-Repetitions*] Gr. μὴ βατ-  
 τολόγητε.

To the Citations from *Suidas I. 423.*  
 and *Hefych. p. 185. add Phav. Lex.*  
 p. 151. col. 3. βατολογία (so he spells  
 the Word, or rather his Editor mis-  
 placing the Word) αβτολογία, ακαιρολογία.  
 I believe *Phavorinus* wrote βατολογία,  
 because lower in the same Column we  
 meet with βατος βασιλῶς Λιβυς, ος δο-  
 κει παρομιαν δῆναι τὴ βατολογίαν.

*St. Cbrystom* having quoted this  
 Verse adds, βατολογίαν ονομαζω, τὴν  
 φλυαρίαν, τὴν ὅλῃ πολλῶν μεν λόγων  
 προσφερομένων, ἀφελείας δὲ πάσης ἐστὴν-  
 μένων. Vol. V. 184. 15.

*For much-speaking*] Gr. ἐν τῷ πολυ-  
 λόγῳ.

So ἐν is used by *Xenoph. K. Π. p.*  
*31. l. 5. ἐν τῷ μετ' ἐπαινοῦ ὁ διδασκαλῶ.*  
*for this my Master beat me.*

The same Author by πολυλογία ex-  
 presses *Talkativeness*, which he thought  
*Cyrus* rather too prone to in his  
 Youth; and accordingly says, he was  
 perhaps πολυλογώτερος, too talkative.  
*K. Π. p. 34. 3, 9, 12:*

When Multiplicity of Words is re-  
 garded for its own Sake, rather than  
 as expressive of extraordinary Fervency  
 of Affection, we may be said βατολο-  
 γῶν.

*Be not ye like*] Gr. μὴ ὁμοιωθῆτε. ψ. 8.

ὁμοιοῦμαι is to be like. So *Matt.*  
*xxii. 2. In several other Places it is*  
*render'd to be likened, or compared.*  
*Matt. vii. 26.*

*Syr.* here as *E. T.* but Vulg. nolite  
 assimilari.

*Thucyd. Hist. Lib. V. §. 103. p.*  
*371. 29. μηδὲ ὁμοιωθῆναι τοῖς πολλοῖς.*  
*Neque plerisque similes esse velitis.*

CHAP.

VI. in *ἡμεῖς* *ἐγὼ*] Sc. *τα ἑαυτοῦ*, &c.  
 §. 8. &c.

This *Ellipsis* of the *Antecedent* is taken Notice of by several Gramma-  
 tians. See *Nouv. Meth. Gr.* p. 402.

*D. Hal.* I. 244. 31. *καὶ ὁ μακάριος*  
*ἐξουσιάζων ὁ θεὸς ἐν ἡμεῖς* & *τα ἑαυτοῦ*  
*ἐκδοῦναι*. And p. 682. 48. *ὑμῶν δὲ*  
*ἀλλοτρίων* *ἐκδοῦναι* *ὡς ἑαυτοῦ*, &c.

§. 9. *Be sanctified*] Gr. *ἀγιασθῆναι*.

*ἀγιασθῆναι* is frequently render'd to sanc-  
 tify. *Matt.* xxiii. 17, 19. *Job.* x. 36. .  
 xvii. 19. 1 *Pet.* iii. 15. *sanctify* the  
 Lord God in your Hearts.

*Chrysost.* commenting on the Lord's  
 Prayer. II. 137. 37, 41. explains *ἀγια-*  
*σθῆναι* by *δοξάζειν*. So again, V. 186.  
 24.

Consult also the Rev. Mr. Mede's  
 incomparable Discourse on this Petition  
 p. 4. and 7.

§. 10. *καὶ*] Omitted by E. T. as also §.  
 12. and *Matt.* viii. 8. . xi. 4. . xiv. 13.  
 xvii. 1. . xxii. 22. . xxviii. 9.

So also by *Syr. Matt.* xv. 33. . xvi.  
 19. and elsewhere.

§. 11. *Daily*] Gr. *ἐπιούσιον*. *Tertullian.*  
*Quotidianum.* *de Orat.* cap. 6. p.  
 131: p. 132. l. 1. And *Cyprian de*  
*Orat. Dom.* p. 104. l. 5, 10. As also  
*Vulg.* at *Luke* ii. 3. but here, *super-*  
*substantialem*. *Chrysostom* Vol. V. 187.

14. *ἄσπονδοι* *ἐπίστροφον*, *ἐπὶ τὴν βίαν*  
*τὴν σωματικὴν* *ἀναγκαζομένη καὶ οὐκ ἐκδοῦναι*  
*ταύτων διωκόμενοι*. but II. 138. 29, 39.  
 he explains *ἐπίστροφον* by *ἐσθμενον*. and I.  
 426. 4. reciting this Petition he adds,  
*ἐν τῇ τῇ τῇ ἡμεῶν τροφῇ*. Con-  
 sult *St. Jerom.* *ad Tit.* c. 2. Vol. VI.  
 p. 206. C. and p. 8. G. *In Evangelio*  
*quod appellatur secundum Hebræos pro*  
*super-substantiali pane reperi*, *Machar*,

*quod dicitur* *crastinum*, *ut sit sensus: pa-* CHAP.  
*nem nostrum crastinum, id est, futurum,*  
*da nobis hodie.* §. 11.

To conclude I shall refer the Read-  
 er to Mr. Mede, *Disc.* XXVIII. p. 125.  
 who refers to *Suidas*, Vol. I. p. 823.  
*ἐπιούσιον* *ἀπὸ τοῦ ἐπὶ τῇ βίᾳ ἡμῶν*  
*ἐκδοῦναι*. *ἢ οὐκ ἐκδοῦναι*. and understands  
*sufficient Bread*, or a *Competency*. This  
 is what seems to be meant by *βίον*, or  
*βιάον*, *ὑπεραρκούν*. *Suid.* Vol. III. p.  
 6. l. 6.

*Lead.*] Gr. *νοεῖν*.

*St. Austin.* Vol. X. col. 547. C.  
*Quod itaque dicimus Deo, Ne nos infe-* §. 13.  
*ras in tentationem: quid dicimus, nisi,*  
*ne nos inferri sinas? Unde sic orant non-*  
*nulli, et legitur in codicibus pluribus, et*  
*hoc sic posuit beatissimus Cyprianus: Ne*  
*patiaris nos induci in tentationem: In*  
*Evangelio tamen Græco nusquam inveni,*  
*nisi, Ne nos inferas in tentationem.*

The Passage referred to in *St. Cypri-*  
*an* is *de Orat. Dom.* p. 106. where see  
 Note.

*Temptation*] Gr. *πειρασμός*. May §. 13.  
 not *πειρασμός* rather refer to *Trials* or  
*Afflictions*? as *Jam.* i. 2. rather than  
 to *Temptations*, into which God, who  
 tempteth no one, cannot properly be  
 said to bring any Man.

*From Evil*] Or *the evil One*. Gr. §. 13.  
*ἀπὸ τοῦ πονηροῦ*.

It is uncertain whether *πονηρὸς* be of  
 the *Masc. Gender*, and refer to a Per-  
 son, as *Matt.* xiii. 19, 38. *Eph.* vi. 16.  
 1 *Job.* iii. 12. . v. 18. and should be  
 render'd *the evil* (or *wicked*) *One*: Or  
 of the *Neut. Gender*, and refer to a  
 Thing. as *Luke* vi. 45. *Rom.* xii. 9.

*Vulg.* is undetermined whether to  
 Person or Thing. *a malo*. So I think  
 is *Syr.* for *bish* is applied to a Thing,  
*Matt.*



CHAP. Matt. vi. 34. and to a Person. Matt. VI. xiii. 38.

γ. 13. Consult Tertull. de Fuga. p. 537. B. Sed in legitima Oratione &c. Where erue nos a maligno, explains devebe nos a malo: p. 133. l. 2.

γ. 14. For] The Greek Particle γαρ is left untranslated by E. T. Matt. i. 18. and Luke xii. 58. Might it not as well have been omitted here as redundant?

Is not γαρ redundant in D. Hal. I. 126. 3? See Not. Steph.

γ. 16. Of a sad-Countenance] Gr. σκυθρωποι, which expresses the Sadness of the Countenance, or Gloominess arising from a Dejection of Spirits. Luke xxiv. 17. this Word is render'd sad. Vulg. tristes.

Phon. Lex. p. 663. col. 2. Σκυθρωποι, σὺν, λυπη.

Xenoph. Hist. Græc. p. 398. §. 16. τὸν δὲ σκυθρωπὸν καὶ ταπεινὸν φειδονίας.

Athen. Deipn. Lib. VIII. p. 363. B. opposes σκυθρωποι and συννε to ἰλαρ. Whereas Isocrates ad Dem. p. 11. l. 1. Ed. Cant. 1729. opposes σκυθρωποι to συννε.

I suppose the Lacedæmonians had a gloomy Aspect. See Schol. Thucyd. p. 120. 33. Οἱ γὰρ Λακεδαιμόνιοι σκυθρωποὶ αἶσι, ἀσπαλῶ ἐπισηκῶν υπομενομένησι, καὶ τὸς ἀβρῶντες χολάζουσι.

Sometimes σκυθρωποι signifies sad, as denoting that which tends to make Persons sad. So we may say a sad Accident. Thus I understand it, Joseph. Ant. Lib. VIII. c. 1. §. 2. p. 415. Bathsheba requesting Solomon to give Abisbag to Adonijah, μὲν, αἶψα, καὶ χαρὰν αὐτῇ καὶ ἀνδρῶν, καὶ μὲν ἐξ ἀνθρώπων δύσκολον μὲν σκυθρωπὸν ἀπερῶν. Lib. X. c. 11. §. 2. p. 539. καὶ σκυθρωπὸν γὰρ πρὸς θεῷ σημα-

νοῦν. Lib. XI. p. 572. l. 14. καὶ CHAP. ὁμοῦν ἀφ' ἑκαλῶν, καὶ μὲν υποπλάττειν VI. σκυθρωπὸν —. D. de Bell. Jud. p. 7. 16. 101. l. 8. and p. 228. l. 26. and p. 393. 7. and Plut. Dem. IV. 437. 20.

The Verb σκυθρωπαίνει conspires with the Noun in conveying the Idea of a Sadness, which is the Effect or Sign of Grief.

Joseph. Ant. Lib. XIX. c. 3. §. 2. p. 938. and Plato, Vol. II. p. 138. A.

But see Elshner ad l. p. 35. and Albert. p. 55.

They disfigure] Gr. ἀφανίζουσι. They γ. 16. disguise their Faces.

Chrysost. II. 144. 4. ἀφανίζουσι — ἀφαιρῶντες, ἀπολλύουσι. they spoil their Faces. αὐτοὶ δὲ τὸ ἀφανισμὸν προσώπων, πρὸς ἀποδοξίαν ἡρώων φαίνεται, τὸ αὐτοῦ δὲ τῶν ἐπισημάτων καὶ ὑπερβολῶν ἀφαιρῶντες τὰ προσώπα γυναικῶν, ἐπὶ λυγρῇ τῇ φρονήσει νεύει.

See Hieronym. ad l. Vol. VI. p. 8. H. who agrees with Vulg. in rendering this Verb exterminant.

ὁμοῦν ἀφ' ἑκαλῶν] Guarin ob. γ. 19. serves, that Verba Hebr. crebrius et eleganter regunt Nomen conjugatum, vel cognatum, quo vel significati Emphasis intenditur, vel Effectus et Objectum actionis innuitur. Gram. Hebr. Vol. I. p. 533. Can. I. Gen. i. 11. xliii. 16. Psal. liii. 6. So N. Test. Luke ii. 9. ἐφελθόντων φόνου.

But this is not peculiar to the Writers of the Old and New Testament.

Plato, Vol. II. 110. B. παλαιὰν παλαιότητα. 139. E. ποσὴν ποσόν. 148. C. δὲ χλὺ δ' ἄλλου.

Xenoph. de Cyr. Exp. p. 338. §. 4. εὐλύχον δὲ λυγρῶς.

Polyb. Hist. Lib. I. cap. 4. p. 5. l. 6. b. ἐπὶ τῷ αἰσθητῷ, ἢ ἐπὶ τῷ αἰσθητῷ αἰσθητῷ.

CHAP. *Arrian. de Exp. Alex. Lib. IV. p. VI. 163. 9. ἔλεον ἑλίσσασθαι*. and I. 25. *γ. 19. διερχομένην διερχόμεναι.*

*D. Hal. I. 7. 11. Πολέμους πολεμένους and τὰς αἰετὶς τὰς αἰετῶν. 208. 24. σωμασφάτῃ σωμασφάτῃ. 575. 13. νοσῶν νοσῶν.*

*Æschin. orat. in Timarch. p. 180. C. ἐπιλαμβάλαι ἐπιλατῆν. 181. B. 181. A. διὰ πάντα διήκῃν.*

*Aristoph. Plat. γ. 517. Ἀγρον ἀγροῖς. Schol. Ἀλλ' ἂν τὰ ἄγρον. Ἀγροῖς ἢ φρεσίν, καὶ τὸ ἄγρον· ὡς τὸ, ματαῖα ματαῖα, καὶ φυγὴν φύσεις· καὶ ὁμοῦ ἐφ' ὧν τὴν περὶ ματαῖα ἐπαθεῖν τὸ ἀπο τὴν περὶ ματαῖα ἄγρον· ὡς τὸ, ὑβρίν ὑβρίδας, καὶ, φυγὴν φύσεις.*

*So Phau. Lex. p. 11. col. 2. Ἀφροῖς ἀφροῖς, Ἀφροῖς ἐστίν, ὡς καὶ τὸ, βυλὴν βυλὴν, καὶ λαδὸν λαδὸν, καὶ ὡς, τὸ ἀφροῖς τῶν Ρημάτων, τὰ ἐξ αὐτῶν ὀνοματὰ· καλεῖται δὲ τὸ ἄγρον Παρωσιμασία.*

See the Rev. Mr. *Blackwall's Sacra. Class. Vol. I. p. 27. and 77.*

γ. 19. *Math. Gr. Ση. Consult Schol. Hesiod. Egg. γ. 418. p. 105. I. 11. Διὸς γὰρ ἐστὶν ἐὶς σκυλὴν ἐξήνομεν ἐνδὲν ἔνθα. Ἰψὲ δὲ σκυλὴν ἐστὶ περὶ τῶν, ἰξ ἀμπελων, Σησ ἐσθμαίων, Τρωξ σαυριαν, ψλὺν σκυων, καὶ ἑτέροις ἄλλων.*

γ. 19. *Consume] Gr. ἀφανίζει. A Singular Verb to two Nominative Cases, as Matt. v. 18.*

*Vulg. demolitur. but Syr. has a Plural Verb.*

*ἀφανίζω is equivalent to ἀφαιρέω. Luke xii. 33.*

The general Idea of the original Verb is *Destruction, Consumption, or Spoiling*; and it is applied to a Variety of Objects.

*D. Hal. I. 128. 32. εἰ δὲ τις ἀφανίσῃ ἡ μέλαθρον τοῦ ἔθνους. 200. 48. βασιλεὺς ἐγγύθειν ἀφανίσωσι. 154. II. 221. 41. ἵνα δὲ μηδὲς χρόνῳ αὐτὸς (sc.*

*τοῦτος) ἀφανίσῃ &c. 581. 26. 271. 15. CHAP. τὸ μὴ νοσεῖν τὴν σωμασφάτῃ ἀφανίσωσιν. VI. Vol. II. 130. 34. *Lyfias ἐξήκουσεν* — γ. 19. ἠφανίσαι τὰς δοξάς.*

*Joseph. Ant. Lib. I. cap. 11. (al. 12.) §. 5. p. 35. Lot's Daughters thought πάντες ἠφανίσθαι τὸν ἀνθρώπινον γένος. Lib. II. cap. 9. (al. 5.) §. 4. p. 99. καὶ τὰ θεὸν τὴν παργύλειαν ἀφανίσεν. Lib. VI. cap. 13. §. 6. p. 350. David swore ἐκείνῃ τῇ νυκτὶ τὸν οἶκον αὐτοῦ (sc. Nabal) καὶ τὴν κλητὴν οὐκ ἀφανίσεν. Lib. IX. cap. 11. §. 3. p. 501. λέγει δὲ σοὶ ὁ Θεός; Νινωδὴ, δὲ ἀφανίσω σε. Lib. XII. cap. 5. (al. 7.) §. 4. ἠφανίσθη δὲ εἰς πᾶν βίβλην ἀρετὴν καὶ νομῶν, καὶ παρ' οἷς ἀρετῆς καὶ ἐπὶ κακοῖς παύσας ἀπώλοντο. de Bell. Jud. Lib. II. cap. 15. §. 5. p. 184. Πειθαρχοὶ γὰρ καὶ κληρῖκοι πλῆθεις τῶν ἐπισκηνωτῶν ἠφανίσθη.*

*The Lamp] E. T. the Light. Gr. γ. 22. λυχνίον, not φῶς, as γ. 23. I might have render'd λυχνίον a Candle as E. T. Matt. v. 15. Vulg. Lucerna corporis tui est oculus tuus.*

So the Hebr. *Ner* is render'd *Light*. 2 Sam. xxi. 17. 2 Kin. viii. 19. and *Lamp*. 2 Sam. xxii. 29. Psal. cxix. 105. cxxxii. 17.

*If] Gr. ἰαν. but Luke xi. 34. ὅταν, γ. 22. when. So γ. 23. h. cap. Gr. ἰαν, but Luke xi. 34. ἐπὶ. The Syr. in both Places is if, not when. ἰαν, not ὅταν or ἐπὶ.*

*Single] Gr. ἀπλως. γ. 22. Theophrast. ad I. p. 37. Α. ἀπλως, τῆς ἐστὶν ὕλης ὡς, φωτίζει τὸ σῶμα, ἰαν δὲ πονηρὸν ἢ, τῆς ἐστὶν νοσήδης, σκιάζει &c.*

Syr. uses the same Word for ἀπλως, by which it renders ἀκαθόν. Rom. xvi. 18. and ἀπλόως. Col. iii. 22. and ὁδῶν. Hebr. i. 8.

*Light]*

CHAP. *Light*] E. T. *full of Light*. Gr. VI. *φωσταν*, which is render'd *bright*. Matt. γ. 22. xvii. 5. but that respects the external Appearance.

I prefer the Word *Light*; but as *Light* is both a Substantive and Adjective, perhaps *lightsom* may better suit the Place, as *darksom* may answer to *σκοταστος*; γ. 23.

γ. 23. *Evil*] Gr. *πονη*. It appears this Word is not confined to *wicked* or *evil* in the moral Sense. See Rev. xvi. 2. *ολη* κακον και *πονησαν*.

*Xenoph.* *Tyrant*. Vol. V. cap. 7. §. 11. p. 233. *ο κλη* *πονηρον* *εσι* *το* *τυραννεν*.

*Thucyd.* *Hist.* Lib. VII. §. 48: p. 476. 2. *πονηροι* *περὶ* *μαλα*. Schol. *αδνη*, *επιφαλη*, *επιπρωα*. Vid. Note Matt. vii. 17.

So *Homer* uses *κακ*. *Od.* γ. γ. 115. *κακα* *δε* *χρη* *ημαλα* *ημα*.

γ. 23. *How great is that Darknes?*] So E. T. originally; but I choose to follow the later Editions, which have changed the Note of Interrogation into a Note of Admiration, *Darknes!*

The same Alteration in the Pointing you may observe in several of the modern Edd. Matt. viii. 27. and elsewhere.

γ. 24. *Hold-to*] Or *adhere to*. Gr. *αδχε*. Bez. *adherebit*.

*αδχεσμαι* signifies *to take to*. So *Thucyd.* Lib. I. p. 12. 73. *και* *της* *θαλασσης* *μαλλον* *αδχεσσο*. Schol. *περσεν* *αυη*. So *Joseph.* *Bell. Jud.* Lib. IV. c. 5. §. 2. p. 287. *ο* *θε* — *πυρ* *βυλομ* *εκαθαρι* *τα* *αλια*, *τοι* *αδχεσμεν* *αυων*, *και* *φιλοσοφ* *εβου*.

Here, as opposed to *καλαφροντω*, it may signify *to adhere to*, *to stand up*

*for*, *to stick by*, out of an habitual Respect to any Thing or Person. Syr. VI. uses the same Word for *τημα*, *to hold to*. Matt. xv. 4. Joh. xii. 26.

D. Hal. I. 679. 25. applies this same Verb to the *Body*, which is here applied to the *Mind*. *Claudius* *επιλε* *σολμ* *της* *παιδ*, sc. *Virginia*, *απα* *γαν* *ελευθε*, *τη* *δου* *και* *τη* *μητρ* *αν* *τεχομ*, *clinging to*, or *holding fast by* *her Uncle and Spouse*.

*Be not solicitous*] Gr. *μη* *μετμενα*. γ. 25: *To be solicitous* about any Thing, expresses more of Anxiety than *to take Thought* for it. Vulg. *solliciti sitis*, but γ. 27. *cogitans*.

E. T. has render'd this Verb *to be careful*, or *to be careful for*, *Luke* x. 41. *Phil.* iv. 6.

*Life*] Gr. *ψυχη*, which joined with γ. 25: *σωμα* usually signifies the *Soul* or animating Spirit. Matt. x. 28. But here it denotes *Life*. Vid. Note Matt. ii. 20.

In this Sense *ψυχη* is frequently used by good Authors.

D. Hal. I. 230. 17. *της* *αρχης* *τε* *α* *μα* *και* *της* *ψυχης* *αποσπενθ*.

*Joseph.* *Ant.* Lib. IV. cap. 8. §. 33. p. 246. *ψυχ* *αυη* *ψυχης* *καλασ* *δι* *καιν* *το* *ισμ*. *Exod.* xxi. 22, 23.

So Hebr. *Nephesh*. *Job* ii. 4, 6. signifies *Life*. and *Lev.* xvii. 11. is render'd both *Life* and *Soul* in the same Verse.

*And what ye shall drink*] Gr. *και* *τι* γ. 25. *πινη*.

These Words are found in Syr. tho' wanting in Vulg.

St. *Jerom.* ad l. observes. *In nonnullis codicibus additum est: neque quid bibatis*.

CHAP. I cannot trace these Words in St. VI. *Cbrysoft.* II. 151. 28, 40. . 152. 3. .  
 γ. 25. III. 528. 32.

E. T. renders *καὶ* by *or* not *and*, here and *Matt.* vii. 10. *Luke* xi. 11. . xii. 38. Or else it read *ἢ*.

Mr. *Made* indeed makes this Conjunction a Word of great Latitude. See *Book* III. p. 506. *Vau enim Hebraeorum et inde καὶ in Scriptura Coniunctio est non tantum copulativa, sed et disjunctiva, rationalis, causalis, ordinativa, explanativa, prout sensus ratio exigit.*

γ. 26. *Birds of Heaven*] Gr. *πτερά τε κ' αἴρου*, rendered by E. T. *Birds of the Air*, *Matt.* viii. 20. But *Air* is properly expressed by *αἴρ*, not *αἴρου*. *Eph.* ii. 2. *Rev.* ix. 2.

So *Hebr. Shamaim* is render'd *Heaven*, *Psal.* lxxix. 2. though often *Air*, *Psal.* viii. 8. *Gen.* i. 26. &c.

γ. 26. *And yet*] Gr. *καὶ*. E. T. *yet*. *Job.* xxi. 23. *and yet*. *Luke* xv. 29. *Job.* ix. 30. 2 *Cor.* vi. 8, 9, 10. In some of these Places later Edd. have *yet* in *Italic*.

γ. 26. *Διαφερέει*] Sometimes *Διαφερέει* barely denotes *Difference* between Things, without determining which has the Preference. So 1 *Cor.* xv. 41. *One Star differeth from another Star in Glory*. And perhaps. *Gal.* iv. 1. Thus *Xenoph.* κ. π. p. 553. l. 3. *κατενοήσα ἐπὶ ἀρχῶν ἀλλήλων ἕδιν Διάφερει παρὰ ἀλλήλους*. But our Author's Design here is to express *Excellence*, and to give the Preference to Men above Birds.

So *Xenoph.* κ. π. p. 18. l. 12. *Cyrus* when a Boy *παλίων των ηλικιών Διάφερον ἴσταντο*. He *outdid* or *outripped* those of the same Age with himself.

So p. 4. l. 1. *διώκετε των άλλων βασιλεῖς*. CHAP. VI. p. 6. l. 4.

See also *D. Hal.* I. 677. 40. *ἐπεὶ γὰρ οὐκ ἔστιν ἡ γὰρ ἔχει ὡς, καὶ Διάφερον τὴν οὐκ ἔχει*. 286. 43. . 686. 45. Vol. II. 182. 47. *ὁ δὲ Τριπύρης καὶ μὴ τὴν ἐκλογὴν των ονομάτων, ἡττάται Δυσίπῳ καὶ δὲ τον προσημαστικὸν τροπον, Διάφερον*. *Joseph. Bell. Jud. Lib.* II. cap. 18. (al. 19.) §. 4. l. 3. p. 198. *Simon ἑμὴ σωματὶ καὶ τολμῇ Διάφερον*.

*Stature*] Dr. *Hammond* chooses to γ. 27. render *ἡλικίαν*, *age*. So indeed it must signify *Hebr.* xi. 11. and in this Sense it is used by the best Authors.

*D. Hal.* I. 265. 38. *ἡλικίαν μὴ ἡδὴ πολὺ, εἴη δὲ πέντε καὶ ἑκατὸς τὴν βασιλείαν καταρχῶν*. 204. 35. Vol. II. 2. 12, 13. . 70. 20. *καὶ διὰ τοῦτο μὴ τὴν ἡλικίαν, πρεσβυτέρῳ δὲ τὴν φρονήσει*.

But here it seems determined to *Stature* by the Word *Cubit*, which is applicable rather to *Size* than *Age*. So undoubtedly *ἡλικία* is used *Luke* xix. 3. *Zaccheus was little of Stature*. As for *Luke* ii. 52. it may respect either *Stature* or *Age*. Accordingly E. T. being uncertain which was principally meant, put *Stature* in the Text, and *Age* in the Margin.

And that *ἡλικία* will bear the Sense of *Stature*, is evident from *Hesychius*, *Lex.* p. 421. col. 1. *ἡλικία, μέτρον σωματὶ μέτρον τι*.

And I think respect may possibly be had to the *Lady's Stature*, *Lucian.* *Imag.* pag. 589. D. though the Version has *Ætatis autem mensura* &c. So also perhaps *Eph.* iv. 13.

*Vulg.* and *Syr.* both respect the *Stature* in this Place.

*Ἄν Οὐρανὸν*] Of *Furnace*. Gr. *καὶ* γ. 30. *βροντῶν*.

CHAP. *Phavorinus* makes καὶσαν equiva-  
VI. lent to φαρμακία, καὶ φαρμακία. *Lex.* p.  
†. 30. 433. c. 3. And *Suidas* in *Lex.* Vol.  
II. p. 330. καὶσαν καὶ φαρμακία. ὅτι.

†. 32. *Gentiles*] Gr. ἔθνη. *the Nations.*  
Vulg. *gentes.* and *Luke* xii. 30. *Gen-*  
*tes Mundi.* Syr. the same in both  
Places.

But ἔθνη must necessarily sometimes  
be render'd *Gentiles.* *Matt.* xx. 19.  
i *Cor.* xii. 2.

†. 34. Εἰς τὴν πόλιν] Sc. ἡμετέραν, as *D. Hal.*  
I. 679. 41. and just so *Acts* xx. 26.  
ἐν τῇ ἡμετέρῃ πόλει.

†. 34. *Evil*] Gr. κακία, which often signi-  
fies *Vice* in general, as opposed to *Vir-*  
*tue.*

*Joseph.* de Bell. Jud. Lib. IV. cap.  
5. §. 2. p. 288. ἄλλω ἐπ' ἐκείνους τι-  
ναῖς ἀνὰ τὴν πόλιν ὅτι καὶ τὴν πόλιν, ὁ  
ἀποφροντιστὴς ἐπὶ τοῖς ἡθλοῖς τῆς κακίας.  
*Ant.* Lib. XVIII. cap. 1. §. 3. p.  
871.

*Suid.* *Lex.* III. 444. in v. τελεῖ.  
τὰ δὲ μάλιστα ἀφ' ἧς καὶ κακίας ἀδιαφορεῖ-  
ται.

And so to be sure *Cicero* understood  
the Word. See *de Finibus.* Lib. III.  
c. 11. p. 235. *Solum id esse malum,*  
*quod turpe sit* — *ad turpes actiones,*  
*quæ oriuntur e vitiis: quas enim Græci*  
*κακίας adpellant, vitia malo quam ma-*  
*litis nominare.* Consult also *Tasc.*  
*Disp.* Lib. IV. cap. 15. p. 294. *Hu-*  
*jus igitur virtutis contraria est Vitiostas*

(sic enim malo, quævis malitiam appellare, CHAP.  
tam quam Græci κακίας appellant: nam VI.  
malitia, certi cujusdam vitii nomen est; §. 34.  
vitiostas, otiosum)

This is what *Phavorinus* calls οἷος  
κακία; for according to him διονομή-  
την ἡ λαβὴ (sc. κακία.) Ἡ οἷος κακία in-  
cludes μοιχία, πορνεία, πλεονεξία &c.  
but as for λιμὸς καὶ λοιμὸς, θάνατος &  
πόσις, καὶ ἄλλα, οὐκ ἐστὶ κακία, διὰ  
πολλὰς ἡμῶν ἀσθενείας αἰτία γινώσκουσα &c. *Lex.*  
p. 398. col. 1.

Vulg. uses the Word *Malitia* not in  
the moral Sense of it; but in the Sense  
of *Affliction*, as it is here unquestiona-  
bly used. So the Prophet *Amos*, shall  
there be Evil in the City, and *Jebovab*  
bath not done it? iii. 6. where LXX.  
have κακία.

Consult *St. Jerom.* ad loc. *Hic et*  
*malitiam non contrariam virtuti posuit,*  
*sed laborem et afflictionem, et angustias*  
*seculi &c.*

*Tertullian* adv. *Marcion.* Lib. II. c.  
24. p. 394. A. *Nam et apud Græcos*  
*interdum malitiæ pro vexationibus et la-*  
*suris, non pro malignitatibus ponuntur*  
*&c.*

In this Sense *Josephus* uses the Word  
κακία. *Ant.* Lib. I. c. 3. §. 7. p. 16.  
And *Chrysost.* makes it equivalent to  
ταλαιπωρία, συμφορά. II. 157. 28. and  
I. 30. κακίαν δὲ πάλιν φησὶν, ὅτι τὴν πο-  
νηρίαν (μη ἡθλοῦ) ἀλλὰ τὴν ταλαιπωρί-  
αν καὶ τὴν πόνον καὶ τὰς συμφοράς, and  
then cites *Amos* as above.

To conclude consult *Steph. Thes.*  
*Ling. Gr.* Tom. IV. col. 327. F. G.

## CHAP. VII.

CHAP. *THE Mote*] Gr. ὡ κατὰ, which  
VII. signifies a Mote, or Speck, or Splin-  
†. 3. der.

*Hesych.* *Lex.* p. 496. κατὰ, ἀχρ- CHAP.  
ρον, χορὸς, κρηθία ξύλον λεπτόν. And in VII.  
v. κατὰ, pag. ead. ξύλον λεπτόν καὶ γ. 3.  
ἐνερ.

CHAP. *ξηγ.* To the same Purpose, see VII. *Phav. Lex.* p. 405. col. 2. and *Suid.* γ. 3. Vol. II. p. 248. For they copy pretty much one from another.

Consult *Buxt. Lex. Talm. &c.* col. 2080. who takes Notice of the Jewish Proverb, When one says to another, Take the Mote out of thine Eye, the Answer is, Take the Beam out of thine Eye. Whereupon he adds, *Eadem hac loquendi parabola Christus usus est, Mast. vii. ab initio, in hypocritas, qui in alienis vitiis dijudicandis oculos habent Lynceos, in propriis cæci magis quam Falpe.*

*J. Poll. Onom. Lib. I. c. 1. §. 31.* p. 22. uses κερφ for Sticks, used on an extraordinary Occasion. *Diog. Laert.* Vol. I. p. 153. l. ult.

γ. 3. The Beam] Δοκ, says Phavorinus is μετὰ ξυλον. *Lex.* p. 217. col. 2. *Hesych.* *Lex.* p. 267. πιν υποδαμη ξυλον. It evidently signifies a Beam. *Joseph. de Bell. Jud. Lib. VII. cap. 8. §. 5.* p. 426. l. 19. and *Thucyd. Hist. Lib. IV. §. 112.* p. 303. 83.

γ. 4. Let me pull out] Gr. αφες εκβαλω. If the Reader thinks to pull out rather too harsh a rendring, perhaps he may prefer to take out, as somewhat softer. And by this the Verb εκβαλλω is render'd, *Luke x. 35.* He took out two Pence.

γ. 6. Trample on] Gr. καταπαλῶσω. Καταπαλῶ signifies to tread on. *African. de Exp. Alex. Lib. VI. §. 22.* p. 262. l. 4. Πολυ δε ειναι αυτης (sc. νερδς) το καταπαλῶμενον περ της σεγλιας, και απο τς πατερων οδμω ηδηναι κατεχην επιπλου της χωρας.

But here St. Chrysostom understands the Word of a contemptuous trampling on. Μη δωλε, says he, τω αλια — μη

πολε καταπαλῶσαι — τυλεις, μηπως κα- CHAP. VII.  
ταφρονησαι, μη δλγπινωσαι.

Knock] Gr. κρουε, sc. τλω θυεγς. γ. 7. As *Luke xiii. 25.* and *Rev. iii. 20.* So *LXX. Jud. xix. 22. Cant. v. 2.*

I know some Greek Authors express the same thing by κειν τλω θυεγς. *Plut. Alcib. II. 13. 1.* and 207. 12. But the Propriety of our Evangelist's Expression is supported by *Aristophanes* in *Concion.* γ. 981, 982. NE. τλωδε δη μοι κρουειν. ΓΡ. οταν γε κρουε τλω αμω περτων θυεγς. And *Xenophon* in *Symp. Vol. V. p. 128. §. 11.* Philip the Jester, κρουας τλω θυεγς, απε τω υπακτασιν υπαγικλαι &c.

Or] Gr. η. So Syr. renders this γ. 9. Particle.

The Rev. Mr. Blackwall chooses to consider η as a Particle of Interrogation, and accordingly accents it thus η̇, whereas η signifying or, has another Accent, η̇. *Sacr. Class. Vol. II. p. 165.* It has, says he, a different grammatical Accent from η̇, or, but it is the same Word, and we know that the most valuable Manuscripts have no such Distinctions; [viz. as Accents] which being once said, ought to be retained in Memory, because of the great Advantage it is of to rectify several Mistakes in Translations.

When this learned Gent. says It has a different grammatical Accent from η̇, or; He cannot refer to the most valuable MSS. because they have no such Distinctions. What printed Edd. then does he refer to? In all the Edd. I have seen, η either has no Accent at all, or is accented η̇. See *Rob. Steph. Dr. Mill &c.*

η is undoubtedly a Note of Interrogation.

*Xenoph.*

CHAP. VII. *Xenoph.* K. Π. p. 615. l. 7. . 617. l. 6.

§. 9. *Plato* I. 123. E. 132. C. 134. A. where we read ἦ.

*Thucyd.* Hist. Lib. VI. §. 77. p. 426. 55. where it is printed ἦ; yet the Editor observes; *Hæc Interpretes recte per interrogationem expresserunt.*

*H. Steph.* in *Theb.* Vol. I. col. 1417. makes ἦ to be used interrogatively; as well as ἦ, col. 1422.

E. T. have render'd ἦ interrogatively in the following Places. *Matt.* xx. 15. . xxvi. 53. *Rom.* ix. 21. *1 Cor.* xi. 14. . xiv. 36. *Jam.* iv. 5. In all which Places *R. Steph.* has ἦ. And indeed I cannot say I have ever met with ἦ in N. Test. But I am only speaking of Matter of Fact: Whether ἦ when used interrogatively ought not to be accented ἦ, is quite another Thing. Perhaps for Distinction sake it were more adviseable to do so.

§. 9. *Of-whom if his Son ask Bread*] Or *wbom if his Son ask for Bread.* Gr. Οὐ — αἰτήσῃ — αἶνον.

Observe the Verb αἰτέω with two *Accusative Cases*; one of the Person, the other of the Thing.

So *Thucyd.* Hist. Lib. VIII. §. 85. p. 556. 35. Καὶ ὡς χρημάτων πλεῖσται αἰτῶν, καὶ ὡς τυχεύει, τὴν ἐχθρὸν οἱ προ-  
δίδωσι.

*Joseph.* Ant. Jud. Lib. XI. cap. 5. §. 2. p. 561. l. 19. Οὐ κατέκρινον ἡ-  
γούμενον αἰτῆσαι τὴν προπεμφθῆσαν.

Sometimes the *Accusative* of the Thing is wanting. *§. 11. h. cap.* αἰτῶσιν αἶνον, *them that ask him for them,* or *ask them of him.*

Sometimes the *Preposition* ἀπὸ is prefixed to the Person. *Matt.* xx. 20. αἰτῶσα τι παρ' αὐτοῦ,

§. 10. *And*] Gr. Καὶ. So *Syr.* but *Vulg.*

*aut.* and E. T. or. So also in other CHAP. Texts referred to in Note on *Matt.* vi. VII. 25. unless in this and the like Places §. 10. we suppose our Translators read ἦ, or.

*Polyb.* Hist. Lib. III. cap. 90. p. 335. l. 4. Οἱ δὲ Ῥωμαῖοι καλοῦν μὴ ἀ-  
ποτὸ σωῆσαι, μίας καὶ [aut] δύοι κτε-  
ρον οὐδὲν ἀπεχθόνες &c.

*Know how*] I choose to print *how* §. 11. in a different Character, to show it has no Word in the Original to answer it. So the later Edd. of the E. T. have done elsewhere. *Isa.* l. 4. *Phil.* iv. 12. Might they not have done the same, *Luke* xi. 13?

*All Things*] We find Traces of this §. 12. *Golden Rule* in profane Authors.

*Isocrat.* ad *Dem.* p. 10. l. 5. Τοῖσι  
γὰρ οὐκ ἐστὶν τοῦτο, οὐκ ἐστὶν οὐδὲν  
σαυτοῦ ἡμετέροις τοῖς αὐτοῖς παιδαῖς. p. 14.  
l. 12. Τῇ δὲ οὐκ ἐστὶν ἀνὰ πληθύνειν  
πρὸς τοῖς ἀμαρτανότοις, ὥστε ἀνὰ πρὸς  
σαυτοῦ ἀμαρτανότου καὶ τοῖς ἀλλοῖς ἐχθρὸν  
ἀξιώσεαι. *Ad Nicocl.* p. 46. l. 5. Ο-  
πως γὰρ ἐὰν τοῖς ἀλλοῖς πρὸς σαυτοῦ ἀφ-  
θῇ, ὥστε καὶ σὺ πρὸς ἐκεῖνους ἐχθρὸς. *Ni-  
cochl.* p. 93. l. 11. Ἀπαρχὰς οὐκ ἐτε-  
ρον οὐκ ἐστὶν, ταῦτα τοῖς ἀλλοῖς μὴ ποι-  
εῖτε.

*Hierocles* in *Fragm.* p. 294. l. 7. b. *Ed. Cant.* 1709. Πάντε καὶ χρεόν, ἐκ τῶν  
τῶν σαυτοῦ μὴ ἐκείνου, ἐκείνου δὲ σαυτοῦ ὑπο-  
δεδόν.

*Aristotle* being asked, How we should behave to our Friends, an-  
swer'd, ὡς ἀνὰ δόξαν αὐτοῖς ἡμῖν προσ-  
φειδῇ. *Diog. Laert.* *Aristot.* Lib. V. §. 21. p. 280.

ΟΤΙ ΣΤΗ] *But straight.* So Dr. *Whit-* §. 14.  
*by* thinks οτι should be render'd, an-  
swering to *Hebr.* *Cbi*, which is trans-  
lated *but*, *Gen.* xvii. 15. . xxiv. 4. . xlv.  
8. or *though.* *Jos.* xvii. 18. *Pf.* xxxvii.

CHAP. 24. xlv. 19. . xlix. 18. Jer. iv. 30. .  
VII. xvi. 23.

§. 14. See Dr. Wells ad l. who renders *οτι* because, and inserts *and* before *because*, as also does Mr. Le Clerc.

E. T. Marg. *bow*, i. e. *τι*. Whence it is evident the Marginal Notes are not only different Translations of the same Words, but sometimes the Translations of different Readings.

§. 15. *Sheep*] Gr. *προβατα*, which *Phavorinus* says signifies, *τα τελεσποδα παλαιο βοσκηματα*. Lex. p. 623. col. 3.

Hom. II. E. §. 124. Schol. Προβατα. *παντα τα τελεσποδα εκαιουσι οι παλαιοι προβατα*, *αλλα το προ των επιθιων βασεων εταρα εμπροστις εχεν*.

This is confirmed by an unpubl'd Scholiast on Homer's *Iliad*, cited by Spanhem. in *Observ. in Callim. Hym. in Apoll.* §. 51. p. 78. *παντα γαρ τις παλαιους ποιους τα θρεμματα, προβατα εκαιουσι*. See *Hesiod. Epy.* §. 555. Schol. p. 124. col. 2. and p. 127. col. 1.

In this general Sense I understand *Herodot.* Lib. I. §. 203. *μικρον τε των των ανθρωπων ηται εμφανεια, καλαπερ τοις προβατοις*.

But when *προβατα* are distinguished from other *Beasts*, they undoubtedly signify *Sheep*, as here from *Wolves*, and in *D. Hal.* I. 643. 27. from *Oxen*.

§. 16. *Do they gather*] Gr. *μητι συλλεθωσιν*. E. T. *do Men gather*. but there is no Word in the Original that answers to *Men*, as there is §. 12. and *Chap.* viii. 27.

However it is usual for E. T. to put *Men* after this manner before *plural Verbs*, not only in *N. Test.* *Matt.* v. 15. but also in *Old Test.* *Psal.* xlix. 18. . lxxii. 17. *Ez.* xv. 3. in which Places the later Edd. have printed

*Men* in a different Character, as E. T. *CHAP.* originally did in the following Places. VII. *Psal.* lxxxiii. 18. . cxlv. 6.

*Corrupt*] Gr. *σαπρον*. *Vulg.* and §. 17. *Syr.* render *σαπρον* and *πονηρος* by the same Word in different Numbers.

*Phav. Lex.* p. 652. col. 2. in voce *σαπρος*. *Κυριως μιν σαπρον οι παλαιοι ελεγον, το σισπηθον αλλα το χρονον, χρονον δε αυτω και αντι τα αρχαια και παλαια*. And a little lower, *σαπρον, παλαιον, αμαρον, ακαθαρτον*.

See *Heinsius* in *Exerc. S.* p. 94. 41. and *Dupont Theophrast.* *Charact.* p. 387.

*Bad*] Gr. *πονηρος*. Vid. Note *Matt.* §. 17. vi. 23.

LXX. Gen. xli. 19. *Pharaoh's Cows* were *πονηροι*, *ill looking*.

*Arrian. de Exp. Alex.* Lib. IV. Cap. 4. p. 155. l. 23. *Ην γαρ πονηρον το υδωρ*.

*D. Hal.* I. 41. 16. *Υπο ανιμων πονηρων βιασθεντες*. 575. 16. *φιλην γαρ εκ μιν τωι αλαβων απεματων χρεστας και δυτυχης γινεσθαι τις καρπης εκ δε των πονηρων, κακως η ελεσθαι*. 645. 45. *πινεσθαι τε ουκει χρεσταιν ιω το εκ ποταμου κομιδαν υδωρ, τα μιν, αποπια της οσμης, τα δε, τω πονηροις τας αναδουσις ποιειν της τρεφης*.

*Suidas.* III. p. 151. distinguishes between *πενηρος* and *πονηρος*, the former is *επιπεθον η πρηνη εξεισ*. *επι σωματι προπαρξινω*. *Και ελκει πονηρον επι δε ψυχης, εξυπνως*. *λεγει δε και πονηρον υδωρ*.

To this Purpose consult also *Aristoph. Plut.* §. 127. *Schol.* and §. 220. *Schol.* . *Nub.* §. 102. *Schol.* as well as *Thucyd. Hist.* Lib. VII. §. 48. p. 476. 2. *Schol.* VIII. §. 24. p. 519. 20. *Not.* Edit. and §. 97. p. 567. 54.

*Demons*]



CHAP.  
VII.

γ. 22. Demons] Gr. δαίμονια. E. T. Devils. but I choose to appropriate the Word Devil to δαίμον. Now the Scripture knows of but one Devil, δαίμον; though many Demons, often called δαίμονια. and but once in this Gospel δαίμονες. Chap. viii. 31.

In Greek Authors δαίμονιον is sometimes used to express the Deity.

Isocrat. ad Dem. p. 10. l. 2. Τιμὰ το δαίμονιον σε μὲν, μάλιστα δὲ μὲ τῆς πόλεως.

D. Hal. I. 16. 5. : 145. 26. . 589. 37.

Dion. Cass. Lib. XLIII. p. 214. D. ἐκείνη οὖν αὐτὸς οὐκ, (sc. Ἰ. Casari.) π. Σιτίου (εἰς ἐκεῖνον, ἀλλὰ μὴ το δαίμονιον δὲ λαβεῖν.) τὴν τι σὺνελαν ἀμα καὶ τὴν ἐπιμαρτυρεῖν ἰδοῦν.

But the N. Test. Writers always use it to denote evil Spirits, which at that Time had an unaccountable Power over the human Species.

As for Acts xvii. 18. they are not the Words of Christians, but of Hea-then Philosophers.

See Joseph. Bell. Jud. Lib. VII. cap. 6. §. 3. p. 417. Τα γὰρ καλὰ δαίμονια, ταῦτα δὲ πονηρὰ εἰσι ἀνθρώπων πνεύματα, τὰς ζωὴν ἐσθνομένη καὶ κτενοῦντα τὰς βοηθίας μὴ τυχευούσας, αὐτὴ (sc. Βασίς) ταχέως ἐξέλανται, καὶ προσερχομένη μοῖσιν τοῖς νοσοῦσι.

γ. 22. Miracles] Gr. δυνάμεις. E. T. wonderful Works. and mighty Works. Matt. xi. 20, 21, 23. And mighty Deeds. 2 Cor. xii. 12. But I prefer Miracles, So E. T. a Miracle. Mar. ix. 39. and Miracles. Acts ii. 22. . viii. 13. . xix. 11. 1 Cor. xii. 10. Gal. iii. 5. Hebr. ii. 4.

γ. 24. Every one — I will compare him] Gr. πᾶς τις &c.

CHAP. VII.  
Here is an Instance of the Nomina-tive Case put Absolutely.

I know the Authors of the New. γ. 24. Melib. Gr. deny the Nominative is ever put Absolutely, see p. 455. But others are of a different Mind.

Phavorinus in Lex. p. 325. col. 2. ἐνθάδε, ἐπὶ τῶν καὶ τῶν Ἀθηνῶν. and in confirmation of his Opinion produces three Authorities. Aristoph. Lysistr. γ. 13. (see Schol.) and Hom. Od. M. γ. 73. and Thucyd. Hist. Lib. III §. 4. p. 170.

To which Testimonies add;

Aristoph. Plut. γ. 277. with Kuster's Note ad l. p. 6.

D. Hal. II. 17. 13. with Hudson's Note.

Xenoph. K. π. p. 17. l. 9. and p. 420. l. 5. with Hutch. Note.

Herodot. Hist. Lib. VII. §. 4. p. 383. cited with some Variation by D. Hal. II. 308. 15.

Prudent Man] Gr. φρονιμῶ. but γ. 24. E. T. wise, and Vulg. sapiens, as if the original Word had been σοφῶ. Indeed with respect to Conduct those two Greek Words are often promiscuously used. Syr. has the same Word for both φρονιμῶ and σοφῶ. Matt. xi. 25. . xxiii. 34. . xxiv. 45. . xxv. 2.

However at other times they are distinguished.

Aristot. Eth. Nicom. Lib. VI. cap. 7. p. 258. Διὸ ἀναγκαῖον, καὶ θαλῶ, καὶ τὰς ἀφῆτες, σοφίᾳ μὲν, φρονίμῳ δ' ἐφασιν εἶναι, εἰαν ἰδῶσι ἀναγκαῖα τὰ συμπερὸν αὐτοῖς.

Of the two Words φρονιμῶ more properly and immediately respects Practice. See the last cited Book, p. 259. l. 5. ἡ φρονίμῳ — πρᾶξις γὰρ. See also p. 251. cap. 5. And Aristot. Rhet. Lib. I. cap. 9. p. 106.

CHAP. D. Hal. I. 324. 37. ενθυμμεν<sup>Θ</sup> δε VII. *οτι φρονιμων γενησιν ειν, η μνον τα αυ-  
ψ. 24. των περμαλα ποιην ιχνησ, αλλα και τα των πολεμιων αδινη &c.*

*Plato* indeed opposes φρονιμοι to α-φρονεις. The former are such, *οι οιδω-  
σα αλλα δε περστων και λειν* the latter, *οι μηδ' αρεσ τυτων οιδωσι.* Alcib. II. Vol. II. p. 140. E.

So we find φρονησι distinguished from σοφια, *Arist. Eth. Nicom. Lib. I. cap. 8. p. 28.*

ψ. 25. Floods] Or Rains. Gr. ποταμοι. ren-der'd Waters. 2 Cor. xi. 26.

ψ. 29. He taught] Gr. *ω διδασκων* for *οδ-*

δασκω. Or *be used to teach*, as *Mar. ii. 18. used to fast.* *ησαν τηςδωσις.* CHAP. VII.

This Form of Expression is frequent ψ. 29. in the N. Test. To *Luke xix. 47. add Matt. xix. 22: Mar. x. 22. ω εχων, be bad. Matt. xxvi. 43. ησαν βαρυν-  
μφοι, their Eyes were heavy. 1 Cor. xv. 19. κληκωσι εσμη, we have Hope. Eph. v. 5. εσι γνωσκοντες, ye know. and thus perhaps Job. i. 28. baptized.*

So D. Hal. I. 449. 48. *διηθεν* (sc. *M. Coriolanus*) *εσας ερεβδμ<sup>Θ</sup> ω u-  
περ της πολεις ερεταις, &c.*

*As one having Authority]* Gr. *ω εζ- ψ. 29. υσιαν εχων.* So *Luke xxiii. 14. ω αποσε-  
φωλα, as one that perverteth the People.*

## CHAP. VIII.

CHAP. VIII. *When he was come down]* Gr. *κατα-  
βαντι δε αυτω.* I take this to be ψ. 1. the Ablative Absolute; so again ψ. 5, 23, 28.

*Xenoph. K. Παιδ. Lib. IV. p. 250. l. 7. ταυτα εθυμυμφοις εδοξεν αυτοις νυν καλον ειναι αποκνηται.*

*Thucyd. Hist. Lib. IV. p. 293. 63. τω δε Ιπποκρεσι εντι περ το Δηλιον, ως αυτω ηγελθη οτι Βουωλοι επερχαν<sup>Θ</sup>, περιπει &c.*

D. Hal. I. 685. 36. *λεοντι δε αυτω ταυτα πολυ το βαλαμφοι εξ αυτων ακηνε και επικαλεσμενον λειν ειντο.*

Consult the Rev. Mr. Blackwall's *Sacred Class. Vol. I. p. 104, 105.*

Or we may suppose αυτω after ηκο-λυθησαν to be redundant; then κατα-βαντι follows that Verb. See Note on *Matt. v. 40. and Guarin. Gram. Hebr. Vol. I. p. 514. Can. III.*

ψ. 2. *Worshipped]* Gr. *προσεκυνει.*  
By *worshipped* I mean *paid his civil*

*Respects to Jesus*, after the usual Forms CHAP. of his Country. See Dr. *Whitby* ad VIII. loc. ψ. 2.

*Herodotus* informs us of a Persian Custom, that if an Equal met his Equal, he kissed his Lips; if an Inferior met his Superior, he kissed his Cheeks; but if one much Inferior met one much his Superior, *προσωπιτων προσεκυνει τον ιτερον.* Lib. I. §. 134. p. 56.

*Xenoph. K. Αναβ. Vol. II. p. 44. l. ult. επη δε εδον αυτον, [sc. Ορωτην] οι-  
περ πρωτον προσεκυνει, και τετε προσεκυ-  
νησαν καιτερ εδοτες οτι επι θανατω αδιτο.* Here it may signify *profound Venera-  
tion*, as also *Joseph. de Bell. Jud. Lib. IV. cap. 5. §. 2. p. 287. l. 2. b. Οι δε περ ελπε την ιεργη εδωκα εεικνημφοι, η της κοσμικης θεροκικας καταρχοντες, προσεκυνημφοι τε πικ εα της οικωμικης ερε-  
βαλλαν εις την πολιν, ερεμυμφοι γυμνοι, βορε κυων η θερων, εβλεπον<sup>Θ</sup>.*

CHAP. As to the *Worship* or *Adoration* paid  
VIII. by the *Easteris* to Crown'd Heads see  
y. 2. Note on *Matt.* ii. 2.

y. 2. *Sir*] Gr. *Κυριε*. So *E. T.* when  
spoken to our Saviour. *Job.* iv. 11,  
15, 19, 49. . v. 7. besides to other  
Persons. *Matt.* xiii. 27. . xxi. 30. .  
xxvii. 63. *Job.* xii. 21. *Rev.* vii. 14.  
To *Jesus* taken for another Person.  
*Job.* xx. 15. and *Acts* xvi. 30. *Sirs*.  
to *Paul* and *Silas*.

y. 4. *To a Priest*] Gr. *τῷ ἱερεῖ*. No par-  
ticular Priest being specified, I say to  
a Priest. The Patient was allowed to  
choose any one Priest duly qualified.  
*Lev.* xiii. 2.

The Article often loses its *Empha-  
sis*, and instead of *the* may be render'd  
a. So y. 23. a Ship. *Chap.* xiii. 2, 3,  
44. . xiv. 22. . xv. 29. . xxiii. 24. .  
xxiv. 32, 45.

Consult *Beza* ad *Mar.* i. 44. *Itaque  
articulus hoc loco* [so also here] *non po-  
nitur ἀφελαικῶς, sed potius — ἰσοδυ-  
ναμῇ τῷ προσδιδεσμένῳ τῷ καθολῷ: veluti  
si de tota Hominis specie loquens, ἡ ἀν-  
θρωπῶς*.

y. 4. *The Gift*] Gr. *τὸ δῶρον*. Or *the Of-  
fering* prescribed *Lev.* xiv. 4. Con-  
sult the accurate Mr. *Hutchinson's* Note  
on *Xenoph.* κ. π. Lib. III. p. 173. l.  
4. *τὸν δῶρον*.

*Syr.* uses the same Word as for *προσ-  
φορῆς*. *Acts* xxi. 26. *Eph.* v. 2. and  
*δωρεῶν*. *Hebr.* v. 1.

y. 4. *That*] Gr. *ὅ*. *Syr.* reads *καθὼς* as  
*Luke* v. 14.

y. 4. *A Testimony*] Or *Evidence* to them.  
Gr. *μαρτυρίαν αὐτοῖς*. To whom? To  
the *Jews*, says St. *Chrysostom*; *να μὴ  
λίωσιν οὗτοι ἀνθρώπους τὴν γομίαν* &c. V.  
1194-3.

*Centurion*] Gr. *ἐκατονταρχῶ*. but  
*Acts* x. 1. *ἐκατονταρχῆς*.

This Title is spelt both Ways by  
good Authors.

St. *Chrysost.* *ἐκατονταρχῶ*. II. 180.  
26. but *ἐκατονταρχῆς*. VI. 436. 20, 22,  
25, 33, 34.

*Josephus* usually *ἐκατονταρχῆς*. *Ant.*  
Lib. XVIII. cap. 6. p. 896. l. 13,  
23. and *de Bell.* Lib. V. cap. 12. p.  
357. l. ult. and Lib. VI. cap. 4. §. 7.  
p. 386.

*D. Hal.* usually *ἐκατονταρχῆς*. I. 84.  
21. . 85. 22. but I. 687. 31. *ἐκατον-  
ταρχῶ*, if the Word *ἐκατονταρχῶν* be  
rightly accented; otherwise it had been  
*ἐκατονταρχῶν*.

So we may write *Βασιῶταρχῶ* or *Βα-  
σιῶταρχῆς*. See *Schol. Thucyd. Hist.* Lib.  
IV. §. 91. p. 291. 97.

*Beseeching*] Gr. *παρακαλῶν*.

The Scholiast of *Thucyd. Hist.* Lib.  
I. §. 68. p. 44. 82. says, *Κυριῶς πα-  
καλῶν, ἔστιν ἢ πρὸς καλῶν, (Acts xxviii. 20.  
to call.) ἢ πρὸς ὀφειλῆς. (Acts xi. 23.  
to exhort.) Ἀκυρὸν γὰρ τὸ διεῶν. (Acts  
viii. 31. to desire.)*

But I can produce several unexcep-  
tionable Evidences of the Use of this  
Verb in the Sense of *Intreaty*, or *De-  
sire*.

*D. Hal.* I. 247. 21. *Παρακαλῶν ἀπα-  
γαλῶν πρὸς αὐτὸν. rogabant.* 700. 22.  
*παρακαλῶντες φίλοι Ῥωμαίων ἡμεῶς ἃ συμ-  
μαχοῖ. petebant.*

*Servant*] Gr. *παῖς*, which undoubt-  
edly signifies a *Servant*, as appears  
from comparing *Luke* vii. 2, 3. with  
y. 7. ej. cap. where *παῖς* is equivalent  
to *δούλῳ*. So *Matt.* xiv. 2. where *Syr.*  
*Servants*. See LXX. *Gen.* xii. 16. .  
xx. 8, 14. and xxiv. 2, 5. where *παῖς*  
is distinguished from *υἱῶ*. y. 4, 5. At  
other

CHAP. VIII.  
y. 5.

CHAP. other times *παῖδες* signifies *Sons* or  
VIII. *Children*. *Prov.* iv. 1. . xx. 7.

γ. 6. *Theon. Sophist. Prozygn.* Cap. IV.  
p. 46. Ομωνυμα δὲ εἰναι ὡν φωνὴ μὲν ἢ  
ἀνομα τὸ αὐτοῦ, ἄλλων δὲ τὸ σηματονομήσειν ὑπο  
τῆς φωνῆς οἰον, Παις. σημαίνει γὰρ ἢ τὸν  
Τιτ, ἢ τὸν καθ' ἡλικίαν Παιδα, ἢ τὸν Δε-  
λεν.

*Suid. Lex.* Vol. III. p. 66. Παιδες  
ὡς μόνον οἱ δούλοι, ἀλλὰ ἢ οἱ ἱερεῖς. Δαβὶδ  
ἀνέβη παῖδες Κυρίου· ἀνὴρ τε αἱ δούλοι.  
*Hesych. Lex.* p. 720. col. 2.

γ. Poll. *Onomast.* p. 304. Καλὸν δὲ  
ἢ παῖδες οἱ δούλοι.

γ. 8. *Worthy*] Gr. ἱκανός, which E. T.  
render *worthy*. *Mar.* i. 7. *Luke* iii. 16.  
vii. 6. *Joh.* i. 27.

Syr. uses the same Word as *Matt.*  
iii. 11. and *Luke* xv. 19, 21. where  
we read ἀξιός.

γ. 8. *Roof*] Gr. στεγνός.

Turn to γ. Poll. *Onom.* Lib. I. cap.  
8. §. 80. p. 53. Καλοῖτο δ' αὖν τὸ μὲν ὑπο  
τῆς ποδῶς, ἑδαφός· τὸ δ' ὑπὲρ τῆς κεφα-  
λῆς, ὀρός, Στέγην, ἢ ὀροφὴν.

*Joseph. Ant.* Lib. XII. cap. 4. §.  
11. p. 607: Hyrcanus ἐκδομοῖσι βαλεῖν  
ἰχθυόεν, ἐκ λίθου λίθου κατασκευάσας α-  
πώσαν μετὰ τῆς σῆς &c. Lib. XIII.  
cap. 5. §. 3. p. 645. βλέποντες δὲ τῆς  
ἀντιόχεις κερδιστάς οἱ Ἰουδαῖοι, ἐπὶ τὰς τε-  
γὰς τῶν βασιλείων ἀναβάντες, ἐκείθεν ἐβάλ-  
λον αὐτοὺς, &c. Lib. XIV. cap. 15. §.  
11. p. 734. πιστεύει μὲν γὰρ ἡ σῆς τὸ αἰ-  
κματός, εὐδοκᾷ δὲ ἀπολαύσασα διαφθέρειν.  
p. 735. l. 1.

*D. Hal.* I. 248. 33. ὑφ' ἡς αἶτις  
ἢ μίας γένεως καλυπτομένοι, sc. σῆς, Ju-  
pionis sc. et Minerva.

γ. 9. *Under Authority*] Gr. ὑπ' ἐξουσίαν, sc.  
ταυτονομίας. *Luke* vii. 8. *Vulg.* sub po-  
testate constitutus.

• *St. Chrysost.* mentions some who

point the Words otherwise than I have CHAP.  
done. Τίτις δὲ ἢ, says he, ὑπὸς ἀνα- VIII.  
γινώσκουσι τῆς τοῦ χειρὸς· οἱ γὰρ εἴω ἀν- γ. 9.  
δραπνῶν, (ἢ μεταξὺ σιζαντες ἐπαφῶν)  
ὑπὸ ἐξουσίαν ἔχον ὑπ' ἡμῶν ἐργαζομένους  
&c.

Οὐδὲ ἐν τῷ Ἰσραὴλ &c.] E. T. *I have* γ. 10.  
*not found* — *no not in Israel.* and *Luke*  
vii. 9. *no, not in Israel.*

I find the Generality of modern  
Translators follow the Syr. in supposing  
I know not what Emphasis in these  
Words, for which I can conceive no  
other Reason than that ἐν τῷ Ἰσραὴλ is  
placed after ἔδε and before the Verb  
ἔλεον. But ἔδε is no more than *not*.  
*1 Cor.* xv. 13. *Then is Christ not risen.*  
ἔδε χεῖς ἐλπίς.

It is plain *Vulg.* knew nothing of  
this Emphasis; *non inveni tantam fidem*  
*in Israel.* and *Luke* vii. 9. *nec in Israel*  
*tantam fidem inveni.* Had our Author  
intended such an Emphasis, he might  
have expressed himself thus; ἔδε ἐν αὐ-  
τῷ τῷ Ἰσραὴλ, *not* — *in Israel itself.*  
Or, ἔδε ἢ ἐν τῷ Ἰσραὴλ, *not* — *even*  
*in Israel.*

I pay a great Regard to the Syr.  
Version, and therefore have observed  
something of the same Form; but  
chose to put *even* in Italic, as not hav-  
ing a Word to answer it in the Ori-  
ginal.

After all, perhaps the Syr. might pos-  
sibly mean no more than the *Vulg.* ex-  
presses by *nec*. See *1 Cor.* xv. 13. and  
the Places cited by *Schaaf.* in *Lex. Syr.*  
p. 43.

*Many*] Or, *that many.* Gr. οἱ γ. 11.  
πολλοί.

After the Verb λέω, the *Conjunction*  
οἱ is frequently redundant, and ac-  
cordingly omitted by E. T. *Matt.* ix.  
18, 33. . xiv. 26.

CHAP. See the Rev. Mr. Hutchinson's Note  
VIII. on *Xenoph.* K. Π. p. 332. Καὶ ὁ Κύριος

γ. 11. ἀπικειναιο, οτι, &c. *Vocula* οτι *hic* &  
*alibi* saepe redundat; praesertim post  
verba dicendi, & similia. Itaque ni-  
hil necesse est ut pleonasmum hunc, cum  
apud Sacros Scriptores occurrat, ex  
Hebraico idiomate, & chi eodem fere  
modo redundans, exhibenti, repetamus.  
Vid. *Matt.* ix. 18. *Mar.* i. 37. .v.  
35. .vi. 4. 15. .x. 33. .xvi. 7. *Mat*  
xxvii. 10.

γ. 11. *East*] Gr. ἀναπλων, which is equi-  
valent to the singular ἀνατολης.

Other Authors use the like *Plural*  
*Form*.

*D. Hal.* I. 44. 1. Βαμοί δυο — ο  
μὲν πρὸς ἀνατολὰς τετραμυλίων, ο δὲ  
πρὸς δυσὲς.

*Polyb. Hist.* Lib. III. §. 36. p. 264.  
ἀναπλὰς, δυσὲς, μεσημβρίαν, ἀρκτον  
γωνιζομένην. Lib. II. p. 147: I. 9. τὰ  
μὲν οὖν πρὸς τὴν ὥρην τὰς ἀνατολὰς τὴν  
Παδὸν κατέβηκεν.

*Plat. Phaed.* I. 61. E. ἐν τῷ μετὰ  
ἡλίου δυσμῶν χρόνῳ. *The Sun-set*.

γ. 11. *Lie-down*] Gr. ἀνακλιθεὶς. *Vulg.*  
*recumbent*. E. T. *fit down*. rather *lie-*  
*down*, as better expressing the Posture  
at Meals in use at that Time and  
Country.

The Egyptians indeed *sat* at Meals,  
as *Albenuis* testifies, *Deipn.* p. 191.  
F. καθήμενος μὲν γὰρ ἐκπίνουσιν τροφήν τὴν  
λαττάτην ἢ ὑψιστάτην χρωμένην.

So also the Greeks in *Ulysses's* Time  
*sat* at Meals. *Alben. Deipn.* p. 192.  
E. and to prove it he cites *Homer. Od.*  
A. γ. 145.

This Posture of *lying-along* at Meals  
is expressed in N. Test. by several  
Words; as ἀνακναι. *Matt.* ix. 10.  
ἀνακλῶ. *Luke* vii. 36. ἀνακλίθω. *Matt.*  
xv. 35. *Job.* xxi. 20. κάλκναι. *Mar.*

ii. 15: κατακλῶ. *Luke* xiv. 8. .xv. CHAP.  
30. VIII.

Did the *Essenes* eat in a *sitting* Pos-  
ture? *Joseph. de Bell. Jud. Lib.* II.  
cap. 8. §. 5. p. 162. Καὶ καθισάντων  
μὲν ησυχίας, ο μὲν ἐπιποιοῦν ἐν ταῖς  
ἐξουσίαισιν αὐτοῖς, ο δὲ μακάριον ἐν ἀγλαῖον  
ἐξ ὧν ἐδίστατο ἑκάστῳ ἐξουσίαν.

*Wife's Mother*] Or *Mother in Law*, γ. 14.  
as *Matt.* x. 35. *Luke* xii. 53. and *Job.*  
xviii. 13. πατὴρ. E. T. *Father in*  
*Law*.

*Phar. Lex.* p. 588. col. 2. Πανθε-  
ρ, ο τῆς γυναικὸς πατὴρ τῷ νομῶν.  
Καὶ πατὴρ, ἢ μητὴρ.

*Sick of a Fever*] Gr. πυρετοῦσαν. γ. 14.  
*Plut. Alex. Vol.* IV. 93. εὐχε δε-  
σθε τὰς ἡμέρας ἑκάστας ἡφαισίων πυρετοῦσαν.  
*febre correptus est*.

*Minister'd*] Gr. δεικναι. *Tended* or γ. 15.  
*waited on*, or *served*, as E. T. *Luke* x.  
40. .xii. 37. .xvii. 8. .xxii. 26, 27.

This Verb properly signifies the *At-*  
*tendance* paid by Servants &c. at an  
Entertainment. *Alben. Deipn.* Lib.  
IV. p. 143. E. οἱ νεώτατοι αὐτῶν ἐφε-  
σαι ἀγκυοντες. and Lib. V. p. 192.  
F. οἱ κρείοι ἀγκυονεμένοι, ποῖς μὲν ἐπι-  
μεταπικῶν αἱ πλεῖστοι παρὰ τὸν ποταμόν·  
ποῖς δ' ἄλλαις ἐξ ἑσθ' ἐκτεμεν. And a lit-  
tle higher in the same Page, B. Καὶ  
δουλοῦ ἑκάς ἐν ο ἀγκυονεσιν, ἀλλ' οἱ τοῖς  
τῶν ἐλευθέρων ἀποχρῶν.

See also *Lucian. Philopseud.* p. 842.  
D.

But sometimes it signifies *to do a*  
*Piece of Service*, or a *friendly Office*,  
for another. So in *Lucian*, the *Moon*  
says to *Menippus*, ἀγκυνοῦ μοι τι  
πρὸς τοῖς Δία: *Icaromen.* p. 735. B.  
And *Adonijab* requests *Bathsbeba* ἀγκυ-  
νεῖσθαι πρὸς τοῖς ἀδελφοῖς αὐτοῦ. — ἢ δὲ  
Βαθσάβη, ἢ ἀγκυονεῖν ἀνδράσις υπερε-

CHAP. 10. *Joseph. Ant. Lib. VIII. cap. 1. VIII. §. 2. p. 414. See also Lib. XVIII. §. 15. cap. 8. §. 5. l. ult. p. 902.*

§. 16. *Οφίας*] Sc. *οφει*. *Mar. xi. 11.*  
*Phavorinus* explains *οφίας* by *οφει*. *Lex. p. 564. 3.*

§. 19. *ΕΙς*] One that was a Scribe. E. T. a certain Scribe.

I look on *ΕΙς* as of the same Import with *τις*. Our Author's Design was not to say there was one single Scribe and no more. After the same Manner I understand *Matt. xviii. 24. εις εφελθης*. and so *Sylburg.* understands *μιας*, as put for *τις*. *D. Hal. I. 126. 31.*

So *Xenoph. K. H. p. 140. l. 2. b. εδε παρ' οἱ εδε τὸ μακρὸν. a quoquam. i. e. ὅτις τις*.

Sometimes *ΕΙς* is joined with *τις*. *Mar. xiv. 51. Luke xxii. 50. Job. xi. 49.*

And sometimes with *εκαστος*. *D. Hal. I. 107. 32. 1 Theff. ii. 11.*

§. 19. *A Scribe*] Gr. *γεγραμμένος*, i. e. according to *Theophylact. ad loc. p. 44. D. το γεγραμμενόν τὸ νόμον ἐπισταύμενος*.

§. 20. *Holes*] Gr. *φωλεαί*.  
*Phav. Lex. p. 741. col. 2. φωλεα* in general is *ὁ σκελετός πεπτός. ὅς πε ἀπολαλεῖται π φως ἐκαστος*; but more particularly *φωλεαί*, & *τα θνητὰ κοίμα* — *οἱ δὲ ἀπελθόντες*.

*Suid. Lex. III. 627. φωλεαί*. — *σημαίνει δὲ καὶ τὴν καὶ ἀδυσιν τῶν εφών.*

§. 20. *Nests*] Or *Roosts*. Gr. *κατασκήνωσις*.

In *Matt. xiii. 32.* the Birds are said *κατασκήνωσιν*, to lodge, or roost and shelter themselves against the Extremity of the Weather.

The Syr. Word signifies a Shelter, CHAP. or shady Place. It is used *Luke vii. 6. VIII. for σκῆνω*. and its Plural for *σκήνας*, §. 20. *Luke ix. 33.*

*Another*] Gr. *ἑτερος*, which is so §. 21. render'd, *Matt. xi. 3.* as *ἑτεροι others. Matt. xvi. 14.* for *ἄλλοι*. *Luke ix. 19.*

So *D. Hal.* uses *ἑτερος* for *another*, tho' usually render'd *the other*. I. 328. 40. *Aulus Posthumus* having divided his Army into four Parts, *μιας μὲν αὐτοῦ ἑλθε μοι εἰς, ἑτέρης δὲ πέντε σιωνιτῶν Ουεργινίου ἐταξεν ἀρχὴν, τῆς δὲ τεταρτῆς — ἐπὶ δὲ τῆς τεταρτῆς δεξ.* and p. 404. 31.

*Lucian. Soloeisist. p. 1110. A. Οὐκ ἔστιν ἡ ἑτέρα φωνήται δὴ καὶ τὸ δὴ καὶ, ἡ ἐλεγεῖται πν ἀντιφώνη;*

*Vulg. alius de discipulis q. εἰς οἱ ἀπὸ τῶν μαθητῶν.* So Syr. *men.*

*Clem. Alex.* thinks this other Disciple was *Philip. Strom. Lib. III. p. 522. 13.*

*First to go &c.*] These Words *ε- §. 21.* vidently refer to a preceding Call; Hence the Order observed by *St. Luke ix. 59, 60.* who places the Call before this Answer, is to be preferred to that of our Evangelist. *St. Luke's Words* are these; *And he [Jesus] said unto another, ἑτέρου, Follow me. But he said, Lord, permit me first to go and bury my Father. Jesus said unto him, Let the Dead bury their own Dead.*

*Their own Dead*] E. T. *their Dead*. §. 22. So *Luke ix. 60.* Gr. *τοὺς ἑαυτῶν νεκροὺς, not αὐτῶν.*

It is no unusual Thing for the Greek *ὁ νεκρός*, in the *Maſc. Gender* to signify a Corpse, as if it had been *πε νεκρῶν*, in the *Neuter*.

When *Alexander* after the Conquest of *Persia*, went to see *Cyrus's Tomb*, he found nothing there, *πᾶν τῆς πυ-*

CHAP. ΛΥ ἡ τῆς κλήσεως· οἱ δὲ ἡ τοῦ σώματος τοῦ Κυρίου  
VIII. ελαφροσάντο, ἀφελόντες τὸ πάρος τῆς πνεύματος  
γ. 22. ἡ πῦρ νεκρὸν ἐξεβαλλον. *Arrian. de Exp.*  
*Alex. p. 272. l. 8. b. See also Herodot. Lib. I. §. 187. p. 75. l. 5. b.*

*D. Hal. I. 152. 20. Οὐκ ἔστι ἐν τῷ  
οὐρανῷ ἡσασιν ἡσενεχθῆναι πῦρ νεκρὸν τῆς θυ-  
γατρὸς, ἢ ἐν τοῖς πάρεσσι τέλλωαι μνη-  
μασιν ἐπὶ θέρψαν &c. 300. 34. Κανονίς  
τῆς αὐτῶν νεκρῶν &c. 340. 15.*

*Joseph. Ant. Lib. XIII. cap. 15. (al.  
23.) §. 5. l. 24. p. 675. ἐπιδειξάσα δὲ  
τὸ σῶμα τῶν ἐκείνους — εἰς καθύπερ-  
χον ἀσφαλίαν μὴ θάλησται τὸν νεκρὸν &c.*

γ. 24. *Tempest]* Or *Storm.* Gr. *σημεῖον*,  
from *σημῶ*, *quatio*.

Therefore *σημεῖον* signifies in ge-  
neral *Shaking*. Accordingly *Hesychius*  
explains it by *τρεμῶ*. *Lex. p. 831.*  
Hence it is applied to the *Sea*, and  
expresses a *Storm*, as here. Sometimes  
to the *Shaking* of a Dog's Tail. *J.*  
*Poll. Onom. Lib. V. §. 61. p. 509.*  
But more usually to the *Shaking* of the  
*Earth*, commonly called an *Earth-  
quake*. In this Sense I understand  
*Matt. xxiv. 7. Acts xvi. 26.*

Hence *Neptune's Title*, *Σεισχυθῶν.*  
*terra quassator. D. Hal. I. 97. 25.*

And *Josephus* alludes to this Use of  
the Word, when he says, *σεισθεῖσα ἡ  
γῆ τῶν Ἰουδαίων. Ant. Lib. XV. cap. 5.  
§. 2. p. 752.*

See *Thucyd. Hist. Lib. III. §. 89.*  
*p. 222. 23. Καὶ σημεῖον τὸ ταχὺς τὴν  
κατὰ βῆλας, ἡ τὸ Πρώτοιον, ἡ ἄλλας οἰκίας  
ἀλίας, &c. See also 25, 28. ej. pag.*

*Xenoph. Hell. Hist. Lib. IV. cap.  
4. §. 5. p. 223.*

*Aristoph. Eccles. γ. 786. and Ran.  
γ. 846. Schol.*

But to put the Matter out of all  
doubt, *Phavorinus* makes *σημεῖον* equi-  
valent to *κινήσις γῆς*, *ὑποπνέμα* *ἐν-  
δον ἀπολεμφεῖν*, ἡ *βίαιως ἐνέειν*, *ἄφ*

τὸ κωλυθῆναι· εἴ τι καὶ καλῶν. *Lex. p. CHAP.*  
*654. col. 2. See Suid. Lex. III. 305. VIII.*

Some of *St. Chrysostom's* Copies read γ. 24.  
in this Text *χημων*. II. 194. 10. This  
might be only a marginal Explication  
of the Word *σημεῖον*, which afterward  
crept into the Text of some Copies.  
This is the more probable, because in  
the very next Page the Father expres-  
ses a *Storm* or *Tempest* by that very  
Word, *χημων*. p. 195. 11. ἀλλ' αὐτὸς  
μονὸς λαβὼν διορθῶν, ἡ πρὸ τοῦ *χημων*  
τῶν ὑδάτων πῦρ *χημῶτα* τῆς ψυχῆς αὐτοῦ  
λῦσι, &c.

*We perish]* Or *are lost* Men. Gr. γ. 25.  
*ἀπολλυμένα.* So we say, Such a Ship  
was lost on the *Goodwin Sands*.

*Rebuked]* Gr. *ἐπιμύχει.* Vulg. *im-* γ. 26.  
*peravit.* So *Luke iv. 39. Forte legen-*  
*dum increpavit, says Maldonat. ad loc.*  
*p. 190. Mar. iv. 39. comminatus est:*  
*Luke viii. 24. increpavit.*

*Hieronym. Tom. VI. p. m. 12. has*  
*impetravit* in the Text, I suppose, by  
an Error of the Press; for in his Notes  
*F. b. and G. k. we read imperavit.*

*Country]* Gr. *χωρῶν.* In this Sense γ. 28.  
the Word occurs in *Xenophon. de Exp.*  
*Cyr. Vol. II. p. 244. l. 1: Πόλεμον,*  
*οἱ οὐκ ἐν τῷ τῶν Μακρυῶν χωρῶν ἡ*  
*τῶν τῶν Σκυθῶν.*

*Demoniacs]* Gr. *δαμονιζόμενοι.* i. e. αἱ γ. 28.  
*εἰχον δαίμονα.* So *Luke viii. 27. speak-*  
*ing of one, δὲ εἶχε δαίμονα:*

*Job. x. 20. Δαίμονες εἶχον* is joined  
with *μαρτυροῦνται*. Does one explain the  
other? Compare *Matt. xvii. 15. with*  
*γ. 18. and Luke ix. 39, 42.*

Τι ἡμῖν ἡ σοί; ] *What have we to do γ. 29.*  
*with thee?* Or, *What hast thou to do*  
*with us?* That is, as we should say,  
I *What*

CHAP. *What Business hast thou to meddle with*  
VIII. *us?*

†. 29. Maldonat. ad loc. p. 191. *Quid tibi mali fecimus quam ob rem nos ejicias?*  
See 2 Sam. xvi. 10. 2 Chron. xxxv. 21.  
Joel iii. 4. (Hebr. iv. 4.)

†. 29. *Art thou come &c.]* I have endeavoured to retain the Ambiguity of the Original, which may either be pointed; *ἤλθες ἡδὲ πρὸ καίρου, βασανισαί ημᾶς;* or, *ἤλθες ἡδὲ, πρὸ καίρου βασανισαί ημᾶς?* So Vulg. *Venisti buc ante tempus torquere nos?*

St. Chrysostom evidently refers the *πρὸ καίρου* to the Punishment of these miserable Spirits. After having cited the Words as they lie in our Copies, he observes as follows, *οτι μὴ γὰρ ὡς ἡμεῖς, οὐκ εἶχον εἰπεῖν· ἄξιόν ἐστι μὴ πρὸ καίρου δύναι τιμὴν δοῦναι.* Vol. II. 196. 15. Herein he is followed by E. T. who change the Order of the Words, the more clearly to express their Sentiment. *Art thou come hither to torment us before the Time?*

†. 30. *Far from them]* Gr. *μακρὰ ἀπ' αὐτῶν.* Vulg. has *non longe ab illis*, to reconcile (as Dr. Mill thinks) St. Matt. with St. Mark v. 11. and St. Luke viii. 32. who have *ἐκεῖ*.

That is a good Way off in one respect which is not a good Way off in another. What if we render the Words *at some Distance from them?* This I believe is the Meaning of *μακροτέρω.* Luke xviii. 13.

Syr. lebal. Jam. ii. 3. *ἐκεῖ, there or farther off, at some Distance.*

But *lebal men*, says Mr. Schaaf, Syr. Lex. p. 131. signifies *ultra*, Acts vii. 43. *ἐπικεινᾶ*. and 2 Cor. x. 16. *ὑπερκενᾶ*.

†. 31. *Demons]* Gr. *δαίμονες.* So Mar. v. 12,

but St. Luke calls these evil Spirits *δαίμονια.* viii. 27, 33.

Ο Δαίμων expresses the Deity, or God. D. Hal. II. 319. 16. Οὐδὲν γὰρ ὡς ἄλλοις τισιν ἰδοῦσαν ἀλῶν ὁ Δαίμων, *ἐκείνῳ*, sc. *Demostheni*, εἰσέκοιτο.

Elsewhere Δαίμονες are often distinguished from Θεοί. D. Hal. I. 199. 23. . 209. 4. . 248. 37. . 252. 26. Here they denote good Beings of an Order superior to Men.

Josephus uses the Word Δαίμονες for the Manes of dead Men. Bell. Jud. Lib. I. cap. 30. §. 7. l. 7. p. 132. So also Δαίμονια. Lib. VII. cap. 6. §. 3. l. 23. p. 417.

And the same Author makes Δαίμονες, Vol. I. p. 419. l. ult. equivalent to Δαίμονια, p. 420. l. 3, 8.

*Ran-violently]* Gr. *ωρμησε.* Vulg. *impetu abiit.* This Verb properly expresses the Impetuosity of a Herd of frightened Beasts.

So at other Times it denotes the Eagerness of a tumultuous Mob hurrying to Arms. D. Hal. I. 164. 31. Ταρῆχης δὲ Ἰσχυρῆς ἦν τὴν ἐκκλησίαν, καὶ τινὲς φέρον ἐπὶ τὰ ὄπλα ὡρμηκόων &c. And Vol. II. 83. 6, 2, 9. it expresses the Eagerness of the Lacedaemonians and Peloponnesians to engage in a War with the Athenians.

But frequently ὀρῶω loses this Idea of *Hurry* and *Eagerness*.

D. Hal. I. 48. 24. and Arrian. de Exp. Alex. Lib. II. cap. 16. p. 87. ult. Πολλὰς γὰρ ῥῆγας προΐκον τιμὰς ἐν Τυρῷ Ἡερκλῆς, καὶ Κλέων ἐκ Φοινίκης ἐρημίζοντα ὄρεας κατὰρχον, καὶ τὴν παιδα καθ' ἡμᾶς τὴν Σιμεδὼν ῥέοντα, ἐξ ἧς καὶ ὁ τῶ Διὸς Διόνυσος γινέται.

*They that fed]* Gr. *βασκόντες*, sc. *τῶς* †. 33. *χορεύς*, Mar. v. 14:

*βασκόν* is of the same Import with *τρέφειν*.



CHAP. τρεῖς. See *Hom. Odyss.* P. γ. 228.  
VIII. *Schol.*

γ. 34. *When they saw*] Gr. ἰδόντες, sc. ἡ πόλις. Viz. *the Men of the City.*

Observe a *Singular Collective Noun* with a *Plural Participle.*

So *Thucyd. Hist.* Lib. III. §. 79. P. 215. 71. Τῇ δ' ὑστερίᾳ ἐπὶ μὲν τῶν πολλῶν οὐδὲν μάλλον ἐπιπλεον, καυτέρῃ ἐν πολλοῖς.

ἀνὰ τὰς πόλεις καὶ φερόμενος &c. See Not. CHAP. Edit. Consult also Lib. VI. §. 35. VIII. P. 401. 12. τῶν δὲ Συρακουσίων οὐ δὴ μόνον γ. 34. ἐν πολλῇ περὶ ἀλλήλων ἐλάττει ἡσάω &c. *Matt.* I. 21. λαὸν — αὐτῶν.

*Depart from*] Gr. μὲν ἀπο. but γ. 34. *Mar.* v. 17. ἀπελθὲν ἀπο.

*St. Chrysost.* II. 197. 32. ἀπελθὲν ἐκ. *Marg.* ἀπο.

## CHAP. IX.

CHAP. **H**IS own City] Not, as *St. Jerom.* IX. ad loc. thinks, *Nazareth*; but γ. 1. *Capernaum.* *Mar.* ii. 1, where our Saviour had his stated Residence, *Matt.* iv. 13.

Ἰδιαν αὐτὸς πόλιν, says *St. Chrysostom*, ἐνταῦθα τῶν Καπερναυμ λίαν. ἡ μὲν γὰρ κτίσκειν αὐτὸν, ἡ βηθλεεμ' ἡ δὲ εἰσεψεν, ἡ Ναζαρεθ' ἡ δὲ εἶχεν οἰκίαν, ἡ Καπερναυμ. II. 200. 19.

There seems to be an Emphasis in the Word Ἰδιαν, which the Syr. knew not how to express, and therefore renders it, as if the Original had read αὐτῷ. So *Matt.* xxii. 5. and *Luke* x. 34.

But to show the full Force of this Word, I shall refer my Readers to *D. Hal.* I. 387. 23. ἀπαλαττωμένα καὶ ἡμῖς οἱ ποῖ αὐτῶν ἡμᾶς ὁ δαίμων αἶψα, ποῖον ἀλλοτρίον ἐκλίπει νομοσυνή, καὶ πόλιν ἰδιαν.

So *Plut. Camill.* I. 290. 5. Καὶ τὰ τῶν ἀδελφῶν τέκνα πρὸ τῶν ἰδίων ἀνὰ καλῶν, &c.

γ. 2. *Seeing*] Gr. ἰδὼν. *Aor.* 2. from ἰδω, *video.* Consult *H. Steph. Thes.* I. 1103.

*Seeing* with the Eyes of the Mind is *knowing*, γ. 4.

*Acts* xiv. 9. E. T. *perceiving.* Gr. CHAP. ἰδὼν. *Syr.* (γ. 8.) *knew.* IX.

*Take-Courage*] Gr. θάρσει. *Syr.* take γ. 2. *Heart.* The same *Syr.* Word occurs. *Luke* xxi. 28. Gr. ἀνακυψάτε, and *Acts* xxvii. 25. Gr. ἀθυμήτε. and in *Psalm* it is found 1 *Thess.* v. 14.

So *Candaules* to *Gyges.* *Herodot.* Lib. I. §. 9. P. 4. Θάρσει Γυγῆ καὶ μὴ φοβεσθαι μήτε ἐμὲ — μήτε γυναικα τῶν ἐμῶν, &c.

And *David* to *Shemei*, Συτε —, καὶ Σεμεὶ, θάρσει, καὶ δαίσεις μὲν ὡς τέθηξεν. *Joseph. Ant.* Lib. VII. cap. 11. §. 2. P. 396.

*Knowing*] Gr. ἰδὼν: rather *seeing.* γ. 4. Why cannot *Thoughts* be seen as well as *Faith*, γ. 2?

Perhaps E. T. might read with several MSS. *idōs.* So *Chrysost.* II. 201. 35, 36, 40. *idōs.* (*Marg.* ἰδὼν) III. 803. 12.

*Vulg.* *vidisset.* but *Syr.* *knew*, led to this, it may be, by γ. 6. *idōs*, that ye may know, and *Matt.* xii. 25.

*Which is easier*] I chose to follow γ. 5. several of the best Edd. of the Gr. *Test.* as well as some ancient and modern

CHAP. dern Versions; *Vulg. Pers. Calv. Rbcm.*

IX. *Test.* in putting a Comma after ἀποπνεύ-  
 \* 5. *τερον, easier.* It gave me no small  
 Pleasure to find Dr. Doddridge concur-  
 ing with me in this Pointing.

*Er. Schmidt* puts a Note of Interro-  
 gation after ἀποπνεύσον; *Utrum nempe*  
*est facilius? dicere, &c.*

\* 6. *That ye may know*] Gr. να εἰδῆτε.  
*Or, that ye may see,* as E. T. *Gal. i.*  
*19. 1 Pet. i. 8.*

D. Hal. I. 643. 45. Μνησθε το  
 τον πνευματι τε ἀνακαμψαι εἰς αὐ-  
 τὸν καὶ εἰδῆτε οὐ  
 καὶ καλῶς τε δημῶν ἐπιδείξαι, εὐχρη-  
 σται οὖν, ἀλλὰ ἀπὸ τοῦ βελτίου τοῦ συμ-  
 μερόσιν τε.

\* 8. *Authority*] Gr. ἐξουσίαν. Not *Power*  
 in the Sense of *Strength*, which is δύ-  
 ναμις. *Matt. xxii. 29.* but *Privilege* or  
*Capacity* of Action. *Syr. Shultono,*  
*not Cbil.*

\* 9. *Custom-house*] Gr. τελωνιον, or, as it  
 may be written, τελωνιον.

See *Suid. Lex. III. 445.* Τελωνιον.  
 ὁ ποντος, προπεριωρισμῶν, ἐν ᾧ καθιζέ-  
 ο τελωνις. τελωνιον δὲ, προπεριωρισμῶν,  
 ἂν τοῦ γροπτεῖν.

So δικοῦδελον is *locus ad colligendas*  
*decimas.* *Xenoph. Hist. Græc. Vol. III.*  
*p. 7. l. 2.*

\* 10. *As he lay down*] Or *lay-along.* Gr.  
 αὐτὸς ἀνακαμψας.

ἀνακαμψαι expresses their *Lying Po-*  
*sure* at Meals. So καλῶς καμψας. *Mar. ii.*  
*15.* See *Joseph. Ant. Lib. XII. cap.*  
*4. §. 9. l. 18, 26. p. 605.*

The older Custom was *sitting*, as at  
 present, if *Arbenaus* may be credited.  
*Deipn. p. 363. F.* οὐκ ἐτι καλῶς καμψας  
 ὡς οἱ ἀρχαίοις ἐθῶς, ἀλλὰ δακτυλῶ  
 ἑστῶν καὶ δ' αὖτε μέλλων πινεν &c. *Vid.*  
*Not. Matt. viii. 11.*

CHAP.

*In a House*] So \* 28. No particular IX.  
 House being specified by our Evange- \* 10  
 list, I chose to render αἰς τὴν οἰκίαν *into*  
*a or an House*, rather than as E. T.  
*into the House:* So *Matt. x. 12.* αἰς τὴν  
 οἰκίαν. E. T. *into an House*, is equiva-  
 lent to αἰς οἰκίαν, *Mar. vi. 10.*

*That behold*] Gr. ἴδε. E. T. ο- \* 10  
 mits ἴ before ἴδε, as also *Luke v. 12.*

So sometimes in Hebrew *and* is o-  
 mitted in *Vebinneb.* 1 *Sam. xvii. 23.*  
 2 *Sam. i. 6.* In *Gen. xxiv. 45.* *and* is  
 thrown back to the beginning of the  
 Verse.

Sometimes *Vau* before *binneb* is ren-  
 der'd by *that.* *Gen. xv. 17. .xxiv. 15.*  
*and* sometimes by *when* joined with  
*and* in the beginning of the Sentence.  
 1 *Kin. iii. 21.*

Observe *Vajbi* — *vebinneb.* *Gen.*  
*xlii. 35. 2 Sam. i. 2.* just like ἴδε  
 — ἴδε, in this Text.

*Lay-down to eat with Jesus*] Ob- \* 10  
 serve the Transposition made by E. T.  
*As Jesus sat at Meat,* Gr. αὐτὸς ἀνακα-  
 μψας. — *sat down with him.* Gr. ἐν-  
 ἀντικαθίσας τῷ Ἰησοῦ.

So *Matt. viii. 3.* *Jesus put forth his*  
*Hand and touched him.* Gr. ἐκτενας  
 τὴν χεῖρα, ἥψατο αὐτὸν ὁ Ἰησοῦς. . xiii. 36.

*Matt. xvii. 18.* *Jesus rebuked the*  
*Devil, and he departed out of him.* Gr.  
 ἐπέμνησεν αὐτῷ ὁ Ἰησοῦς καὶ ἐξῆλθεν ἀπ' αὐ-  
 τοῦ τοῦ δαιμονιον.

*Matt. xxvi. 24.* *It had been good for*  
*that Man, if he had not been born.* Gr.  
 Καλον ἦν αὐτῷ, εἰ οὐκ ἐγεννηθῇ ὁ ἀνδρῶν  
 ἐκεῖνος.

*Luke vii. 18.* *And the Disciples of*  
*John shewed him.* Gr. καὶ ἀπηγγείλαν  
 ἰωάννην αἱ μαθηταὶ αὐτοῦ.

To this Purpose consult *Xenoph.*  
*Pæd. Lib. I. p. 33. l. 10.* καὶ αὐτῶν  
 ἐσθῆτες.

CHAP. *ἐν τῷ αὐτῷ*, ὑδὲ ποτε ἀπελθὼν τὴν παππὸν, IX. ὑδὲ πάλιν πρὸς ἐπαυτοῦ. Instead of *ἐν* *τῷ* *αὐτῷ*, *ἐν* *τῷ* *αὐτῷ*, *ἐν* *τῷ* *αὐτῷ*, &c.

§. 12. *They that are well*] Gr. *οἱ ἰσχυροὶ*. The Meaning of this Expression is not only determined by its Opposite *οἱ κακοὶ ἐχόντες*, but by St. Luke, who Chap. v. 31. opposes *οἱ ὑγιαίνοντες* to *οἱ κακοὶ ἐχόντες*.

Syr. uses the same Word for *ισχυροὶ* and *ὑγιαίνοντες*, as also for *ὑγιής*. Mar. v. 34. and Job. v. 11.

§. 13. *Is*] Gr. *εἰ*, i. e. *meaneth*; as Matt. xii. 7. Mar. ix. 10. Acts x. 17. See also Acts ii. 12. . xvii. 20.

So Plato. Phaed. I. 58. A. *τι οὖν ἡ τοῦτο, ὡ φαίδων;* *What was the Meaning, or the Reason of it, or the Matter?*

Athen. Deipn. Lib. X. p. 452. C. *τοῦτον γὰρ εἰσι τὸ μὲν παρῆλθε, τὸ δὲ ἐνέκλεισε, τὸ δὲ ἐνέκλεισε, τὸ δὲ ἐκίστησε.*

Hence it appears that *εἰμι* may signify not only *to be*, but *to mean*, or *denote*. See Maldonat. on Matt. xxvi. 26. col. 566. and Dr. Hammond on Matt. xiii. 19.

§. 13. *Mercy*] Gr. *ἐλεῖν*. Other Copies read *ἐλεῖ*. The Propriety of the Greek Language admits of both Forms; *ἐλεῖ* in the Masc. and *ἐλεῖ* in the Neuter Gender.

Masc. *ο ἐλεῖ*. D. Hal. I. 348. 43.. 416. 33. . 524. 29. . 646. 11.

Neut. *τὸ ἐλεῖ*. D. Hal. I. 302. 13. *ὡς ἐλεῖ*.

So *λεμῶ* is Masc. Consult Polyb. Hist. Lib. IV. cap. 29. p. 415. l. 11. *λεμῶσι*. Yet Suidas informs us of its Use in the Neuter Gender. Lex. II. p. 424. l. 2. *ἡ δὲ λέξις, τῷ λεμῶν, ὑδὲ ποτε.*

CHAP. IX. §. 14.

*Often*] Or *much*, as E. T. Mar. v. 10.

*Often* expresses the frequent Returns of their Fasts; *Much* the Length or Duration of each particular Fast.

The former is countenanced by Vulg. *frequentius*, as if the Original had been *πολλὰς*, and still farther confirmed by the parallel Text in Luke v. 33. where we read *ἡσθαὶ συχνά*.

The latter is favoured by Syr. which uses the same Word here, as in Mar. v. 10, 23. where E. T. *much* and *greatly*, and Mar. xii. 27. where Gr. *πολύ*. E. T. *greatly*. Whereas Luke v. 33. Syr. has the same Word which it makes Use of Acts xxiv. 26. Gr. *ποκρῶτον*.

Sometimes *πολλά* signifies *often* in pure Greek Writers. So I think D. Hal. uses the Word. I. 235. 5. *Tarquinius Superbus* used *χρηματίζειν* *ἐπὶ τῶν κοινῶν*, κατ' οἶκον μὲν τὰ πολλά, *many times* or *often*, *ἐν αὐτῶν τῶν ἀναγκασιῶν συμπαρονοῶν* *οἷα δὲ*, *few times* or *seldom*, *ἐν αἰσῶν*. Where Note, *οἷα* respects Number, so Lib. III. p. 197. 14. *εὐ μακρῶν ὑδὲ οἷων Ρωμαίων ἀσθενῶν* *οἷα* *ὁρμήων*.

It undoubtedly signifies *much* in the following Passages, because in each of them it relates to one single Occurrence.

D. Hal. I. 289. 40. *ἦδεις ὁ βασιλεὺς*, sc. *Persepolis*, *ἐν πολλὰ τῶν Ρωμαίων ἐπαινεῖται*, &c. *multis laudibus Romanos extulit*.

So Xenoph. Cyr. Pæd. Lib. VII. p. 530. *Gadatas* and *Gobryas* *κυρὰ κατεφίλαν* *ἐν χιρῶν* *ἐν πῶσαι*, *πολλὰ δακρυόντες* *ἀμα χάρις* *ἐν ἀφροσύνην*.

*The Sons of the Bride-Chamber*] Gr. §. 15. *οἱ υἱοὶ τῶν ὑμνωστῶν*. Vulg. *filii sponsi*, qu.

CHAP. qu. τὸ συμφῶν. but the same Version in IX. *Mar. ii. 19.* has *filiis nuptiarum*.

γ. 15. *Phav. Lex. p. 529. col. 3. l. 9.* ἡ ἐστὶ συμφῶν ὡς ἐπὶ τῷ λελῶ οὐ τοῦτο, οὐ ὡς ἐστὶ συμφῶν.

*Suid. Lex. II. 640.* Νυμφῶν. τὸ κοῖλον.

γ. 15. *Mourn*] Gr. πένθον. Syr. *nehdon*, which agrees with the latter End of the Verse, *then they will fast*; as also with *Mar. ii. 19. Luke v. 34.* and *Cbrysof. II. 206. 42. 207. 7.*

γ. 15. *While*] Gr. ἐφ' ὅσον, sc. χρόνον. Rom. vii. 1. 1 *Cor. vii. 39.* Vulg. *quamdium*.

*Mar. ii. 19.* and *Luke v. 34.* we read οὐ, which is equivalent to ἐφ' ὅσον here.

γ. 16. *A Piece*] Gr. ἐπιβλημα, i. e. π τὸ πρόσθεν ἐπιβαλλομενον. *Suid. Lex. I. 802.* See also *Phav. Lex. p. 291. col. 3.*

γ. 16. *Unwrought Cloth*] Gr. *ρακὴς ἀγναφον*.

The Greek Word *ρακ* usually signifies a *threadbare* or *ragged Garment*.

*D. Hal. I. 347. 13.* οὐκ ἔτι τὴν ἀδραν ἀνὴρ προσέειπεν ἔφαθ, ἔρχετο ἡμφιεσμενός, &c. πάλαι βαδίζων καθεύδων καὶ κρινών, βουὴν καὶ επικαλυμμένος τὴν εἰς ἀνδρῶν ἐπικυρεῖαν.

And *ἐρχε* denotes *Rags* or *Patches*. *Hesych. Lex. p. 810. col. 2.* ἐρχε, ἀποσπορευμαῖα καὶ αποσπασμαῖα, μαῖα. I presume to put a Comma before *μαῖα* agreeably to *Phav. Lex. p. 643. col. 3.*

The same *Hesychius* makes *ἐρχε* equivalent to *διρμῶ* *μαῖον*. *Lex. p. 810. col. 2.* I choose to read *ἐρχε* instead of *ἐρχε*, and am supported by *Phav. Lex. p. 644. col. 1.*

But this Sense of *ἐρχε* does not agree with *ἀναφον*, which answers to IX. *καὶν*, *Luke v. 36.* and is render'd here γ. 16. by E. T. *new*. But I think *ἀναφον* is better expressed by E. T. *Marg. raw* or *unwrought*, and by Dr. Hamm. *undressed, unsull'd, unworn*.

*Unto*] Or rather *upon*. Gr. ἐπὶ. γ. 16.

Accordingly Dr. *Wells* ad loc. says *ἐπιβλημα* signifies rather a *Patch* put on, *than* a *Piece* put into, *an old Garment*.

*The Patch thereof*] Gr. *πληρωμα αὐ-* γ. 16. *του*.

*Πληρωμα* answers to *ἐπιβλημα* in St. *Luke v. 36.* and *αὐτὸς* refers to *μαῖον παλαιον*, *to* or *upon* which it was put, and to which it evidently belonged when sewed on it.

The Author of the *Vulg.* took *πληρωμα* for the *Accusative Case* following *αὐτὸς*; *tollit enim plenitudinem ejus a vestimento*. But I choose to follow *Syr. Beza*, and most of the modern Versions I have seen, which suppose *πληρωμα* to be the *Nominative Case*.

*Bottles*] Gr. *ασκὴς*.

It is evident from *Herodotus*, that *ασκ* is a proper Term for a *Bottle*, or other *Vessel* holding *Water*, &c. See *Lib. III. §. 9. p. 162.* *ασκὴς καμῆλων πλεῖστας ὑδάτων, ἐπισαῖε ἐπὶ τὰς ζωὰς τῶν καμῆλων πασῶν.* And *Lib. I. §. 214. p. 86.*

These *ασκοί* were frequently *leathern*, as appears from *Homer's* *ασκὴ ἐν αἰλῇ*. *Il. Γ. γ. 247. Odys. Ζ. γ. 78.*

Again, these *Bottles* &c. were sewed. See *Polyæn. Strategem. p. 377.* *προσεταιξὶ ἐκφασθῆς μνηστὴς ασκὴς καὶ πλεῖστας τῶν ὑδάτων.*

*Athen. Deipn. Lib. V. p. 199. B.* *ἐφ' ἧς ἰω ασκὴ τελεχάμενος ἔχων μετ' ἑλίας ἐκ παρθάλων διεμαλῶν ἐρεσμενέσθαι.*

These

CHAP. These αἱμοί were capable of being IX. distended with Air like Bladders. De-  
 γ. 17. *metaph. Similitud.* p. 7. in *Opusc. Myth.*  
 τὰς αἱμοὺς κενεὺς αἱμοὺς τὸ πνεῦμα διέττει, τὰς  
 δ' ἀνοήτους ἀνθρώπους τὸ σῆμα. And *Isocr.*  
*Epist.* VIII. col. 632. 21.

Consult also *Suid.* *Lex.* Vol. I. p.  
 354. Κυβωτὸς ἀσκαλιζομένη ἐλθόν τὸ ἐπὶ τῶν  
 αἱμῶν ἀλλοτρίῳ νεκρῷ τὴν γελωτοποιεῖν. ἐν  
 μετῷ δὲ τὴν θάλασσαν εἰσέλθον αἱμοὺς πεφουση-  
 μένους ἢ ἀληθινὰς, οἷς ἐν ἐναλλομένη  
 ὠλισθαίνει.

γ. 18. *A Ruler*] Gr. Ἀρχὴν. Syr. has coined  
 a Word, *Arkuno*. But the same Ver-  
 sion *Luke* viii. 41. has *Rish kennisho*,  
 i. e. Ἀρχὴν τῆς σωσῆσθαι. and *Mar.* v.  
 22. *men Rabbai kennisho*, τῶν Ἀρχισυνα-  
 γῶν.

γ. 18. *Is just a dying*] Gr. ἀπὲρ δὲλεθῆσθαι.  
 E. T. *is even now dead*. But *Luke* viii.  
 42. ἀπέθνησκον, E. T. *she lay a-dying*.  
 This young Woman don't seem to  
 have been dead when her Father came  
 from her. Accordingly St. Mark re-  
 presents the Ruler only saying; ἐγὼ αὖτε  
 ἔρχομαι. v. 23. E. T. *lieth at the Point of*  
*Death*. Hereupon he entreats our Sa-  
 viour to go and lay his Hands on her,  
 that she might be healed, and then  
 adds; and *she shall live*, or rather re-  
 cover, and not die of this Illness.

Ἀπὲρ answers to our *English* Word  
*just*.

See *D. Hal.* I. 252. 44. Ἀπὲρ δὲ αὐ-  
 τῷ τὰς πυλάς ἐξελθούσῃ σωσῆσθαι ἢ δα-  
 μοῖα ὡς ἐξελθούσῃ εἰς τὴν πόλιν ὁ Κόλλας-  
 τινος &c. *just gone out at the Gate*,  
*vix egresso*.

*Plato.* I. 6. C. ἀλλ' ἐστὶ ἀπὲρ ὡπον.  
*but as I just now said.* p. 60. A. ἀπὲρ  
 λελυμένων. *we found Socrates just un-*  
*bound.*

See also *Aristoph.* *Nub.* γ. 144. with  
*Schol.*

Indeed *Phavorinus* doth not confine CHAP.  
 the Word to this Sense. Ἀπὲρ, ὡς μόνον IX.  
 ἀπὲρ τὴν πρόωκον (just now or a little γ. 18.  
*while ago*.) ἀλλὰ ἢ ἀπὲρ, ὡς ποτε, once,  
*formerly.* *Lex.* p. 124. col. 2.

Dr. *Hammond* renders ἀπὲρ by *this*  
*time*, and supposes the Father left his  
 Daughter at the last Gasp, as he ap-  
 prehended, and therefore he thought  
 she must be actually dead, by the  
 Time he came to our Saviour. But  
 St. *Mark* v. 23. tells us, that at the  
 Instant he addressed our blessed Lord,  
 he thought her then alive, but in her  
 last Moments, and accordingly re-  
 quests him to go and cure her; not to  
 raise her from the Dead, but rather  
 to prevent her dying.

*She shall live*] Gr. ζήσεται.

*Zaw* may signify to live again, sc.  
 after ones Death. So *Mar.* xvi. 11:  
 When they heard that he, sc. Jesus,  
 was alive, &c. and *Joh.* xi. 25. *Though*  
*he die, he shall live.* Thus the *Hebr.*  
*Chajah.* 1 *Kin.* xvii. 22. and the Soul  
 of the Child came into him again, and  
 he revived. *Joh* xiv. 14. *If a Man*  
*die, shall he live again?* and *Ex.* xxxvii.  
 9. and breathe upon these Slain, and  
 they shall live. LXX. ἢ ζήσονται.

But I rather think the Verb ζήσεται  
 signifies in this Place Recovery from  
 Sickness. So *Joh.* iv. 50, 51. thy Son  
 liveth. But from comparing γ. 52,  
 with γ. 53. it is evident that by living  
 is meant beginning to amend. Thus the  
*Hebr.* *Chajah* is used; though general-  
 ly it is render'd to live. *Joh.* v. 8.  
*till they were well.* and 2 *Kin.* i. 2. *A-*  
*baziah* enquires of *Baalzebub* whether  
 he should recover of that Illness. See  
 also *Chap.* viii. 8, 9, 10. and xx. 7.  
 After the Lump of Figs was laid on  
*Hezekiah's* Boy, he recovered.

*Followed]*

CHAP.

IX. Followed] Gr. ακολουθεσεν.

§. 19. Observe a *Singular Verb* to several *Nouns*, and one of them a *Plural*. See *Job*. i. 45. (al. 46.) εσεψα. and ii. 2. ελληθη.

Syr. has εφθεσ — ακολουθεσαν. So also *Job*. xviii. 15. ηκαλεθεν.

§. 20. *Fringe*] E. T. *Hem*, or *Border*. *Matt*. xiii. 5. But this is expressed by περιβολον. Whereas the *Tfistib* or *Fringe* set on that *Border* is called by the LXX. κεκαυιδον. *Numb*. xv. 38.

*Anaxandrides* φερει αλφειδα ε κεκαυιδον χρυσα. *Athen. Deipn.* Lib. IX. p. 374. A. So that the original Word is not confined to the *Jewish Fringes*, but used likewise for the *Borders* or *Edgings* worn on the *Græcian* and *Roman* Garments.

See *J. Poll. Onom.* Lib. VII. §. 65. p. 733. and *Hesych. Lex.* p. 557. col. 2. κεκαυιδον, τα ε τω ακρω τω ματιου κεκαυιδον εμματα, ε τω ακρω αυτου.

§. 21. *I shall be well*] Or *cured*, or *healed*. So the Verb σωζομαι is render'd *Mar.* v. 23. *Luke* viii. 36, as it ought to be render'd *cured* in *Jam.* v. 15. See *Rev. Mr. Blackwall. S. Class.* Vol. II. p. 28.

§. 23. *Pipers*] Gr. αολοι.

These *Pipers* or *Flute-players* were usual Attendants on mournful Solemnities, as *Funerals* &c.

Upon the Report of *Josephus's* Death, together with those that were supposed to fall with him, among other Expressions of general Grief, πλειστοι δε μιν εδωκεν τους αυλους, οι θρηνην εζηχον αυτου. *Joseph. de Bell. Jud.* Lib. III. cap. 9. §. 5. p. 252.

Among the *Romans* also this Custom prevailed; for it is mentioned as something extraordinary, that upon *Augustus's*

Death, *Tiberius* and *Drusus* appeared indeed in Mourning &c. τα δε αυληται εκ εχρησαντο. *Dion. Cass. Lib.* §. 23. LVI. p. 590. D.

*Making-ado*] So E. T. *Mar.* v. 39. §. 23. *Dr. Ham. in a Hurry*, or *making a stir*. I am not satisfied with my Rendering of θουρυξασθαι; but I know not how to mend it. Would not *making a Bustle* come somewhat nearer to the Original?

*Suid. Lex.* I. p. 14. in v. Αβουλων δεσ. των τε τιθλων θουρυξασθαι, των τε περικεισθαι κεκαυιδων, ετοχλεισθαι τους περιβολας.

*Fame*] Or *Report* hereof. *Vulg. fama* §. 26. *hec.* as E. T. *Marg. this Fame.*

*Hesychius* makes φημη of the same Import with ακη. *Lex.* p. 950. col. 1. See *Herodot. Hist.* Lib. IX. §. 17. p. 515. l. 27.

Syr. *this Report*. The same Word Tebo used for ακη, *Mar.* xiii. 7. and λολοι, *Luke* v. 15.

Vid. Note on *Matt.* iv. 24.

*Country*] So γη is used for a particular Country. *D. Hal.* I. 51. 42. η λατινων γη. 181. 19, 28, ης την Ρωμαιων γην. 361. 32. ημιν δε αρχισει πασα γη, εν η αν το ελθουσιν εχωμεν, οποι ποτ αν η, νομιζουσ παλαις. 526. 21. ης την Αικανων γην εθελεν. 646. 21. διηλθι δε ε μοσει των Αικανων, αλλα ε την Ουαλασκων ε την Σαβιων γην ε σφοδρα εκακωσε τους ανθρωπους.

*Yes.*] Gr. ναι, which properly denotes an affirmative Answer to a preceding Question.

*Echecrates* asks, ξιναι δε τιτες παρησαν; *Phedo* answers; ναι, *Yes*, *Simmias the Theban*, and *Cebes* &c. *Plat. Phæd.* Vol. I. p. 59. B. C.

Use

CHAP.

IX.

2. 30.

*Strictly-charged*] Gr. ενβελμησατο. Sometimes ενβελμασμαι expresses *Resentment by angry and threatening Words.*

*Phav. Lex.* p. 259. col. 3. ενβελμησας, μη αυτηροισι επιτατιω, η επιτιμων, η μετ' οφης λαλων. So ενβελμημα, μετ' οφης λαλημα.

*Hefych. Lex.* p. 316. col. 1. ενβελμησας, μη απηλης επιλλομησας.

*Suid. Lex.* Vol. I. 722. ενβελμασ. μη αυτηροισι επιτιμα — η ενβελμησαι, μετ' οφης λαλησαι.

So perhaps it is used *Mar. xiv. 5.* ενβελμησας αυτη, instead of κτανησας, *Matt. xxvi. 8.*

Sometimes it denotes *extreme Grief* expressed by Groans *Job. xi. 33, 38.*

At other times, as here, it is equivalent to κλαδσαι, προσαζαι μετ' εξουσιαι. *Phav. Lex.* p. 259. col. 3. *Hefych. Lex.* p. 316. c. 1.

2. 30. *See, that no-one &c.]* Or; *See, let no-one know it.* Or, *See no-one know it.* E. T. has, *See that no Man know it.* So *Hebr. viii. 5.* *See — that thou make &c.* It is only in later Edd. we have *that* in *Italic.*

2. 31. *Spread-abroad his Fame]* Gr. διεφημισαν αυτον. Or *blazed-abroad.* See *Mar. i. 45.*

*Phav. Lex.* p. 206. col. 3. Αλαφριζω, Αλαλαπιζω, to trumpet out one's Fame.

2. 32. *A dumb Man]* Gr. ανθρωπον κωφον. *Hieronymus ad loc. p. 14. n. Quod autem Græce dicitur κωφος magis tritum est sermone communi: ut surdus magis quam mutus intelligatur. Sed moris est Scripturarum κωφον indifferenter vel mutum vel surdum dicere.*

But *Phav. Lex.* p. 462. col. 3. Κωφος — ο μητι φθεγγομενος, μητι ακουων. IX.

*Hefych. Lex.* p. 579. col. 2. Κωφος, 2. ουτε λαλων ουτε ακουων.

But in our Text κωφος is confined to *Dumbness* by the Verb κλαλησι, 2. 33. So *Matt. xii. 22.* and *Luke xi. 14.* Whereas it is determined to the Idea of *Deafness* by the Verb ακωω. *Matt. xi. 5. Mar. vii. 37. Luke vii. 22.*

*Villages]* Vulg. *Castella.* So also 2. 35. *Matt. xxi. 2.* Vulg. *Castellum.* and *Job. vii. 42. de Bethlehem castello.* Gr. κωμης.

According to *Isidorus*, cited by *Faber, Thes.* col. 445. in v. *Castellum, Vici, et Castella, et Pagi* ii sunt, qui nulla dignitate civitatis ornantur; &c.

*Josephus* distinguishes between οχυρωματα, *Fortresses*, and κωμαι, *Villages.* *Contra Apion. Lib. I. §. 22. p. 456.* 151 γαρ των Ιουδαιων τα μνη πολλα οχυρωματα ην τω χωρην η κωμαι, μια δε πολις οχυρη &c.

*Were dispersed]* E. T. *were scatter'd* 2. 36. abroad. Marg. lay downe. Gr. ηερμηναι.

This Marginal Version is countenanced by *D. Hal. I. 107. 20.* The *Sabine Ladies* προπεσον απασαι των τε βασιλευς (*Tatii*) γοναων σμα τις τεκνει, η διεμνηον ηερμηναι τωις αυτησιν αυλας εκ της γης οι παροντες, απαιλα ποιησεν τα μετετα η δωματα υπαχνημηναι. Here ηερμηναι respects the prostrate or abject Posture these Ladies put themselves in; so in our Text the Sheep may be said to *lie-down* in Consequence of their being *tired.* Consult also *D. Hal. I. 604. 45.* Και ου πρωτερον επανασατο, περι ακνητον τε η αφωτον ειδεν ηερμηνον, δοξας εναι τεκνον.

## CHAP.

- IX. Great] E. T. *plenteous*. Gr. *πολυς*,  
 γ. 37. render'd *great*, *Luke* x. 2. as also *Matt.*  
 iv. 25. . viii. 1. . xix. 22.

- γ. 37. Labourers] Or *Workmen*. So *Matt.*  
 x. 10. and *Acts* xix. 25. where some  
 later Edd. have *Work-men*.

These *αγροί* are equivalent to *σε-  
 μει*, *Harvest-men*. See *Xenoph.* i. c.  
 Cap. 6. §. 11. compared with §. 10.

- γ. 38. *Pray-ye*] Gr. *αἰτητε*. The original  
 Word may be render'd *to request*, or *to  
 make request*. *Rom.* i. 10. Or *to in-  
 treat*, or *beseech*. *Luke* v. 12. . viii. 38.

So *Athyages* requested *Mandane* to  
 leave *Cyrus* behind her. *Xenoph.* *Pæd.*  
 Lib. I. p. 28. l. 6. and p. 33. l. 8. Ο δὲ  
 Κυρῶς, ο, τι δευτερο αὐτῆς οὐ παύει, ἀλλὰ τὴν  
 φιλοκρίσιν αὐτῆς φιλοδοξίαν, οὐκ ἀν-  
 εἰσέειλε ἀποκρίσιν. Καὶ ὁ Ἀσυαγὴς δὲ,

ο, τι δευτερο αὐτῆς ο Κυρῶς, ἔδεν ἰδῶναι CHAP.  
 αὐτὴν, μὴ ἢ χαλεπῶς. IX.

See also *Thucyd.* *Hist.* Lib. I. §. 27. γ. 38.  
 p. 22. 69. and Lib. VII. §. 63. p.  
 486. 10. τοὺς δὲ ταύτας ὡς οὖν, ὡς ἐν τῇ  
 αὐτῇ τῷ δὲ ὁ δειμαί, &c.

*The Lord*] Gr. τὸ Κυρῶς.

*Κυρῶς* in this Place doth not so  
 much express *Dominion*, as *Propriety*.  
 Therefore the original Word might  
 have been render'd, *Owner*, or *Pro-  
 prietor*, or *Master*.

*Isocr.* *Panegy.* p. 155. l. 7. πολέμῳ  
*Κυρῶς*, *belli arbiter*.

*D. Hal.* I. 475. 30. ἡγομένη δὲ ἡ  
 ταύτης Κυρῶς τῆς πόλεως &c. *urbe po-  
 situs*.

We may be justly said to be *Masters*,  
*Κυρῶι*, of what we have in our *Pow-  
 er* or *Disposal*; as well as of what we  
 have *Jurisdiction* over.

γ. 38.

## CHAP. X.

## CHAP.

- X. *A* Authority over &c.] E. T. *Power*  
 against &c. Marg. *over*, as if  
 γ. 1. our Rev. Translators thought *εἰ* un-  
 derstood, which several MSS. and  
 Versf. seem to have expressed. Tho'  
 perhaps *ὅτι* might insert *gnal*, as a  
 Supplement, just as E. T. have done  
 against.

But why may not we suppose *πνευ-  
 ματων* governed of *ἐξουσιαν* without a  
*Præposition*? The Particle *of* is not  
 always inserted between the governing  
 and governed *Noun*, though it usually  
 be so.

In *Mar.* vi. 7. *Job.* xvii. 2. *1-Cor.*  
 ix. 12. we meet with *over*. and *Job.*  
 xi. 9. *Rom.* ii. 7. *in*. and *Matt.* xxiii.  
 30. *with*. and *Matt.* xvi. 26. *Rom.*  
 viii. 36. 2 *Thess.* iii. 5. *Hebr.* xi. 26.

*Marg. for.* and *Rom.* xv. 8. made *in*-CHAP.  
*to*. and *Acts* v. 16. *out of*. X.

So in *Hebrew* the *Nomen verbum* has γ. 1.  
 not always, tho' usually, *of*.

*Gen.* xxii. 3. *Psal.* xlv. 22. *for.* and  
*Psal.* lxxxiv. 4. *in*. and *Psal.* xlv. 12.  
 (al. 13.) *among*. and *Ezek.* xxiii. 15.  
*with*. and *Deut.* xxv. 16. *Prov.* xv. 9.  
*unto*. and *Prov.* xi. 1, 20. . xiii. 19. .  
 xv. 8, 26. . xvi. 12. . xvii. 15. *to*.

But after all, I rather think the  
*Præp.* *εἰ* understood, whose Place *St.*  
*Luke* has supplied by another *Præp.*  
*ἐπι* *cum Accusat.* ix. 1. *διωκῶν* ἡ ἐξ-  
*ουσιαν ἐπὶ πάλιν τὰ δαιμόνια*.

Observe, in this Verse, the *Casting*  
*out unclean Spirits*, or *Demons*, distin-  
 guished from *Curing of Diseases*. So  
 again γ. 8. h. cap. At another Time  
*Evil*



CHAP. *Evil Spirits* are the Objects of Cure.  
X. *Luke vii. 21.* Vid. *Not. Matt. iv.*  
§. 1. 24.

They are spoken of as distinct Operations, or Actions by *Irenæus. cont. Hæc. Lib. II. cap. 32. (al. 57.) §. 4. p. 166.* Οἱ μὲν γὰρ δαίμονας ἐλαυνεσι βεβαιῶς καὶ ἀληθῶς, — ἄλλοι δὲ τῆς καμνύσας. Ὡς τῆς τῶν χυμάτων ἐπιθεσίως (ωὐ), καὶ ἀπρηκτικαῖν.

*Orig. c. Cels. Lib. I. p. 34. l. 3. b.* Καὶ ἐπὶ ἐκτὸς τῆς ἀγίας ἐκκλῆς ἀνδράματῶ, οφθελῶ καὶ αἰδῶ ὡς ἐστὶν ὡς Χριστιανοῖς ἐκζητῶ. ἐξέπρδου δαίμονας, καὶ πολλὰς ἰατρικῆς ἐπιτελεῖται, καὶ ὁρῶσι τὴν καὶ τὸ βελήμα τῆς λῶς ὡς μελλούτων.

*Tertull. ad Scapulam. Cap. IV. p. 71. A. Et quanti bonestī viri (de vulgaribus enim non dicimus) aut a demoniis, aut a valetudinibus remediati sunt.*

§. 1. *St-as*] Gr. ὡς, omitted indeed by E. T. as also *Matt. xxvii. 1.* and elsewhere.

*Syr. as Vulg. ut ejicerent.* and both the same, *Mar. vii. 26. ut ejiceret.* where Gr. καὶ ἐβαλλῶ.

If any one think ὡς redundant, he may support his Conjecture by a Passage in *Josephus, Ant. Lib. XIX. cap. 2. §. 4. p. 935. l. 17. καὶ πρὸς κυριώτερον ὡς αὐτῶν τελευτῶν, — ἐπελάτο οὐ Λουπῶ.*

See LXX. *Gen. xv. 7,* where ὡς answers to the Hebr. *Lamed.*

§. 3. *James*] Gr. Ἰακώβ. Since *St. Matthew*, or his Translator, thinks fit to vary the Name of this Apostle from his great Ancestor *Jacob*, Ἰακώβ. *Ch. i. 2.* I have no Objection against calling him *James*, (or as D. T. *Jacobus.*) and the other *Jacob.*

§. 3. *Matthew the Publican*] Hence it appears probable that some of the *Jews*

were *Publicans*, τελωναί. This is confirmed from a Passage in *Joseph. de X. Bell. Jud. Lib. II. cap. 14. §. 4. p. f. 3. 180. ἀρχαῖοι οἱ δυνάστες τῶν Ἰουδαίων, σὺν οἷς οὗτος τελωνὴς Ἰωάννης, παύσει τὸν φλογὸν &c. p. 181. l. 14.* See the Rev. Mr. *Lardner's Credibility of Gosp. Hist. Vol. I. cap. 9. §. 11. p. 470.*

*St. Jerom.* ad loc. observes the other Evangelists put *Matthew* before *Thomas*. See *Mar. iii. 18. Luke vi. 15.* but *Acts i. 13.* he is put not only after *Thomas*, but with and after *Bartholomæw*. Hence it is evident the Apostles are not ranged in these Lists according to any particular Rank, settled by our Saviour himself.

*The Cananite*] Gr. οὐ Καναανίτης. E. T. §. 4. *the Canaanite*, as if the Original had been οὐ Χαναανῶν. as *Matt. xv. 22.* These Rev. Translators seem to have supposed this Apostle had his Title from *Canaan*, not *Cana*.

*Syr.* uses the same Word as *Mar. iii. 18.* which is different from what we find *Luke vi. 15.* and *Acts i. 13.* which is the same that occurs *Acts xxii. 3.* for *Ζηλωτής.*

Both *Syr.* and *Arab.* have a peculiar Word for *Χαναταία. Matt. xv. 22.*

*Dr. Wells* ad l. thinks that *Cananite* is by Mistake put for *Cananite* in some of our common Bibles, &c. printed now a Days, in those formerly printed it is right, says the Dr. that is, it is *Cananite*.

But the Dr. is mistaken; for it was originally *Cananite*. See *Edd. A. D. 1611, 1613, 1619, 1638, 1657, 1678, 1712.* but A. D. 1660. *Cananite*.

It is no wonder our Translators published *Cananite*; because they found it so in O. T. and it is well known they made few Alterations in proper Names.

CHAP. Names. *Rhem. Test.* has *Chananeus*.

X. Tindal. of *Cane*. I suppose he means

γ. 4. *Cana* of Galilee, (which however in other Places he spells *Cana*. *Job*. ii. 1. &c.) following *Hieronymus* ad l. Tom.

VI. p. 15. g. *Primus scribitur Simon, cognomento Petrus, ad distinctionem alterius Simonis, qui appellatur Chananeus de vico Chana Galilææ, ubi aquam Dominus vertit in vinum.* And yet in the very next Note *b* he says, *Ipse* (sc. *Simon Chananeus*) *est qui in alio Evangelista scribitur Zelotes.* Chana quippe zelus interpretatur.

γ. 4. *Judab*] E. T. *Judas*. Gr. *Ισδας*.

This Proper Name is render'd variously by E. T. though the Syriac is uniform.

*Judab*. *Hebr.* viii. 8. as *Gen.* xxix.

35.

*Judas*. *Matt.* i. 3. *Luke* vi. 16.

*Juda*. *Mar.* vi. 3. *Hebr.* vii. 14.

*Jude*. *Ep. Jude.* γ. 1.

Can any solid Reason be given why several Persons called by the same Name in Greek should go by different Names in English? A perfidious Traitor, and a faithful Apostle, have one common Name. *Luke* vi. 16. And the Son of God is not in this Respect distinguished from the Son of Nun. *Hebr.* iv. 8, 14.

γ. 8. *The Sick*] Gr. *αδινουσας*.

*Αδινω* signifies to be sick, or ill, as it stands opposed to *ψαλινω*, to be in health, or well.

*Xenoph.* K. H. Lib. I. p. 33. l. 10. *Και γαρ αδινουσαντι αυτη, υδατος απηλπιε τον πανπον, υδε κλαων ποτε ε-ψαλινω.* *De Cyr. Exp.* p. 1. l. 3. Ed. Wells.

γ. 8. *Freely*] Gr. *δωρεαν*. Vulg. *gratis*, i. e. *for-nought*. So Syr. which uses

the same Word as in *Rom.* iii. 24. CHAP. 2 *Cor.* xi. 7. 2 *Thess.* iii. 8. X.

*A Scrip*] Gr. *πηρα*, which signifies γ. 10. *a Wallet or Budget.*

*Phar. Lex.* p. 602. col. 2: *Πηρα λειψ*, *οδη η την τα βαλλομενα εις αυτην.* And a little lower, *Πηρα, η θηκη των αβλων.* *Και παροιμια, πλωχη πηρα ε πιμπλας*, *επι των απλητων.*

*Suid. Lex.* Vol. III. p. 111. *Πηρα, μαρσιπη* Gr. *θηκη.*

*Diogenes*. *Στασαρδου* ποτε παιδιον ταις χειρσι πιτον, εξερεψε της πηρας την κούλιον, ειπων, Παιδιον με εντακεν *Διολαφ.* *D. Laert. Lib.* VI. §. 37. p. 333.

See *Plut. Dion.* V. 184. 14.

*A Staff*] Gr. *εξελον*, but E. T. γ. 10. *Staves*, following the marginal Reading of *Steph.* Hence it appears E. T. did not punctually follow the Text of *R. Steph.* A. D. 1550.

*Food*] E. T. *Meat* Gr. *τροφη*, which γ. 10. I think rather signifies in this Place *Maintenance* or *Provision* in general.

*Thucyd. Hist. Lib.* I. §. 5. p. 5. 83. *Ερεχπονιο* *περ* *αθησων* — *κερδεις* *τε σφετερι αυτων ενεκα, η τις αδινεισι τροφη.*

*Xenoph.* *Cyr. Exp.* Vol. II. p. 4. l. 2. b. *Ως η χρηματα σωεβαλλοις αυτης ως την τροφην των σεβλιων αι ελλησποντικαι πολεις ενσαι.* p. 5. l. 10. *τρεφον σεβδμα.* *Army was maintain'd.*

*Ditto Tyrant.* Vol. V. p. 223. *Ωσπερ η πολεις εν* *αυτη ανακαζον* *σεβδμα* *τρεφειν, η αποκωλειται.* *to maintain an Army.*

*Village*] E. T. *Town*: So *Καμνη* is γ. 11. render'd *Mar.* viii. 26, 27. and *Job.* vii. 42. *Bethlehem* is called a *Town*, rather a *Village*; tho' *Luke* ii. 4. it is stiled a *City*, which shows the lax Use of.

CHAP. of the Greek Word Πολις in the sacred X. Writings.

γ. 11. The Κομαι are frequently distinguished from the Πολις.

Joseph. c. Apion. Vol. II. p. 456.

The Jews have many οχυρωματα — & κομαι, μια δε πολις &c.

Arrian de Exp. Alex. p. 221. l. 19. Και ελαβε πολεις — & κομας πληθει τε πολλας ελαβε & πολυανθρωπος & μισοι των πολεων. p. 261. l. 12, 15.

Do not these κομαι mention'd by Arrian resemble the κομπολεις in Mar. i. 38:

γ. 11. Inquire] Or inform yourselves by inquiry. For the Verb εξεταζω signifies to come to the Knowledge of any Thing by Inquiry, or at least to endeavour the attaining such Knowledge by Inquiry, and is render'd to search. Matt. ii. 8. and to ask. Job. xxi. 12.

So Isocrat. ad Demon. p. 16. Μηδενα φιλον ποιη, περι αυ εξετασης πως κηχρη τις προλεγον φιλοισ.

D. Hal. I. 219. 36. Οι της καθ' εκατον ενιαυτον ελδουρες γυμνησο εξεταζει, τινες ουτε, & αλφ τι, & πως ηλδουρωθησαν' οωριε της των ιππων & της των βελδων βιως εξεταζειν.

γ. 14. Hear] Gr. ακουε. This Verb extends to the Readers of the Writings, as well as the Hearers of the Words, of the Messengers of Christ.

So D. Hal. applies the Verb ακουω to the Readers of History; ενθυμνησιν-στι-ποις αναλινωσκει τις ιστοριας ηχ εκατον αις ωφελειαν, το τελ' αυτη των προχδετων ακουαι' απαλη δε κας & τις αιτιας ιστορησαι των γυμνηων, & της τρεπης της προχδεας & της αλφτοιαις των προχδετων, &c. I. 308. 21.

γ. 15. More tolerable] Gr. ανεκωτερον.

Ανεκω expresses what is tolerable, or may be born.

Plut. Tesei I. 7. 10. Δεινοι οω επε-οις & ην ανεκτον, εκατον μω επι της ταταχην ποτερες βαδίζοντα, καθωρον γλω & γ. 15. θαλασσαν, αυτην δε της εν παση ελλας αποδιδρασκον.

D. Hal. I. 344. 25. Ουκ ανεκτον δε η γυμνων &c.

Thucyd. Hist. Lib. VII. §. 87. p. 505. 8. Και εσμαι ησαν ην ανεκτοι, & λιμω ερω & διψη επιζητο. Lib. VIII. §. 90. p. 560. 2.

Joseph. de Bell. Jud. Lib. VII. cap. 7. §. 2. p. 421. l. 5.

Among] Gr. εν μεσω. E. T. in the γ. 16. midst of; but among, Luke x. 3. where Vulg. inter, tho' here in medio.

Just so Hebr. Bethw. among. LXX. εν μεσω. Job ii. 1. See Gen. iii. 8. xxi. 10. xl. 20. Lev. xxii. 32. xxv. 33. Num. xxvii. 4, 7. Jud. xviii. 1.

What St. Matthew expresses by επι-τας ακανθας, xiii. 7. St. Luke does by εν μεσω των ακανθων. viii. 7.

Harmless] Gr. ακεργισι. Vulg. sim. γ. 16. plices. E. T. Marg. simple, that is, according to Dr. Hamm. ad l. mild, meek, wrathless. Rom. xvi. 19. this Word is render'd simple. Marg. harmless, and Phil. ii. 15. harmless. Marg. sincere.

Hesych. Lex. p. 48. c. 2. Ακεργισι, απεπιπληκτον. καθαρον. ακηρον.

Suid. Lex. I. 80. Ακεργισι. ακηρον. ελονληρον. καθαρον. Phas. Lex. p. 40. col. 1.

D. Hal. I. 682. 34. Ως δε ταυτ η κεραι οσοι μω ησαν ακεργισι τε, & των τα δικαιο λεγοντων εδωκοντο, &c.

Consult Theophylact. ad loc. p. 53. E. επι δε ο οφισ & βλαπτικω ισι, κελδον ημας ακεργισι εναι, τεισειν, απληγ & απονηγ & μη βλαπτικους ως αι εδωκον.

CHAP.

X. *To Councils*] Gr. *οι συνεδρια*. Vulg. 17. *in conciliis*.

Dr. Ham. renders the Original by *Consistories*, meaning *Courts of Judicature*, called *συνεδρια*, *Jam. ii. 6.* where *Syr.* is *House of Judgment*, but here *House of Judges*.

§. 18. *Before*] So E. T. *Mar. xiii. 9.* and *Acts xxv. 9.* and we in common Speech, *before a Magistrate*.

So also the *Syr.* render the Gr. *επι*.

§. 21. *A Child*] Gr. *τεκνον*. Vulg. *filium*, as E. T. *Mar. xiii. 12.* *Son*. But I prefer the Word *Child*, as agreeing better with *Children*, Gr. *τεκνα*, in the latter End of the Verse. In this very Chapter our Author, speaking of a *Son* as distinguished from a *Daughter*, uses the Word *υιου*. §. 37.

I don't deny but *τεκνον* may be render'd *Son*, and *τεκνα* *Sons*. *Matt. xxi. 28.* where Vulg. *filios* — *fili*. Indeed Vulg. sometimes renders *τεκνα* by *filios*, when I think the Subject requires *liberos*. See *Matt. xix. 29.* . xxvii. 25. But I am not obliged always to defend that Version, however otherwise it may be esteem'd by others, or even by myself.

§. 21. *Shall put them to Death*] Gr. *θανατωσιν αυτους*. The Verb *θανατω* signifies to put to Death. So E. T. *Matt. xxvi. 59.* . xxvii. 1. *Mar. xiv. 55.* or to kill. *Rom. viii. 36.* 2 *Cor. vi. 9.*

Persons are said to do that which they procure to be done by others.

So *Ptolemy Philadelphus* is said to translate the Jewish Law. *Joseph. Ant. Lib. XII. cap. 2. §. 1. p. 585.* Τον τε νομον περιεβλεψας i. e. *legem Judaicam circumspiciendo transferendam*.

CHAP.

*The same*] Gr. *υιου*, omitted indeed X. by E. T. as redundant, but render'd §. 22. *the same*, *Matt. v. 19.* . xxiv. 13. *Mar. xiii. 13.*

*υιου* seems thus redundant in the best Greek Authors.

*Xenoph. K. Π. Lib. IV. p. 308. 2.* Ο υιου του αρχων, ουτως ακοντισας ημας τε.

*Lucian. Soloecist. p. 1110. A.* Αρσβε ο γυναικα του σολοικιστου δειναι, υιου η φυλαξας μη σολοικισεν δυναι;

I might indeed have render'd *υιου* by *He*, and have consider'd ο υποκειντας εις τελος, as a *Nominative Absolute*, thus; *As for him-that persevereth unto the End, He shall be saved.* See Note *Matt. vii. 24.*

After the same manner *εικον* seems to be used, *Job. i. 33.* Ο περιψας με — εικον μοι ειπεν.

*Shall be saved*] Gr. *σωθησι*. *Shall e. §. 22.* *scape*, says Dr. Ham. Vulg. *salvus erit*. *Syr. shall live.* *Matt. xxiv. 13.* . 1 *Cor. v. 5.* E. T. *may be saved.* *Gal. iii. 11,* 12. Gr. *ζησι*. *Job. iii. 17.* σωθι. *Acts xi. 14.* σωθησιν.

*Joseph. c. Apion. Lib. II. §. 11. p. 479. 5.* Αισχυριοι δ' αρεσ μοι οι Αιφ το καταφυγεν, εις φασιν, εις τινω χωρει αυτων τις θηκει, η σωθιναι μεταβαλοντας εις μαρφας θηκειαν, εξαιριον γερεσ δεσπο το μηδενι δελθεν των της Ασιας η της Ευρωπης κεκλησασιν.

*Unto another*] Gr. *εις τινω αλλω*. §. 23. Vulg. *in aliam*, not *alteram*. So I think η αλλη Μαρια, *Matt. xxvii. 61.* should be render'd *another Mary*.

*Origen* citing this Text expresses himself thus; Επει μηδε προπαιεις διδασκων τις μαθητας ο Ιησους, ελεξω αυτους το Εαν διωκωσιν υμας εν τη πολει ταυτη, φεγετε εις τινω στεραν· και εν τη στερα διωκωσι,

CHAP. καὶ, πάλιν φέρεται ἐν τῷ ἄλλῳ. CHAP. X. *ira Celf. Lib. I. p. 50.*

†. 25. *Beelzebub*] Gr. Βεελζεβυλ. So Orig. reads, *c. Celf. p. 64. l. 17, 18.*

But I choose to follow *Vulg. Syr. and Pers.*, which have *Beelzebub*. So *Hieronym. ad l. p. 16. l. Beelzebub Idolum est Accaron, quod vocatur in Regum volumine, Idolum muscæ. Beel, ipse est Bel sive Baal, Zebub autem musca dicitur.*

†. 25. *Domestics*] Gr. οικιακός.

*Syr. Sons of the House*, so †. 36. and *Luke ix. 61. πῶς ἐν τῷ οἴκῳ.* and *Acts x. 7. οἶκος.* xvi. 15. ὁ οἶκος. †. 32. ἐν τῷ οἴκῳ. †. 34. παροικία.

†. 26. *Nothing is covered &c.*] Agreeable to this of our Saviour is that excellent Rule of *Isocrates to Demonius. p. 12. l. 6. Ἀποκάλυψαι ποίηται, ὡς μηδὲν ἀκρυβήσῃ. Καὶ γὰρ ἐν παλαιαῖς κρυψαί, ὑστέρῃ ἐφθόγη.*

†. 27. *In the Ear*] Gr. ἐν τῷ ὅτι, sc. λέγουσιν. *Acts xi. 22.*

†. 27. *The House-tops*] Gr. δώματων.

So *Josephus, τῶν δὲ Ἰουδαίων ἀπὸ δώματός ἐστι δώμα Ἀσκησιῶν, &c. Ant. Lib. XIII. cap. 5. §. 3. p. 646.*

*Hieronym. Epist. ad Sun. et Fretell. Tom. III. p. 322. G. Δώμα ἐν orientibus Provinciis ipsum dicitur, quod apud Latinos Tectum: in Palestina enim, et Ægypto, vel ubi scripti sunt divini Libri, vel interpretati sunt, non habent in Tectis Cubina, sed Domata, quæ Romæ vel Solaria vel Moeniana vocant, id est, plana Tecta, quæ transversis trabibus sustentantur.*

†. 28. *Be afraid of.*] Gr. φοβηθῆτε ἀπὸ. So *Luke xii. 4. We have an Example of*

this Construction in *Theophrastus, Char. CHAP. xxv. p. 102. l. 6. Καὶ περὶ τοῦ πῶς καθέμενον λίσσιν, ἐπὶ φοβῆναι ἀπὸ τυπῆς †. 28. τοῦ.*

But in this very Verse and †. 26, as well as *Luke xii. 5*, we find this Verb governing an *Accusative Case*.

*Soul*] Gr. ψυχή, which in this Place †. 28. undoubtedly signifies the *animating Soul* of an human Body. For it is not only distinguished from the *Body*, but represented as capable of being destroyed in Hell.

So *Minucius* in his Address to *Coriolanus*, ὑφ' ὧν, sc. τερνῶν, ἀκίχου μῆνοι ψυχὰς τε καὶ σωματὰ, κακὸς μὴ ἀνίσταται βίος, πικρὸς δὲ υπομένει τολάτας. *D. Hal. l. 483. 21.*

So again, *Death* is ἡ τῆς ψυχῆς ἀπὸ τοῦ σωματός ἀπαλλὰξ, and again, καὶ ὅτι τὰ τεθνήσκει, χρεὶς μὴ ἀπὸ τῆς ψυχῆς ἀπαλλὰξ αὐτὸ καθ' αὐτὸ τοῦ σώματος γίνεσθαι. χρεὶς δὲ τῷ ψυχῇ τε σωματός ἀπαλλὰξσιν, αὐτῷ καθ' αὐτὸν εἶναι; ἀλλ' ἄλλο τι ἢ ὁ θάνατός ἡ τῆς; καὶ, ἀλλὰ τὸ, εἶπεν. *Plat. Phæd. l. 64. C.* in which Dialogue you have much more to the same or like Purpose. See pag. 66. E. . 67. E. &c.

Sometimes ψυχή is applied to the Principle of Life in Beasts. *Isocr. ad Nicocl. p. 40. 10.* Nay some have ascribed it even to Plants. *Aristot. de Plant. Vol. II. 1008. C.*

*Three-Farthings*] Gr. ἀσάρεμ. *Vulg. †. 29. Asse.*

Now a Roman *As* was  $\frac{1}{16}$  of a Roman *Denarius*, which was about 7 Pence  $\frac{1}{4}$ . Now  $\frac{1}{16}$  of 7 Pence  $\frac{1}{4}$  makes just 3 Farthings.

Again, *Plutarch in Camill. l. 298.* Ἀσάρεμ γὰρ ἢ τὸ ἀσέρεμ, καὶ τὸ δεικνύμενον ὡς ἐκατὸν δισάρεμ. He had just reckon'd 15000 Ἀσάρεμ as equivalent

CHAP. valent to 1500 Δραχμαί; therefore ten

X. *Assaria* are equal to one *Drachma*, or  
 §. 29. *Denarius*. But see *Rualdi Animadvers.*  
 in *Plut.* IX. p. 28. ej. Vol.

*Polybius* had another Reckoning;  
 for he says  $\frac{1}{2}$  an *Λοσάριον* is equal to  $\frac{1}{2}$   
 of an *Obolus*. *Hist.* Lib. II. cap. 15.  
 p. 144. Now an *Obolus* was  $\frac{1}{2}$  of a  
*Denarius*; therefore an *Λοσάριον* is  $\frac{1}{2}$   
 of 7 Pence  $\frac{1}{2}$ , or one Half-Peny and  
 one half Farthing.

How came E. T. to render *Λοσά-  
 ριον* by a *Farthing*, when in the Marg.  
 they confess the Value of that Coin to  
 be *three Farthings*?

I shall only just inform the Reader,  
 that *D. Hal.* says, an *Λοσάριον* was χαλ-  
 κιον νομισμα βάρε' λιτρακον. I. 561. 1.

§. 34. To send] Or bring. Gr. βάλειν, a  
*Verb* of much the same Import here as  
*δυναί*. See *Luke* xii. 49, 51. where the  
*Syr.* Word is the same in both Verses  
 as here.

§. 35. A Daughter-in-law] Gr. νυμφίω.  
 The Greek Word *Νυμφη* usually sig-  
 nifies a *Bride*, *Job*. iii. 29. *He that*  
*loath the Bride is the Bridegroom.*

So *Pbavorinus*, *Νυμφη*, ἡ πύστι γα- CHAP.  
 μνηστρα. *Lex.* p. 529. 3. But here its X.  
 Correlate *πυθεις* determines the Sense §. 35.  
 to that of a *Daughter in law*.

*Jull. Poll. Onom.* Lib. III. cap. 3.  
 p. 281. ἡ μὲν γὰρ γέλοισι καλεῖται, συμφορὰ κα-  
 λή, τῇ τε γυναικὶ μύθεα καὶ τῷ πατρί,  
 καὶ ἐνυθ.

Shall lose it] Gr. ἀπολεσει αὐτῷ, sc. §. 39.  
 ψυχῇ.

*Herodot.* Lib. I. §. 112. p. 47. δ,  
 τί γὰρ τέστινος βασιλῆος ταφῆς κερταί,  
 καὶ οὐκ ἔστιν οὐκ ἀπολείπει (or ἀπολείπει) τῷ  
 ψυχῇ.

Shall find it] Gr. εὕρησεν αὐτῷ, which §. 39.  
 Expression is equivalent to *οὐκ ἔστιν αὐτῷ*,  
*Luke* ix. 24.

Cold Water] Gr. ψυχρὸν, sc. ὑδατὶ. §. 42.  
 E. T. *cold Water*. *Vulg.* *aquæ frigi-  
 dae*. In *Mar.* ix. 41. we read only ὑ-  
 δατὶ, *Water*.

*Herodotus* informs us, that the *E-  
 gyptians* λεων — δις τῆς ἡμέρας ἐκαστος  
 ψυχρῷ, (in cold Water) καὶ δις ἐκαστος  
 ὑδατὶ. *Hist.* Lib. II. §. 37. p. 102.

## CHAP. XI.

CHAP. §Ent — and said] Gr. πεμφας — α-  
 XI: πιν. So *Job*. xi. 3. ἀπιστεῖτε —  
 §. 2, 3. λέσσαι.

A like Form of Expression, where  
 a Person is reported to have said what  
 he orders another to say, occurs in  
*Xenophon's Cyropæd.* Lib. I. p. 54. 2. πν  
 δε, sc. *Cyrus*, παλιν γὰρ ἀπεπεμφας eis  
 Μήδους καὶ σκεν, ὁ παππς, &c. Vid.  
*Not. Cl. Hutch.*

§. 3. He that was-to-come] Gr. οἰσχυμὸς.

*He-that cometh.* As if *Job* had said; CHAP.  
 “Art thou that great Person we usu- XI.  
 “ally stile *He that cometh*, or the §. 3.  
 “Comer; or is the Person we are now  
 “in Expectation of under that Title,  
 “another, or different Person from  
 “thee?”

Do we look for] Gr. προσδοκῶμεν. §. 3.  
 Are we in Expectation of another?  
 E. T. *Luke* iii. 15.

CHAP. XI. About this Time the *Jesus* entered a general Expectation of the *promised Messiah*, as actually coming, or just at hand.

The *Verb προσδοκῶ* denotes in general *Expectation*; either of *Good*, as in this Case, or of *Evil*, as in others.

*D. Hal. I. 640. 38. Οἱ τε αὐτοὶ, (sc. Σακκοῦν) ἀθροὶ τε ἡ ἀβλαβὴς παῖς, ἡ μόνον ὕδιν παῖς, ὡς ἐν προσδοκῶσιν, ἀλλὰ ἡ δοξάν ἐπιφανέσθαι ἐκ τῆς καμφοῦ, &c.*

*Polyb. Hist. Lib. II. §. 65. p. 209. 1. 20. Ο δὲ Κλειομένης προσδοκῶν τὴν ἐφοδόν (bysium sc. impressionem) τὰς μὲν ἀλλὰ τὰς ἐς τὴν χώραν ἐμβόλας, ἡσφάλισται φυλάκῃς ἡ ταφροῖς ἡ δινδρῶν ἐκκαπῶς.*

† 4. *And Jesus*] Gr. ἡ ὁ Ἰησοῦς &c.

*Kai* is frequently omitted in the Version by E. T. See Note on *Matt. vi. 10.* to the Examples there produced, add *Luke ii. 15, 21. .vi. 37. .viii. 28.*

So also by *Syr. Matt. v. 41. .viii. 7, 8, 13. .ix. 15, 28, and elsewhere.*

† 5. *Recover-their-sight*] Or *see*, as E. T. *Luke vii. 22.* Gr. ἀναβλεποῦσι. Perhaps the *Prep. ἀνα* in Composition may suggest the Idea of *the Recovery of Sight once lost*; if so these Persons were not born blind, as He in *Job. ix. 1, 2.* But *Vulg. videt.* and *Syr. as* † 4. where Gr. βλεπέει.

† 5. *The Lame*] Gr. χωλῶν.

*Phar. Lex. p. 753. col. 2. in v. χωλῶν. Λεῖψ δὲ χωλῶν ὁ βιβλαμῶν, ὡς ποδα, ἡ μελῶν τε.*

The *χωλῶν* may be distinguished from the *ἀναπηροῦν*. *Luke xiv. 13.* in this, that the latter's Disorder lays in his Joints. *Phar. Lex. p. 753. col. 2. χωλῶνται, ἀναπύρην ἡ τὴν ἀρτίων*

*ποιήσονται.* Tho' I believe this Distinction doth not hold universally. See the same Author in *v. ἀναπηροῦν*. p. 78. † 5.

The *Deaf*] Gr. κωφοί.

† 5.

Here and *Luke vii. 22.* κωφοῦ is determined to *Deafness*, by the *Verb ακω*; as *Matt. ix. 33.* to *Dumbness* by *λαλεῖν*.

*Suid. Lex. III. 33. l. 9. Οὐ γὰρ ἀκὺν ὁ κωφῶν.*

To *see*] Gr. θεωρεῖν, which you may render, *to behold*, so E. T. *Luke xxiii. 55.* and *Job. i. 14.* we *beheld* his Glory. And so I think it is used *Matt. xxviii. 1.*

I should have choosen to render *θεωρεῖν* by *to look on*, as *Job. iv. 35.* or *to look upon*, as *1 Job. i. 1.* which is more than barely to *see*, as *speculare* expresses somewhat more than *videre*, but really our Saviour seems to have made this *Verb* equivalent to *ιδεῖν*. † 8, 9. h. cap. And so to be sure it is used by good Authors.

*D. Hal. I. 25, 18, 25. Εἰς μὲν τοὺς ταφῶν ἐθασαμὲν ἐν Ρωμῇ Παλαῖον, ἡ βωμῶν ἐθασαμὲν ἰδρυμένους, Καρμῶν μὲν, — Εὐανδρῶν δὲ &c. p. 29. 8. ἐν οἷς (sc. Καρμῶν παλαιῶν) εἰς ἡ τρεῖς παλαιῶν ἐθασαμὲν ἀνέχει. and p. 151. 29. τῶν δὲ τῶν πεπλῶν θασαμὲν πεφύρην αἰμαλῖ, τῶν τε χίλινα καίεργατο, &c.*

*Dressed*] Gr. ἐμφυτομένην.

† 8.

*D. Hal. I. 98. 40. Εὐαγγελῖα μὲν ἐμφυτομένη ἀνέχει. 151. 28. 615. 19. παρῆλθον ἐς τὴν καλῶν ἡ ἀμφισαμῶν, &c. dressing himself.* He had Clothes on before.

*Gawdy*] Gr. μαλακῶν. *Luke vii. 25.* † 8. ἐν μαλακῶν ἐνδοξῶν, *Sbotzy* or *Gawdy*.

*D. Hal. I. 403. 4. Aristodemus κομῶν τε γὰρ τὴν ἀρτίαν, ὡς τὴν παλαιῶν, L*

CHAP. XI. *ἐκλέξεν* — *ἐνδείξτε τοὺς ποικίλους* &c.  
 XI. *πρόθετος χιτώνισκος, ὃ χλαυιδίους ἀμπι-*  
 γ. 8. *χρῶν λιπῖναις ὃ μαλακοῖς, ὃ ἀξίαν ἔχει*  
*ὕπο σκίας.*

To which add, *Diod. Sic. Bibl. Lib. XIII. p. 375. l. 34. Καθολον δὲ ὃ τας*  
*ἐπὶ τὰς ἑλκας ἐκ παίδων ἐκταίνον τρυφεράς,*  
*τὴν τ' ἐδὲ μαλακίῳ φερύλλῃ καὶ ὑπερ-*  
*βολίῳ, ὃ χυρσοφρεσιν ἐστὶ δε σφίσι ὃ*  
*ἀκνῶν ἀφύρσις τε ὃ χυρσοῖς χρωδῶν.*

*Hom. Iliad. B. γ. 42. — μαλακὸν*  
*δ' ἐνδυει χιτῶνα. Schol. Μαλακὸν] ἀπα-*  
*λει, τρυφερόν.*

γ. 10. *Messenger]* Gr. *ἀγγέλον.* So *Luke vii. 24, 27. ix. 52. Jam. ii. 25.*

In the Sense of a *Messenger*, *ἀγγέλος*  
 frequently occurs in good Authors.

*D. Hal. I. 68. 46. . 102. 42. . 103. 1. . 237. 27. . 244. 46. . 245. 1, 5.*

*Xenoph. K. Π. p. 250. l. ult. and de*  
*Exp. Cyr. Lib. II. p. 77. §. 5. l. 1.*

γ. 11. *The least]* Gr. *ο μικρότερος.*

The Rev. Mr. *Blackw. S. Class. Vol. I. p. 95.* Observes the *Comparative*  
 (*μικρότερος*) is put for the *Superlative*  
 (*ελάχιστος*). So *Matt. xiii. 32. . xviii. 1. Luke ix. 46. . xxii. 24. 1 Cor. xiii. 13.*

An Instance of this we find in *Xenoph. K. Π. p. 243. l. 1. ὡς δὲ οἱ βέλ-*  
*τιστοι ἀπολωλῶσι, πῶς οἱ φαυλοτέρους ἐκ-*  
*των μαχεσθῶν ἡμῖν εἰδῶσιν.* Vid. *Not. Clar. Hutch.*

*Joseph. Ant. Lib. VI. cap. 9. §. 2. l. 16. p. 334.*

γ. 14. *He-himself &c.]* Gr. *αὐτὸς &c.* *He-*  
*himself* is the *Elijah, who was to come.*

*Μέλλων* expresses *Futurity*; but that  
 which was once *future*, may now be  
*past.* So *Luke xxiv. 21. ἐστὶ αὐτὸς ὅστις*  
*ο μέλλων αὐτεῖν πρὸς Ἰσραὴλ. We hoped,*  
*that He himf. was the Person, who*  
*should have (or was to have) redeemed*  
*Israel.*

*Shall I compare]* Gr. *ἐμοίωσω.* Vulg. *XI.*  
*similem aestimabo. E. T. shall I liken. γ. 16.*

*In the Markets]* Gr. *ἐν ἀγοραῖς.* al. γ. 16.  
*codd. ἐν ἀγορῇ, agreeable to Vulg. in*  
*scro, and Syr. See my Review &c.*  
*ad loc.*

*Αγορά* is the Word commonly used  
 for the *Roman Forum.* See *D. Hal. I. 105. 13. Καλὸν δ' ἐξ ἐκείνου τὸν παῖδα,*  
*Κυρτιῶ· λακῶ, ἐν μέσῳ μαλιστα ὅν τις*  
*Ρωμαίων ἀγορῇ. Vid. Livium Lib. I.*  
*cap. 13. and Lib. VII. cap. 6.*

But if we retain the *Plural Form*,  
*ἀγοραῖς* may signify the *Streets*, or o-  
 ther *public Places*, as well as those pro-  
 perly called *Markets.* So I understand  
 the Word in *D. Hal. I. 253. 39. κα-*  
*τακλῆ — καὶ — αὐτοῖς βρεφῶν*  
*ἀποκτείνουσα τὰς μητέρας ἐν ταῖς ἀγοραῖς.*  
*Gelenius* indeed conjectures that we  
 should read *αἰγῶν* instead of *ἀγοραῖς.*

*Ye have not lamented]* Gr. *οὐκ ἐκψα.* γ. 17.  
*δε.* The Verb *ἐκψα* expresses more  
 than *θρῆναι*, it seems to denote some  
 external Expression of extreme Grief,  
 as *beating the Breast*, &c.

*Joseph. Ant. Lib. XIII. cap. 15. §. 5. p. 675. Ορῶσα αὐτὴν, sc. Αλέξαν-*  
*δρ, ἡ βασιλεῖσα πρὸς τὴν τελευτῶσαν ἐ-*  
*τα, — κλαίονσα ὃ καπνισμῶν, τῆς μελ-*  
*λουσῆς τρημίας αὐτῶν τε ὃ τῆς παιδῶν ἀ-*  
*ποκτείνουσα.* Vid. *Not. Illust. Spanhem.*

*Plat. Phaed. I. 60. A. Socrates or-*  
*der'd Xantippe to be taken away, and*  
*ἐκεῖν μὲν ἀπὸ τῶν τῶν τοῦ Κριτῶν, βρ-*  
*ωσαν ὃ καπνισμῶν.*

*And Wisdom &c.]* Gr. *καὶ &c.* γ. 19.  
*E. T. renders ὃ by but, as also*  
*Matt. xxi. 46. . xxvi. 60. Mar. vii. 24. . viii. 28. Luke vii. 35. 1 Cor. xii. 5. 1 Job. ii. 20, 27.*



CHAP. Consult Gataker. ad M. Antonin. de  
XI. reb. suis. Lib. II. § 7. p. 45.

§. 19. Children] Gr. τέκνον. Syr. here *te-  
yon*, but in Luke vii. 35. τέκνον.

St. Jerom. observes, *In quibusdam E-  
vangelis legitur, Justificata est sapi-  
entia ab operibus suis. Sapientia quippe  
non querit vocis testimonium, sed opera.*

§. 23. Unto Heaven] Gr. *ως*, &c.

When *ως* respects Time or Duration  
it is usually render'd *until* or *till*, but  
when it regards Place or State, it may  
be render'd *unto* or *to*, as here and  
Matt. xxiv. 31. E. T. *even unto* Matt.  
xxiv. 27. . xxvi. 38.

D. Hal. I. 38. 32, 36. *Ετερον δε ex  
Θεουκ ανασησαντες αυτον* (sc. *Aeneas*),  
*ως Αρκαδιαν εδραμεζοντιν.* 252. 29.  
*ως της καρδιας αβη το ε.φ.θ.* 352. 48.

Instead of this *ως* we frequently  
meet with *ως*, render'd *ad*. D. Hal. I.  
68. 42. *ως αυτον αγειν.* . 474. 16. *Και  
εωχρησαν ως αυτον εξ απασης πολεως.*

§. 23. Shalt be brought down] Gr. *καταβ-  
βαθης.* It is evident St. Chrysost. did  
not understand this Verb as *Vulg.* and  
Jerom. when they render it *descendes*:  
because quoting this Text, I. 925. 17.  
by Memory, he substitutes *καταβηθης*.  
*Vulg.* Luke x. 15. *demergeris.*

Phar. Lex. p. 406. col. 2. *καταβ-  
βαθης; καταπαυης.*

§. 23. Had been done] Gr. *εφωρην.*

It is no unusual Thing for the *Aor.*  
2. to be render'd as the *Plusq. Perf.*  
So Matt. i. 25. *επει, she had brought-  
forth.* and Job. xix. 30. *ελαβην, had  
received.* . xx. 18. *επει, he had spoken.*  
So also the *Aor.* 1. Matt. xxvii. 18,  
*παρειωκαν, they had delivered.* . §. 31.  
*επειωξαν, they had mocked;* and fre-  
quently elsewhere.

It had remained] Gr. *εμεναν αν.*

*Vulg.* Forte mansissent. F. Simon §. 23.  
thought *forte* an Expletive.

Rhem. *perhaps it had remained.* See  
Rev. Mr. Lewis's accurate History of  
the several E. T. of the Bible, pre-  
fixed to Wickliff's Transl. of N. Test.  
p. 106.

Iren. c. Har. Lib. IV. cap. 36. (al.  
70.) §. 3. p. 278. *mansissent usque in  
hodiernum diem.* omitting *forte*.

Untill this-Day] Gr. *μεχρι της σήμε-  
ρας*, sc. *μεχρις.* See Acts xx. 26. Just  
after the same manner as *αυριον* is used  
Matt. vi. 34. *ως ελθω αυριον.*

Answering said] Gr. *απεκρίθης—επειν.* §. 25.

Observe this Form of Expression,  
which is used without a preceding  
Question. So Matt. xv. 15. . xvii. 4.  
xxii. 1. . xxvi. 63. . xxvii. 21. . xxviii.  
5. Mar. ix. 17. Job. v. 17. Acts iii.  
12.

Compare Mar. xiv. 48. *Και απεκρι-  
θης ο Ιησους επεν,* with Matt. xxvi. 55.  
*επειν ο Ιησους.* So again, compare Mar.  
xi. 14. with Matt. xxi. 19.

Thus the Hebrew *Guanab.* Job iii.  
2. E. T. *speke and said.* Marg. *answer-  
ed* &c. Compare 2 Chron. xxxiv. 15,  
with 2 Kin. xxii. 8.

Consult Suicer. Thes. Eccles. col. 455.

I thank thee] Gr. *εξμελεσμαι σοι.* §. 25.

Mr. Mede renders this Verb *I give  
Glory unto thee.* Disc. xxiv. p. 93.

*Vulg.* *confiteor tibi.* But according  
to St. Jerom. *Confessio non semper promi-  
tentiam, sed et gratiarum actionem signi-  
ficat, ut in Psalmis sepiissime legimus.* ad  
loc. p. 20. b.

LXX. uses this Verb Psal. vi. 6.  
(al. 5.) E. T. *to give Thanks.* Psal. vii.  
18. (al. 17.) *to praise.* . ix. 2 (al. 1.).

CHAP. lxx. (al. lxxi.) 22. . and lxxxviii. 6.

XI. and it is joined with *αἰνέω*. 2 *Par.* v. 13.

γ. 25. *Syr.* has the same Word by which it renders *δχαριστω*. *Luke* xvii. 16. . xviii. 11. *Rom.* i. 8.

*Cbrysof.* II. 258. 4. Το γὰρ, ἐξομολογεῖσθαι σοι, ἰταυτὰ το δχαριστω ἐστὶ, &c.

*Phot. Lex.* p. 281. col. 1. ἐξομολογεῖσθαι, δχαριστω· ἢ ᾧ εὐχαριστεῖν ἀνθρώπῳ, αὐτὶ τοῦ χαρὰν ὁμολοῦν, ἢ ἐν δόξῳ σε. and then refers to this Passage.

*Strabo* uses the Verb ἐξομολογεῖσθαι for to confess in the Sense of Acknowledging, or Confession. *Geogr. Lib.* I. p. 64. B. So I think *D. Hal.* uses the Noun ἐξομολογήσεις. *Ant. Rom.* I. 389. 24.

γ. 25. *Understanding Persons*] Or *Intelligent Persons*. *E. T. Prudent.* Gr. *σωφρων*. *Bez.* *intelligentibus*. *Vulg.* *prudentibus*, i. e. *φρονιμων*.

The original Word *σωφρων* comes from *σωφροσύνη*, which *E. T.* renders *Understanding*. *Luke* ii. 47. and *Col.* i. 9, even when joined with *σοφία*, and *1 Cor.* i. 19. even though joined with *σωφρων*, which they render *prudent*. At other times it is render'd *Knowledge*. *Eph.* iii. 4. but never, that I remember, *Prudence*, which answers to *φρονήσις*, *Eph.* i. 8. where it is joined with *σοφία*. However *φρονήσις* is once render'd *Wisdom*. *Luke* i. 17.

Such an *understanding* Prince I take *Archidamus* to have been, *Οἱ ἔχοντες* *Θαυμάσιος* *σώφρων* *ἄνθρωπος* ἢ *σοφία*, &c. *D. Hal.* II. 83. 4.

γ. 27. *Knowledge*] Gr. *ἐπίγνωσις*. This Verb is render'd to know. *Matt.* vii. 16, 20. *Acts* xii. 14. . xxii. 24.

So *Justin. Mart.* understood it; for citing this Text he uses the Word *γινώσκω*. *Dial. Part.* II. p. 352. 21 &c.

*Origen's* Text has *ἐπίγνωσις*, but his *CHAP.* Editor has put *ἔγω* in the Marg. c. *Cels.* XI. p. 287.

*Lycophr. Alex.* γ. 111. Sch. p. 16.

Οἱ παῖδες τοῦ μοιφοῦς ἦσαν, μήτε γὰρ μοιῶ, πάτερε δ' ἐκ ἐπὶ γινώσκον.

*Easy*] Gr. *χρησθ.*

This Word, when applied to *Persons*, signifies *good*, *kind*, &c. as *Luke* vi. 35. *Eph.* iv. 32. Hence *χρησθ.*, *Goodness*. *Rom.* ii. 4. and *χρηστοτης*, *Kindness*. *Tit.* iii. 4. So also to *Things*, as *Actions* &c. Consult *D. Hal.* I. 425. 25. *Χρησθὰς* δὲ ἢ *φιλανθρωπία* ἐστὶν, οἷς *χρησθόμεθα*, or *ἐχρησασμέθα*.

I frequently meet with the original Word for *good*, as opposed to *bad*, in its kind. So I suppose it was understood by *E. T.* in *Luke* v. 39. where *χρηστοτερον* is render'd *better*.

Consult *Hippocrates*, in *Cosc. Princ.* §. 48. p. 124. B. Τα ἢ *πικρὸς* *σημαίνει* *κυφλονία*, ἢ τα ἢ *χρηστοί* *μη* *ἐνδοξία*, *δυσκολία*.

Agreeably hereunto, in the *moral* *Sense*, *χρησθ.* stands directly opposed to *πικρὸς*, or *κακὸς*, or the like.

*Ipsocr.* ad *Niccol.* p. 49. l. 1. Ἰνα *μη* *πλεον* *ἢ* *πικρὸς* *τῶν* *χρησθῶν* *ἐχθροί*.

*Athen. Dign.* Lib. XIV. p. 654. F. *Χρησθὸν* *ἀνδρα* *δε* γ' *αὐ* *τις* *ἐὰν* *μοι* *ζή* *των* *ἰδῷ*, *οὐκ* *ἐκ* *τῆς* *πικρῆς* *πρὸς* *παι* *δας* *γινώσκας*.

*D. Hal.* I. 525. 28. Some of the *Gracians* thought the Children of Tyrants or Usurpers should be put to Death with their Parents, others that they should only be punished with perpetual Banishment, *οἱ* *παῖδες* *ἐκ* *ἐνδοξοῦ* *τῆς* *δυστυχίας* *χρησθὸς* *παιδας* *ἐκ* *πικρῶν* *πα* *τρῶν*, *ἢ* *κακῶς* *ἐκ* *ἀλγῶν* *ῥυεῖς*. p. 217. 27. *σώφρον* *ἄνθρωπος* *τε* *αὐ* *τοῦ*, *ἢ* *μη* *πικρὸς* *ἢ* *κακὸς*, *μη* *πικρὸς* *ἢ* *κακὸς* *ἢ* *κακὸς* *ἢ* *κακὸς*, *μη* *πικρὸς* *ἢ* *κακὸς* *ἢ* *κακὸς* *ἢ* *κακὸς*.

CHAP. XI. Once indeed I find *χρησ* nearly in the Sense of the Text.

§. 30. D. Hal. I. 558. 20. *Servilius* and *Virginus* were Consuls, εις ο *περ* τας *Τυρηνους πολεις*, και οι *μεις* η *χαλκιδων*, *χρησ* φανει, *ωστ* η *ει* (τη) *ταχης εξισταζομεν*.

Indeed there is something of *Agreeableness* or *Pleasure* conveyed by the

Terms *χρησαι επιδιει*, *good Hopes*. See CHAP. D. Hal. I. 290. 45. *Ταπεινωτοι μιν εν εν* *ελπισι* *χρησαις* *ηρωμενοι* *καθ* *αρχαις* *δε*. §. 30. To be in *good Hopes*, is to entertain *pleasing* *Hopes* of attaining what we wish for.

To which add *Lucian. de Somn.* p. 2. C. *Και* *χρησαις* *εχον* *επ'* *εμοι* *τας* *επι* *ιδαις*, *ως* *δε*.

## CHAP. XII.

CHAP. XII. THE Sabbath] Gr. *τις σαββαται*.

§. 1. *Josephus* frequently uses the *Plural* Form *Σαββατα*, to express one single *Sabbath*. *Ant.* Lib. I. cap. 1. (al. 2.) §. 1. p. 6. Οτι η *ημερ* *χολω* *απο* *των* *πινων* η *ταυτων* *αυτων* *την* *ημεραν*, *περισσευουσι* *αυτων* *Σαββατα*. *δελαι* *δε* *αναπαυειν*, η *την* *Εβραϊων* *Διγλιων*, *η* *ομα*. *Vid.* *Not. Cl. Rel. Credi posset Josephum ad vocem Shabbetha respexisse: sed malim ad usum suum temporum, quando Σαββατα, et Σαββατων ημερα de uno Sabbath dicebatur.*

Again, *Ant.* Lib. III. cap. 6. (al. 7.) §. 6. p. 136. l. ult. *Την* *γαρ* *εβραϊων* *ημεραν* *Σαββατα* *καλεωμεν*. Lib. III. cap. 10. §. 1. p. 171. *Κατα* *δε* *εβραϊων* *ημεραν*, *ητις* *Σαββατα* *καλεωμεν*. *Not. Rel. Unum Sabbathum Σαββατα dicebatur eo tempore, quod ex dialecto id etatis usitata, qua Shabbetha appellabatur, repeti potest, vel aliunde: de quo alibi latius.*

Again, *Ant.* Lib. XII. cap. 5. (al. 7.) §. 5. l. 13. p. 610. *Εσθ* *πειρασεν* *ειπεν* *την* *ωστ* *τις* *Ιουδαϊαις* *εργασθων* *Σαββατων* *ημεραν*. Lib. XIII. cap. 12. §. 4. p. 667. 2. b.

Not that *Josephus* did not use the *Singular* *Σαββατα*. *Ant.* Lib. III. cap. 10. §. 7. p. 180. See also Vol. II. 26. l. 15. *Αρα* *η* *την* *πειρασεν* *ημεραν* *εσθ* *εσθ*. p. 470. §. 2. l. 4. b. *Το*

*γαρ* *σαββα* η *σαββατα* *πλησεν* *αλληλων* CHAP. *Αρα* *φειν* *το* *μην* *σαββατον* *η* *την* *Ιουδαϊαν* XII. *Αγαλινον* *αναπαυειν* *εν* *απο* *παντο* *εσθ*, §. 1. *η* *δε* *σαββα*, — *δηλοι* *παρ'* *Αδελφισις* *η* *βρεων* *αλ*.

So N. Test. uses the *Plural* for a particular *Sabbath*. Compare this Verse with *Luke* vi. 1. See *Matt.* xxviii. 1. *Luke* xiii. 14. *Τη* *ημερα* *τη* *σαββατη*. iv. 16. *τη* *ημερα* *των* *σαββατων*.

I take *σαββαται* here and §. 10, 12. *δε*. to be the *Dat. Plur.* not from *σαββατα* (for that is *σαββατικ*.) but from *εσθ*, *α*. So *δινειται*. *Joseph. Bell. Jud.* p. 223. §. 2. l. 6. is not from *δινειν*, but from *η* *δινειν*. *Thucyd. Hist.* p. 145. 53. *Σβολ* *σηματωται* *η* *δινειν* *εσθ* *εσθ*. and *Phar. Lex.* p. 194. col. 3. So also *εσθ* from *η* *εσθ*. *Phar. Lex.* p. 431. col. 2.

The Form *σαββαται* frequently occurs in *Joseph.* *Ant.* Lib. XVI. cap. 6. (al. 10.) §. 2. p. 800. l. 12. *η* *σαββαται*. and §. 4. l. 2. b. and Vol. II. p. 26. §. 54. l. 20. Not but that he uses the other Form also. *Ant.* Lib. XII. cap. 1. p. 584. l. 4. b. *απελθων* *γαρ* *σαββα* *τις* *ης* *την* *παιν* *εσθ* *δε*.

The Corn] Of the Corn-fields, as E. T. §. 1. *Mor.* ii. 23. *Luke* vi. 1. Gr. *των* *σπο* *σμων*.

CHAP. II. *Steph. Thes.* III. 934. D. In E-  
XII. *vulg. certe legitur* ἐπορεύθη ἄλφ των αὐ-  
γ. 1. *εἰμὼν pro per segetes.*

Τα αὐρεμα may signify the standing-  
Corn, or the Corn-fields.

Syr. *Vers.* has locus or domus seminum,  
which leads our Thoughts to the Fields  
where the Corn stands; but its *Lat.*  
*Vers.* in Polygl. has per sata, agreeably  
to *Vulg.* and *Bez. Cast.* &c.

Ἡ αὐρεμα, sc. γῆ. *Arable-Land*, is  
distinguished by D. Hal. from ἡ δένδρο-  
φορος, *Wood-Land*. I. 340. 34. Οἱ δέ,  
sc. Θεοί, υπαρχσαντες, τῶν τε γῆν παρ-  
εσθλασαν ἀνίστασι πλεονεξίας καρπύς, ἢ μόνον  
τῶν αὐρεμα, ἀλλὰ καὶ τῶν δένδροφορον,  
καὶ τὰς ἐπιστάντας αἰσθρὰς πάσας ἐπικλυσσας  
μᾶλλον ἢ πρὸς τὴν.

γ. 1. *Began to pluck*] Gr. κρῆζντο τιλλειν.  
*Luke vi.* 1. ἐτιλλον.

So *Mar.* xiv. 69. κρῆζο λείαν. com-  
pared with *Matt.* xxvi. 71. λείαν.

γ. 2. *On a Sabbath*] Gr. ἐν σαββάτῳ, equi-  
valent to ἐν ταῖς σαββάσι, *Mar.* ii. 24.  
*Luke vi.* 2. in both which Places Syr.  
has a Singular Noun.

γ. 3. *He was hungry*] Gr. ἐπεινασεν. A  
Singular Verb agrees with several Nouns.  
So *Matt.* xxvii. 56. unless *lw* be put  
for ἦσαν. *Jeb.* i. 35. ἐστειν.

So *Plat. Phaed.* I. 59. B. Καὶ αὐτῷ.  
ἐστειν ἐπὶ πρὸς τῷ, καὶ οἱ ἄλλοι.

*Suid. Lex.* I. 409. Ἐμοὶ βλάστημα, οἱ  
αὐτοφῶν καὶ δαίμων με ἀσεί.

*Vid. Not. Matt.* ix. 19.

γ. 3. Οἱ μετ' αὐτοῦ] Sc. οἷες. *Luke vi.* 3.

γ. 4. *Shew Loaves*] Gr. ἀγίς τις πρὸς θε-  
σῆς. *Vulg.* panes propositionis. *Rhem.*  
*Test.* Loaves of Proposition, rather  
Loaves of setting before, or Loaves that  
were set before God. *Exod.* xxv. 30.

*Lev.* xxiv. 5, 6. There were twelve CHAP.  
of these Loaves or Cakes. *Joseph. Ant.* XII.  
*Lib.* III. cap. 6. §. 6. p. 136.

*Was lawful*] Gr. ἐξὼν *lw.*

ἐξὼν expresses what one has a Power  
to do, or what one can do.

D. Hal. I. 467. 36. Καὶ ἄλφ τῶν ἐξὼν  
μοι γῆν ἀπερσμονως. p. 561. ἐξὼν τε αὐ-  
τῷ (when he might) τῶν ζῆμιον ἐκίσταν-  
τε μηδὲν ἀπὸ λαοῦ τῶν κοινῶν.

But here it signifies what one may  
lawfully do. This is evident from the  
Places which have ἐξῆς, *Mar.* ii. 26.  
and *Luke vi.* 4.

*For the Priests only*] Gr. τοῖς ἱερεσὶ γ. 4.  
μόνοις, not μόνον, as Syr. and Gr. else-  
where. But this Form is usual, *Matt.*  
iv. 4. ἀγίς μόνῳ. *Luke vi.* 4. μόνος τῶν  
ἱερέων.

So D. Hal. I. 281. 10. It was a  
Custom for the Consuls, ὅταν ἐξῆς  
τῆς πολιτείας γῆν, χρησθῆς τοῖς πελεκεσί,  
ἐνδὸν δὲ ταῖς ἐξῆς κοσμησθῆς μόναις. p.  
334. 29. ἀποθήκην μὴ γὰρ παρὶς ἀνθρώ-  
ποις οφείλει, κακοῖς τε καὶ ἀσέβοις καλῶς  
δε καὶ ἐδοξῶς, μόναις τοῖς ἀσέβοις.

See also *Aristoph. Plut.* γ. 386.

*On the Sabbaths*] Gr. τοῖς σαββάσιν. γ. 5.  
*Vulg.* Sabbatis, but *Arab.* τῷ σαββάτῳ.

Syr. has omitted τοῖς σαββάσι, as also  
*Perf.* and *Chrysost.* II. 263. 27.

*Josephus* uses this Plural Form in a  
Case exactly parallel to our Sacred  
Writer. *Vita.* §. 54. I. 18. p. 26: Καὶ  
παλιν αὐτὸς εἰς τὰς ἐχθροῦσαν, (sc. τὴν πλῆ-  
θῶν, a collective Noun) καὶ μὴ τῶν σω-  
δῶν διελθόντων ἐπὶ τὴν ἐκκλῆσον, καὶ *lw*  
τοῖς σαββάσιν ἀρροποιοῦν τὸν νόμον αὐ-  
τοῦ.

*Guiltless*] So E. T. γ. 7. Gr. ἀναι. γ. 5.  
τοι.

CHAP. D. Hal. I. 123. 34. Εἶτα δὲ φασὶ  
XII. τὴν Λιμνίαν ἀναΐον μὴ ὕσαν, &c. p.  
y. 5. 478. 38. Οὐδὲ μεταλάζει οὐδὲ τὴν ἀνα-  
πνεῖν τῆς δικῆς, ἀλλ' ἐν τῷ αὐτῷ τιθεσθαι  
ταῖς ἀναΐαις τοῖς ἀΐαις, καὶ τὰ φίλια τοῖς  
πολεμοῖς, &c. p. 479. 35. ὡς μὲν τῶν  
ἐναντίων φησὶ δὲ καὶ φίλων.

y. 9. *He went*] Here E. T. renders ἐ-  
ρχομαι *to go*. See Note on Matt. ii. 23.

To the Authorities there cited in  
Justification of this Version, add those  
that follow.

Hcm. Iliad. K. y. 197. Ηἴσαν. Schol.  
ἐκπρόσωπο, ἐρχομένο.

Xenoph. de Cyr. Exp. Vol. II. p. 20.  
y. 5. ὡς καὶ μεταπεμπομένης αὐτῆς ἐκ θελή-  
ου.

Phon. Lex. p. 314. col. 3. in voce  
ἐρχο. Ἐρχε, πορεύο.

Vid. Raphel. in Polyb. p. 82. And  
E. T. Matt. xiii. 36. . xiv. 12. and  
y. 29. ej. cap. where this Verb is ren-  
der'd *to come* and *to go* in the same  
Verse.

y. 10. *They asked*] Viz. the Scribes and  
Pharisees, mentioned Luke vi. 7. asked  
Jesus.

y. 10. *Saying*] Gr. λέγοντες. By comparing  
this Verse with Mar. iii. 2. and Luke  
vi. 7. I should be apt to think this  
Participle had been an Interpolation;  
and if so, α should be render'd *Whe-*  
*ther*. But I find it in Vulg. and Syr.  
and therefore have retained it.

Εἰ is render'd *whether*, Matt. xxvi.  
63. . xxvii. 49. Mar. iii. 2. Luke vi. 7.  
xxiii. 6. and in several other Places.  
And so I think it should be; Xenoph.  
K. Π. Lib. I. p. 37. 2. Οὐ γὰρ προση-  
α, sc. Cyms, α μὴ προῖδοι, α καὶ  
α.

Thucyd. Hist. Lib. I. y. 118. p. 75.  
85. περιψαντες δὲ εἰς Δελφούς, ἐπηρ-

των τὸν Θεὸν α πολέμουσιν αμεινον εἶσαι. CHAP.  
p. 563. 9. XII.

But α is also render'd Interrogative-  
ly, Matt. xix. 3. Luke xiii. 23. Acts i.  
6. . xxi. 37. . xxii. 25, 27.

Consult Thucyd. Hist. Lib. VI. y.  
63. p. 418. 41. Schol. π ὅ α αὐτὶ τῷ  
πότερον καὶ.

*Of you*] Gr. ἐξ ὑμῶν. Vulg. ex vobis. y. 11.  
So also Syr. but E. T. *among you*. Can  
those Rev. Translators be supposed to  
have read with Cant. ἐν ὑμῖν? They  
render ἐξ ὑμῶν, *of you*, Luke xv. 4.

*It was restored*] Gr. ἀποκατεστάθη. y. 13.

This Verb expresses the Restoration  
of a Thing to its Original or prior  
State or Course.

D. Hal. I. 183. 12. Αποδοῦναι δὲ ἐ-  
κδόσε Ρωμαῖοις τῆς τε αὐτομαχῆς καὶ τῆς  
αὐτομαχῆς ἀνὰ λυγρῶν, διεσπέντας τε  
ἀποκατεστήσας τῆς διαπολεμῆς εἶπον ἐγὼ  
καὶ τὰς προνομῆς κυρεῖν, &c. p. 294. 38.  
πῶς προῖπον ἡ πόλις — εἰς τὸ ἐξ ἀρχῆς  
ἀποκατεστῆ φρονεῖν, &c. p. 418. 30. ἐ-  
γὼ ἐπαρθεῖς ο ἀνὴρ, καὶ τὴν μεταβολὴν τῆς  
πολιτικῆς εἰς τὸν ἐξ ἀρχῆς κόσμον ἀπο-  
κατεστήσας περιδυσμῆν.

*Well*] Gr. οὕτως. Any thing is *well* y. 13.  
when it is in its natural State, and re-  
gular Condition.

D. Hal. I. 201. 40. Εὖς αὖ οὕτως ἐκ  
τῶν τραυματίων ἤμην. 460. 42. Καὶ τότε  
ἀφ' ὧν ταῦτων τὴν ἀποδοῖν, ὡς ἐκ  
οὕτως. 562. 48. Καὶ τὴν πόλιν οὕτως πα-  
σης τοῦ πολιτικῆς.

II. 212. 44. τῶν οὐρανῶν is equi-  
valent to καὶ φύσιν ἐχούτων.

*That*] Or *how*. Gr. οὕτως. y. 14.

The original Word expresses either  
the End of their Consultation, or the  
Means how that End should be brought  
about.

CHAP. It signifies the *End* aimed at, in  
XII. *Thucyd. Hist.* Lib. II. §. 12. p. 105.  
ψ. 14. 92. Εμπειρυσαι τε τα Μελησιππω αλωας,  
οπως μηδεν ξυγρηνη).

It may also signify the *Means* how  
the *End* should be obtained.

So it seems to signify, *Thucyd. Hist.*  
Lib. IV. §. 118. p. 306. 95. ολα δε τωι  
χερηματι τωι τε οτι επιμελειοθι οπως τρι  
αδικησαι εξελεγεσθω. *Schol.* ad l. 96.  
οπως δε. ηεν πως.

As also *Soph. Aj. Flag.* ψ. 1062.  
*Schol.* το οπως ανι τε πως, η ανι τε να,  
η ανι τε καθα. ενλαθα δε ανι τε πως.

The former Sense is preferred by  
*Beza* and *Er. Schm.* ut eum perderent.  
So also *Coff. consiliuin de eo perimendo*  
*ceperunt.*

The latter Sense is followed, I  
think, by *Syr.* and *Vulg.* as also by  
E. T. which renders οπως how, both  
here and *Matt.* xxii. 15. *Mar.* iii. 6.

I shall conclude with referring to  
*Phav. Lex.* p. 550. col. 3.

Only the Reader ought to be in-  
formed, that elsewhere when the sa-  
cred Writers design to express the  
*Manner* instead of the *End*, they use  
the *Particle* πως.

So *Mar.* xi. 18. Εζηεν πως αυλον α-  
πολειουσιν. . xiv. 1, 11. *Luke* xxii. 2, 4.  
πως ανελυσεν αυλον — πως αυλον εκεκοι-  
μισεν.

ψ. 16. *Charged*] Gr. επιμνησεν. *Vulg. præ-*  
*cepit.*

When this *Verb* is render'd to *rebuke*  
or to *chide*, &c. it usually respects what  
is already past, *Luke* ix. 55; but here  
Regard is had to *future* Conduct, and  
therefore I follow E. T. in rendering it  
to *charge*.

18. *I have chosen*] Gr. ηρησα.

*Hesych. Lex.* p. 43. c. 1. Αηρηζεν,  
αηρηθς, αρεσκειθς.

*Phav. Lex.* p. 33. col. 3. Αηρηθς, CHAP,  
προσλαμβανω. αηρω αυλος περι εμαυλον. XII.  
This is the Passage referred to by Dr. ψ. 18.  
*Hammond.*

*Any-one*] Or *any-man*. Gr. τις. For ψ. 19  
τινα ανθρωπον, Αης xxv. 16. is *any*  
*man*, without an Hyphen; but τινα,  
Αης xix. 38. . xxiv. 12. is *any-man*,  
or rather *any one*.

So υδεις, *Matt.* xi. 27. is rather *no-*  
*one*, than *no Man*. The want of at-  
tending to this Distinction led our Re-  
verend Translators into an Inaccuracy  
in the Version of the last cited Text,  
which runs thus in E. T. *No Man*  
*knoweth the Son but the Father.*

*Reed*] Gr. καλαμον. *Phav. Lex.* p. ψ. 20  
399. col. 2. Καλαμ — τε εις ο  
καυλ — η αυλ —.

*Flax*] Or the *Wick* of a Candle, or ψ. 21  
*Match*, or *Cotton* of a Lamp. Gr.  
λιπον.

*Beza* says, λιπον, id est *Ellychnium*,  
*materia nomine posito pro eo quod ex*  
*ea materia confectum est*, ut alibi, λι-  
να retia ex lineis seu tenuibus linis con-  
texta.

The *Syr.* uses the same Word by  
which it renders λυχν —. *Matt.* v. 15.  
vi. 22.

*He cured him*] Gr. εθεραπευσεν.

This blind and dumb Man, tho'  
possessed by a Demon, is the Object  
of Cure, as well as any other distem-  
per'd Person. ψ. 10. See *Luke* vii. 21.  
εθεραπευσε πολλας απο ιασεων η ματισων  
η πινδαμωτων πονηρων.

At other times the Expulsion of  
Demons is distinguished from the Cure  
of Diseases. *Matt.* x. 1, 8.

*Hieronymus* ad loc. Tom. VI. p. 21.  
*m. Tria signa simul in uno homine perpe-*  
*trata*

CHAP. *trata sunt*: *Cæcus videt, Mutus loquitur, Possessus a Demone liberatur.*

§. 22. *Both saw and spake*] Gr. *Και ἑώρακον ἔβλεπον*, both *saw* and *saw*.

The Rev. Mr. Blackwall pleads for much such another Transposition in St. Paul's Epistle to Philemon §. 5. See *Sacr. Class.* Vol. I. p. 87.

If with Syr. and Perf. we read *dumb and blind*, instead of *blind and dumb*, there is no need for this Transposition.

§. 23. *Is this the Son &c.*] So E. T. but later Edd. *Is not this the Son of David?*

I observe that throughout this Gospel *μήτι* interrogates affirmatively. *Matt.* vii. 16. .xxvi. 22, 25. *Is it?* not, *Is it not?*

The Syr. and *Vulg.* agree with the first Edd. of E. T.

That which led our Critics to add *not* here in the later Edd. of E. T. is this, that an Affirmative Interrogation often implies a Denial. So *Matt.* vii. 16. *Do Men &c.*? i. e. they do not. But this is not always true. See *Job.* viii. 22.

Q. Whether *Job.* iv. 29. should not be render'd as here, *Is this the Christ?* *Vulg.* and Syr. as here.

However I see no mighty Difference in this Place, between *Is this?* and *Is not this?*

Printers have inserted *not* into this Place in later Edd. with less Impropriety than in those Places refer'd to by Mr. Mede, Book IV. p. 767. Or they omitted *not* in the first Edd. with less Indecency than in the Place refer'd to by the *Spectator*, Vol. VIII. N° 579. p. 89.

§. 24. *This Man*] Gr. *ὁ*. E. T. *this*

Fellow, but elsewhere *this man*, as CHAP. Luke xxiii. 18. where later Edd. *this* XII. man. For *this man*, without an *Hyphen*, is ο *αὐτοῦ* ο *αὐτοῦ*. Luke xxii. 14.

Perhaps some may rather say *this-man*, than *this man*.

*Knowing*] Gr. *εἶδον*. So D. Hal. I. §. 25. 252. 46. *Collatinus*, των κατερχομένων τῶν οικίαν αὐτῆς πατρὸς υἱὸν εἶδον.

Some Copies read *εἶδον*, as *Matt.* ix. 4; but more seem to have read *εἶδον* there, than *εἶδον* here.

*Is brought-to-desolation*] Or, *is reduced-to-desolation*. Gr. *ἐρημύθη*.

To confirm this Sense of the Original Verb, I shall produce the following Passages.

*Joseph. de Bell. Jud. Lib. II. Cap. 14. §. 2. p. 179.* ὅτε γὰρ τῶν ἐκείνων, ἰ. *Gessii*, πλεονεξίας, πάσαι ἐρημώθησαν σωτηρίας τὰς πόλεις, ἔ. πολλὰς τῶν πόλεων ὧν ἐξαναφανέες φύκιν εἰς τὰς ἀλλοφύλους πόλεις. c. *Apion. Lib. I. §. 21. p. 452.* *Nebuchadnezzar*, in the 18th Year of his Reign, τὸν παρ' ἡμῶν ἱερὸν ἐρημώσιν. *Ant. Lib. XII. Cap. 7. §. 6. p. 617.* τὸ γὰρ ἱερὸν ἐρημώθη ὑπ' Ἀντίοχου Ἀλεξανδρείας τοῦτον εἰς σωτηρίαν τῶν πόλεων.

D. Hal. I. 655. 15. *Ερημώθη* δὲ τὸ κρηττόν μετὰ τῆς πόλεως.

Now a Place may be said to *become desolate*, either when it is entirely destroyed, or left uninhabited.

*Against it self*] Gr. *καθ' ἑαυτῆς*. Syr. §. 25. *against its Soul*. Hence we clearly see, that the Syr. Word, answering to *Soul*, signifies *self*. So *Job.* viii. 22. *Will he kill himself?* Gr. *εαυτὸν*. Syr. *his Soul*. Vid. Not. *Matt.* iii. 9.

*Every City — shall not stand*] Gr. §. 25. *πᾶσα πόλις — ἔ. &c.* Or, *no City — shall*  
M

CHAP. *ball stand.* So Matt. xxiv. 22. Ouz &  
XII. *σὺν τῷ σαρκί, no Flesh &c.* And

†. 25. *Luke xxi. 15. Which all your Adversaries shall not be able to gainsay, &c. rather which none of your Adversaries shall be able to gainsay, &c.*

So that we see *Guarin's Rule* for the *Hebrew Syntax* holds equally true for the *Greek* of the *N. Test. Gram. Hebr.* Vol. I. p. 571. Can. II. *Particula negativa — universalis* כֹּל (omnis) *ed-dita, universalem negationem indicat, ita ut non omnis idem sit, quod nullus.*

To this Purpose consult *Luke i. 37.*  
*On —* *πᾶν ἴσους, nothing. Job. vi.*  
*39. Rom. iii. 20. Eph. iv. 29. 2 Pet.*  
*i. 20:*

As also *Athenæus Deipn.* Lib. X. p. 441. Α. παρὰ; φησιν, sc. *Alcimus*, in *Italia* γυναικας μη πινεν οινον απο ταυτης αιτας, and then he tells a remarkable Story worth the Reader's Perusal.

\*. 25. Shall not stand] Gr. & sahnou).

This *Future* expresses the probable *Tendency*, not certain *Futurity*; or what *may* or *can* be, not barely what *shall* be. I take this to be what the Grammarians call *Futurum Potentiale*. See Mr. Le Clerc on *Matt. v. 13*.

3. 29. Or] Gr. †. *Chrysostom* entirely omits this *Particle*. II. 273. 16. and *Arab.* seems to have read only *was*, or perhaps it consider'd † as an *Interrogative* only.

Beza renders this Word by *nam*, and defends himself by the Authority of *Badius*. The Place he refers to is *Com. Linz. Gr. p. m. 794, 795.*

x. 29. Goods] Gr. *exōr*, render'd *Stuff*,  
*Luke xvii. 31.*

Syr. uses a Word by which elsewhere it renders *αγία*. *Matt.* xxv. 4. *ἐκ* *Θ.* *Mar.* xi. 16. *μαλ.* *v.* *Luke*

viii. 27. *μαρία, Mar. xv. 20. Αἱς* **CHAF.**  
xxii. 20. **XII.**

*Exod.* answers to the Hebrew כֶּלִי, which signifies *Goods* or *Effects*, but render'd *Stuff*. *Gen.* xxxi. 37. . xlv. 20. and *Furniture*. *Exod.* xxxi. 7. *Marg. Vessels*. (which is its usual rendering.) and *Jewels*. *Gen.* xxiv. 53. *Marg. Vessels*.

*Blasphemy against the Spirit*] Gr. τὸ π. 31.  
 πῶμα καὶ βλασφ. sc. τὸ αὐτ. π. 32.  
 Blasphemy, or injurious Language, of  
 which the Spirit is the Object. So  
*Matt. x. 1.* ἐξουσία πῶμα καὶ βλασφ., is Pow-  
 er, or Authority, of which impure  
 Spirits were the Objects, on whom it  
 was exercised.

*If (hall not be forgiven him]* Consult y. 32.  
St. Chrysost. ad loc. II. 274. 19. ἡ δὲ  
τὴ παλὰμα βλασφημία καὶ ἀφ᾽ ἑσῆς ὕψι  
μετανοοῖ. Καὶ πῶς ἂν εἴχῃ τὸ τοῦ λῃόν;  
καὶ γὰρ καὶ αὐτὴ ἀφ᾽ ἑσῆς μετανοοῖ. πολλοὶ  
γὰρ τὴν ταυτὴν ἐρηκεῖν ἐπιστάσαντες ὑμῖν,  
καὶ πάλιν αὐτοῖς ἀφ᾽ ἑσῆς. Read on, con-  
sider, and judge.

*In that to-come*] Gr. ἐν τῇ μελλούσῃ, ὅ. 32.  
 for αἰωνί, as Syr. adds; that is *never*.  
 See *Mar.* iii. 29. *Luke* xii. 10.

*Every idle Word]* Gr. *was enigma at- y<sup>1</sup>. 36.*  
*γερ.*

Here perhaps we have another Instance of the *Nominative Case* put Absolutely. See Notes on *Matt.* vii. 24. and x. 22.

So the Hebrew, Prov. xi. 26. *He that withholdeth Corn, the People shall curse him.*

Guarin expresses himself thus, *Gram. Hebr.* Vol. I. p. 479. Can. I. *Nominativus in oratione quandoque ponitur absolute, adeo ut vim integri membri in sententia absolvat.*



CHAP. So *Psal. xi. 4. Jehovah, in Heaven*  
XII. *is his Throne. xviii. 30. (Hebr. 31.)*

γ. 36. *God, his Way is perfect. Eccles. ii. 14.*  
*The wise Man, his Eyes are in his Head.*  
And in the N. Test. *Acts vii. 40. A-*  
*po. ii. 26. . vi. 8.*

Or else *παν ρημα απλου* may be the  
*Accusative Absolute*, of which Exam-  
ples are thought not to be wanting in  
N. Test. See *Matt. xxi. 42. λθον —*  
*ετι ερωτη &c. Acts x. 36. παν λαον —*  
*ετι ετι πασων Κυριου.*

To this Purpose consult *Xenophon,*  
*K. Paid. p. 102. l. 8. τις μολις Ελληνας*  
&c. with the Note of the judicious  
*Mr. Hutch.*

γ. 38. *We would-sain]* E. T. *we would, or*  
*desire, as Mar. ix. 35.*

Compare *Luke x. 24. ηθελησαν.*  
*have desired, with Matt. xiii. 17. ητε-*  
*θυμησαν. and Luke viii. 20. θελοντες,*  
*desiring. with Matt. xii. 46. ζητητες, de-*  
*siring.*

γ. 40. *The Whale]* Gr. *κητος.* Syr. *a Fish.*  
the same Word occurs. *Matt. vii. 16.*  
and *Jonab i. 17. a great Fish. LXX.*  
*κητος.*

*Κητος, θαλασσιον ιχθυς παμμεγεθους.*  
*Hesych. Lex. p. 526. col. 2.*

*Suid. in Lex. II. 310. explains Κη-*  
*τος by θαλασσιον θηριον πολυνιδες. And*  
then enumerates several Species of  
them, as the *Lion, &c. from Ælian de*  
*Anim. Lib. IX. cap. 49. See Kist.*  
*Not. ad Suid.*

*Herodot. says the Borysthenes κητα*  
*μεαλα ανακνηθα, τα αντακως καλινσαι,*  
*παριχη] εις ταριχουσαι, αλλα τε πολλα*  
*δυωμασαι αβια. Lib. IV. §. 53. p. 239.*

See *Schol. ad γ. 33. Lycophr. Alex.*  
which says That Poet calls *Hercules τελε-*  
*ωπητος, εως το εν τω κητι τρεις ημερας*  
*ποησων, &c. The same Schol. on γ.*  
*84. says, Η φωνη θαλασσιον κητος εστι,*

*χησων βοι, η μαλλον βεβαλων παρο-*  
*μιν.* CHAP. XII.

Consult *Sirab. Geogr. Lib. XV. p. γ. 40.*  
*1013. Α. κηη δ' αμφιβια ωβι αυλιν (ic.*  
*Ταροβανημ) γινιθς, τα μιν βεσι, τα δ'*  
*απκοι, τα δ' αλλοις χερσαις εκουσια.*

*In the Heart of the Earth]* I. e. *in γ. 40.*  
*the Earth.*

So 2 *Sam. xviii. 14. in the Heart of*  
*the Oak, i. e. in the Oak. Ps. xlii. 2.*  
*into the Heart of the Seas, i. e. into the*  
*Seas. Prov. xxx. 19. In the Heart of the*  
*Sea, i. e. in the Sea. Jer. li. 1. in the Heart*  
*of them that &c. i. e. among them &c.*

See also *Ex. xv. 8. Deut. iv. 12. Ezek.*  
*xxvii. 4, 25, 26, 27. . xxviii. 2, 8.*

*A greater]* Gr. *πλεον.* Dr. Hamm. γ. 41.  
renders the Original *somewhat more;*  
for had our Saviour meant *a greater*  
*Person,* he would have said *πλεων,* in  
the Masculine Gender.

But Syr. is the same here as Verse  
6. where Gr. *μηζων,* as also *Matt.*  
*xi. 11.*

*Adorned]* Gr. *κεκοσμημενον.*

The Verb *κοσμεω* respects the Orna-  
ments of Furniture. So *D. Hal. I.*  
*474. 6. Θυσιας τε χαλκωνεας τις θαυσι*  
*εποιουτο, η εκυλων αντισει τις νεως η τις*  
*αερας εκοσμων.*

*Goeth and taketh]* Gr. *πορωει] η πα-*  
*ελαμβανει.* γ. 45.

Here the *Present* is used for the *Past*  
Time, *he went and took.*

*Joseph. de Bell. Jud. Lib. V. cap. 6.*  
*§. 6. p. 340. Ιωαννης ο των Ιδουμαϊων η-*  
*γεμων — εχ] τε σερνς πεξδω], η πα-*  
*χημα θνηκη.*

*D. Hal. I. 177. 24. Και — ο μιν*  
*περιβουτε αυτς των παιδων — απο-*  
*ησκη. και μετ' ολίας ημερας αυτος ο Δη-*  
*μητριος υπο λυπης τελευτα, &c. and p.*

CHAP. 244. 41. ὁ ζητῶ — περιπρῶν  
XII. παλιν &c.

† 46. Seeking] Gr. ζητῶν. E. T. *desiring*.  
So † 47. and *Luke ix. 9.*

In the parallel Place *Luke viii. 20.*  
we read ἰδὼν αὐτὸν λέγει. viz. *to see*  
him in order *to speak* with him. See  
*H. Steph. Thes. Gr. Vol. I. col. 1104.*  
B. C. who refers to *Tbucyd. Hist. Lib.*  
*IV. §. 125. p. 311. 99. Schol.* Βεβαι-  
σάν ἰδων, i. e. ἀσφαλίζωμαι τῷ βε-  
βαιῶν, οὕτω γὰρ αὐτὸν λέγουσιν, ὡς πρὸς  
ἰδὼν τι σε βουλεύωμαι, ἀντι τούτου ἀσφαλ-  
ίζωμαι σοι τι.

ζητῶ generally expresses not only  
*desire*, but *endeavour* to obtain the  
Thing desired. *Luke v. 18. to seek*  
*Means.* *Acts xvi. 10. to endeavour.* *Acts*  
*xxvii. 30. to be about* to flee or escape.  
Vulg. *querentibus.*

*Xenoph. de Venat. Cap. 13. §. 5. p.*

167. it signifies *to aim at* or *endeavour* CHAP.  
after. XII.

D. Hal. I. 487. 23. τι οὐκ ἐάν μὴ α-  
βύλλωμαι, ὅτι καὶ μὴ οὐκ ἐάν αὐτὸν; καὶ  
δὲ τίς τὸν ταπεινὰ πρὸς ζῆλον, ἡρώσει μὲν;

*To speak to him*] Gr. αὐτῷ λαλῆσαι. † 46.

Syr. μετ' αὐτοῦ. and † 47. μετ' αὐτοῦ. So  
*Matt. ix. 18. λαλῶν αὐτοῖς.* Syr.  
μετ' αὐτῶν, as Gr. *Mar. vi. 50. ἐλάλει*  
*μετ' αὐτῶν.*

*He is my Brother &c.]* Gr. αὐτῷ. † 50.  
μετ' αὐτοῦ. *Chrysostom. II. 288. 23.*  
reads αὐτῷ instead of αὐτοῦ, as *Vulg.*  
which has *ipse*, not *ille* or *hic*.

See *Arrian in Epictet. Lib. II. cap.*  
*22. p. 243. l. 13. Ed. Lond. 1670.*  
Οὐδὲν γὰρ ἢ οὐ φίλον περὶ οὗτος ὡς πρὸς αὐτοῦ  
συμφέρει· τὸ πάλιν, ὅτι ἀδελφῶν, ὅτι  
συγγενῶν, ὅτι πατρῶν, ὅτι θείων.

## CHAP. XIII.

CHAP. XIII. Went out from] Gr. ἐξελθὼν ἀπο.  
So *Matt. xii. 43. ἐξελθὼν ἀπο.*  
† 1. xvii. 18. ἐξελθὼν ἀπ' αὐτοῦ τοῦ δαιμονίου.  
xxiv. 27. . xxviii. 8. ἐξελθῶσαι — ἀπο  
τοῦ μνημεῖου.

At other times we find ἐκ following  
the Verb ἐξερχομαι. *Matt. viii. 28. ἐκ*  
*τῶν μνημεῖων ἐξερχόμενοι. coming out of*  
*the Tombs.* xv. 18. 19. *Mar. i. 26.*  
The impure Spirit ἐξελθὼν ἐξ αὐτοῦ. *came*  
*out of him.* † 29. ἐκ τῆς συναγωγῆς ἐξ-  
ελθὼν. ix. 25.

ἐξερχομαι ἀπο τῆς πόλεως. *Luke ix. 5.*  
is of much the same Import with ἐξε-  
ρχομαι ἐκ τῆς πόλεως. *Job. iv. 30.*

† 3. In Parables] Gr. ὡς παραβολαί.

Παραβολαί properly signifies a *Simile*  
or *Comparison.* *Mar. iv. 30. ἐν πνεύματι*

ὡς παραβολαί. E. T. *with* CHAP.  
*what Comparison shall we compare it?* XIII.

The Scholiast on *Hom. Iliad. B. §. 3.*

144. defines Παραβολαί to be ἐμνημα-  
τική παραβολαί τοῖς ὑπεκρινόμενοις ἀνθρώποις,  
πρὸς δὲ δόξαι ἐναρξίζεσθαι.

Elsewhere it is render'd a *Proverb*,  
as *Luke iv. 23. and a Figure, Hebr.*  
*ix. 9. . xi. 19.* But how other Signifi-  
cations of this original Word Παραβολαί  
are deduced from the primary one is  
very well shown by Dr. Doddridge.  
*Fam. Exp. p. 394.*

As to the common Use of *Parables*  
in the *Holy Land* hear St. *Jerom. ad*  
*Matt xviii. 23. Tom. VI. p. 38. H.*  
*Familiares est Syris et maxime Palæstinis*  
*ad omnem Sermonem suum Parabolas jun-*  
*gere: ut quod per simplex præceptum te-*  
*neri*

CHAP. *neri ab Auditoribus non potest, per Si-*  
XIII. *multitudinem Exemplaque teneatur.*

§. 4. By the Way side] Gr. *ἐν τῷ ὁδῷ*,  
By the Road side, or in the Road.

In the former Sense I understand  
*Athenaeus*, *Deipn.* Lib. X. p. 441. Α. *Ἡρώδης* *ἐν τῷ Κροτωνίῳ φονεύσας*,  
*ἐπὶ τῷ τῷ οὐκίῳ ὑπὸν ὡς τῷ ὁδῷ*  
*διήσαν αὐτίκῃ, προελθὼν ἵτα πῶς ἐ-*  
*τάδεν.* Read on to the End of the  
Story.

E. T. renders *ὁδῷ* by *Way side*; la-  
ter Edd. *Ways side*. But *Buck* and  
*Daniel A. D.* 1638. *Ways side*, tho'  
§. 19. h. cap. and Chap. xx. 30. *Way-*  
*side*.

§. 4. Eat them up] E. T. *devoured them*  
*up*.

The Verb *καταφαῖν*, to eat up, ex-  
presses more than *φαῖν*, to eat.

So *Astydamas*, when invited to an  
Entertainment by *Ariobarzanes*, *ὑπερ-*  
*πεφαῖεν πάντα τα πασι ὡς οὐκ ἐλατύνει*,  
*ἢ κατεφαῖεν.* *Athen. Deipn.* Lib. X. p.  
413. B. C. He made clean Work, as  
the Birds in this Parable.

§. 5. Stony-places] Or, Rocky-Ground. Gr.  
*τα πέτραι.*

*Οὐρανιστῶν* — *πεμπὴ περὶς τῆς ἡ-*  
*πὸς τῆς προξομαλινίας τῷ ὁδῷ, ὑπερ-*  
*υπαρχούσαν, ἢ πέτραι, δυσχάνει τῆς*  
*περὶς, ἡπὸς δὲ ἀμυχανεν.* *Joseph. de*  
*Bell.* Lib. III. cap. 7. §. 3. p. 231.

*Athen. Deipn.* Lib. III. p. 105. D.  
*γυνὴ δ' αὖ μὴ κατὰ ἐν πῶς τρεχέει ἢ*  
*πέτραι.*

§. 7. Among Thorns] Gr. *ἐπὶ τὰς ἀκανθὰς*.  
*Mar.* iv. 7. *ἐν τὰς ἀκανθὰς.* and *Luke*  
viii. 7. *ἐν μέσῳ τῶν ἀκανθῶν.*

§. 7. Choked] Gr. *ἀπεκνήξαν*. The ori-  
ginal Verb expresses any kind of Sti-

fling or Suffocation, for want of Air or CHAP.  
Breath. XIII.

*Athenaeus* uses the same Word when §. 7.  
speaking of *Magas*, a notorious Glut-  
ton, *ἢ ὑπὸ τῷ παχέϊ ἀποπνιγῶναι*, He  
was choked with his own Fat.

The same Verb is also applied to  
Strangling. See *Herodotus*, Lib. IV.  
cap. 60. p. 240. Ο δὲ θύων, — *πασσας*  
*τῶν ἀρχῶν τῷ τρεφῆ, — ἢ ἐπὶ τῷ βρο-*  
*χῷ πεισῶν ἐβαλε πῶν αὐχέαι. σκῆλαιδα*  
*δὲ ἐμβαλὼν ὡς ἀνὰ τῆς, ἢ ἀποπνιγῆς* —  
*ἀποπνιγῆς δὲ ἢ ἀποδνεσῆς, &c.* Lib. IV.  
p. 244. l. 19, 30.

*Joseph. de Bell. Jud.* Lib. I. cap. 27.  
§. 6. p. 125. *Herod* gave Orders to  
strangle or smother his own Sons, *ἀπ-*  
*πνιξαι.*

Good Ground] Gr. *τῶν γῆν τῶν κα-* §. 8.  
*λῶν.*

Observe the Article repeated with-  
out an extraordinary Emphasis.

Compare *Mar.* vi. 7. *τῶν πνέματων*  
*τῶν ἀκαθάρτων*, with *Matt.* x. 1. *πνέ-*  
*ματων ἀκαθάρτων*, without an Article.

*καλῶ* is of the same Import with  
*ἀγαθῶ*, *Luke* viii. 8. *τῶν γῆν τῶν α-*  
*γαθῶν.*

So *D. Hal.* I. 288. 38. *ἐν καλῷ χα-*  
*ρῶν, in loco opportuno, i. e. a fine Place,*  
viz. good, or fit for the intended  
Purpose.

Yielded Fruit] E. T. *brought forth* §. 8.  
*Fruit.* Gr. *ἐίδεν καρπῶν*, which is e-  
quivalent to *ἐποίησεν καρπῶν*, *Luke* viii.  
8. E. T. *bare Fruit*.

It is given] Or permitted. Gr. *δὲ* §. 11.  
*δοται.*

*Appian. Alex. de Bell. Pun.* p. 9. 5.  
*Τελευτῶν τῶν ἐδοσαν αὐτῷ κατασκευασθῆς δέ-*  
*κα, &c.* compare this with p. 8. l. ult.  
*εὐ μὲν συνεχρησάντων αὐτῷ &c.*

CHAP. Herodot. Lib. II. §. 178. p. 157.

XIII. *Amphis* τισι αποκρυμμένοις ἐς λίπυτον ἔδω-  
 §. 11. κε Ναικερίην πολὺν ἐπαίρησαι — τισι δὲ  
 μὴ βυλομήνοισι αὐτῶν οἰκεῖν, — ἔδωκε  
 χερσὶν ἐπιδρυσσάδαι βωμούς, καὶ τεμεῖν αὐ-  
 τοῖσι.

*Xenoph.* K. Π. p. 27. 8. Δὲ μοι  
 τρεῖς ἡμέρας ἀρξάι αὐτῶν. and p. 651. 4.  
 οἱ δὲ — σάββατον εἶναι δίδωμι Μη-  
 δαν &c.

*Plut. Artox.* V. 305. 10. *Artoxerxes*  
 ἀνιδείξει τὸν Δαρεῖον βασιλεῖα, πυνήκοσεν ἑ-  
 τὸ γένος, καὶ τὴν καλυμμένην κίβητα ὀφ-  
 ῖλιν φέρειν ἔδωκε.

*Scholias.* on *Hom. Iliad.* K. §. 281.  
 explains δὲ by ποιῶν.

§. 11. *Heaven*] Gr. τὸν οὐρανόν. But *Mar.*  
 iv. 11. and *Luke* viii. 10. τὸ θέν.

*Syr.* τὸ οὐρανόν, but its *Lat. Vers.* has  
*calorum.* Consult *De Dieu's Syr. Gram.*  
 p. 122, 123. and *Schaaf's Syr. Lex.*  
 p. 597.

§. 12. *Whoever bath*] Gr. οἷς ἐχέ. *But Syr.* τὴν ἔχοντι, as *Luke* xix. 26.

§. 12. *He shall have abundance*] So E. T.  
*Matt.* xxv. 29; but here, *he shall have*  
*more abundance.* Gr. in both Places  
 ἐλεος δόξης].

§. 12. *Even*] So E. T. renders καὶ. *Matt.*  
 v. 46, 47. . viii. 27. . xii. 8. . xxv. 29,  
 and frequently elsewhere.

§. 13. βλέποντες οὐ βλέπουσι &c.] A like  
 Form of Expression we have §. 14.  
 h. cap. and *Hebr.* vi. 14. ὁλοῦς ὁλο-  
 γησῶ. *Mar.* iv. 12. . *Acts* vii. 34. .  
 xxviii. 26.

So likewise in *Phil. Jud. de Joseph.*  
 p. 544. B. ὅς τ' ἐν ταῖς καθ' ὑπὸν φαν-  
 τασιαῖς, βλέποντες καὶ βλέπουσιν, καὶ ἀκροῦντες  
 καὶ ἀκροῦσιν, καὶ γέλομεθα καὶ ἀπολομεθα, ὥστε  
 γέλομεθα καὶ ἀπολομεθα, λείβετες καὶ λείβουσιν,

καὶ ἐπαίνοῦντες καὶ ἐπαίνοῦσιν, καὶ ταῖς ἀλ-  
 λαις κινήσεις καὶ χιῶσεις χερσὶν δοκιμαίαι, καὶ  
 δέμια τὰ ἔργα χρωμένα. CHAP. XIII. §. 13.

But such Conjunctions of *Participles*  
 with their Conjugate *Verbs* are not  
 peculiar to the *Hebrew* Writers.

*Xenoph.* K. Π. p. 387. 3. Πάθων δὲ  
 Γαδάρας ἐπῆκε ἑξήκοντα τὰς φυλακίους.  
*Vid. Notam Cl. Hutsch.* ad h. loc. as  
 also on p. 615. 1.

*Æschyl. Prom. vinct.* §. 438, 439.  
 p. 30. Βλεπόντες ἐλεῖπον μάτῳ, κλυοῦντες  
 καὶ κλυόν.

*Demosth. Orat. c. Aristog.* p. 502. A.  
 Οἱ μὲν ὅτως ἐβῶντες τὰ τῶν πλὴν καὶ ἐβῶν,  
 ὥς τὸ τῆς παρρησίας, ἐβῶντες μὴ ὅσον καὶ  
 ἀκροῦντας μὴ ἀκροῦν, οἱ δὲ ὅτως ποιοῦντες &c.  
 This Passage is cited by the Rev. Dr.  
*Whitby*, ad §. 10. h. cap. p. 126. but  
 by some Accident the Reference is  
 dropt out of my Edition of the Doc-  
 tor's Comment.

*Vid. Vorst. Phil. Sacr. Cap. XXXIV.*  
 p. 177.

Συνίωσι] This *Verb* which occurs also §. 13.  
 2 *Cor.* x. 12. is derived from συνίω, *as*  
*likewise συνίω, Rom.* iii. 11. But  
 the *Participles* συνίωσιν, §. 19. h. cap.  
 and συνίωσιν, *Eph.* v. 17. come from  
 συνίωμι. As for συνίω, §. 23. h. cap.  
 some Edd. accent it συνίω, or συνίω,  
 as R. *Steph. Beza, Seldan, Bleau, Mill,*  
 &c. from συνίωμι; but others συνίω as  
*Buck, E. Schm.* &c. from συνίω.

*Vid. Nouv. Meth. de Gr.* p. 286.

*Not at all*] Gr. καὶ μὴ. But E. T. §. 14.  
 has render'd this double *Negative* by a  
 single one, *not.* So *Matt.* x. 23, 42. .  
 xv. 5. (al. 6.) xvi. 22, 28. . xviii. 3.  
 &c.

*Is grown fat*] E. T. *is waxed gross.* §. 15.  
 Gr. ἐπαχύνθη. The Metaphor of *Fat-  
 ness* when applied to the Mind denotes  
 Stupidity

CHAP. Stupidity and Injudiciousness, whereby  
XIII. it is render'd as unfit for the right Ex-  
ercise of its Faculties; as a Body be-  
come unwieldy by excessive Fat is for  
Feats of Activity.

Agreeably hereto Suidas explains  
παχυντοι, and παχυντες by ανοητοι. and  
παχυντες is joined with αμαρτια in a Pas-  
sage cited by the same Writer. *Lex.*  
III. 64.

*Phon. Lex.* p. 584. col. 2. Παχυν-  
τοι, παχυντες, ανοητοι. τὸ παχύνει δὲ ἡμεῖς  
παχύνειν, ἢ αμαρτῖαν κατασκευάζειν.

*Hesych. Lex.* p. 742. col. 1. Παχυντοι  
[παχυντοι] παχυν τὴν ἐχόντες, ανοητοι.

This may serve as a Specimen of  
these Lexicographers copying one from  
another.

§. 16. Happy] E. T. blessed. Gr. μακαριοι.  
Μακαριοι εἰτε υμεις οἱ βασιλεις, says  
one to Antiochus, Happy are ye Kings,  
&c. *Athen. Deipn. Lib.* V. p. 194. B.  
Aristophanes joins μακαριοι and εὐ-  
δαιμον as equivalent Terms. *Plut.* §.  
655. Τότε μὲν ἀθλιωτάτων, νυν δ', οἱ τῶν  
ἄλλων, μακαριοι καὶ εὐδαιμονοι.

See Note on *Matt.* v. 3.

§. 19. Any-one] Gr. πᾶσι. *Matt.* xviii.  
19. πᾶσι. πᾶσι. πᾶσι. any thing.

In this Sense I understand the Word  
in *Soph. Ant.* §. 181. (cited by *Demost.*  
*de falsa Legat.* p. 179. Ed. Ox. 1721.)  
ἀμύχανον ὃ πᾶσι ἀνδρῶν (cujusvis vi-  
ri) ἐμπαθὲν ψυχῇ τε καὶ φρονεῖν καὶ γινώ-  
μην, πᾶσι σε ἀρχαῖς τε καὶ νομοῖσιν ἐν-  
βῆς φανῇ.

So the Hebr. *Exod.* xx. 10. any  
Work. *Lev.* xxiv. 17. any man. *Prov.*  
i. 17. any Bird, and perhaps *Gen.* iii.  
1. iv. 15.

§. 19. He that received the Seed] Gr. ὁ ἀρα-  
ρῆς. Cast. Satus est, i. e. semen accepit.  
E. T. He which received Seed.

Dr. Ham. ad loc. rather refers ἀρα-  
ρῆς to ἀραρῆς, Seed, or ἀρῆς, Word. XIII.  
See *Luke* viii. 5, 11. and renders the §. 19.  
Place thus, *this is it which is sown by  
the Path-Side.* Consult the learned  
Doctor's Note. p. 74. ὁ ἀραρῆς literally  
signifies *that which is sown*, as appears  
both from the Parable, in which ὁ  
ἀρῆς answers to it. So also from  
*St. Luke* viii. 11. where ὁ ἀραρῆς ἐστὶ  
ἀρῆς. and §. 14. ej. cap. instead of  
ἀραρῆς is το πῖνον, *that which fell.* Now  
this must needs be the Corn, not the  
Ground. And *Mar.* iv. 19. the Corn  
becomes unfruitful. To this Purpose  
the learned Dr.

But after all I see no Reason to re-  
cede from E. T. for the ὁ ἀραρῆς, the  
Person who received Seed, is the same  
with the πᾶς ἀκούων, the Person that  
heareth the Word, in the beginning of  
the Verse, but the Word is that which  
corresponds to the Seed in this Parable.

But hath] Gr. ἔ. E. T. yet. So §. 21.  
this Particle is render'd, *Jam.* iv.  
2. Jude §. 9. and yet, *Matt.* iv. 29.  
*Jam.* ii. 10. yet if, ii. 11. also, *Matt.*  
xiii. 22. and in this 21. §. for. So  
*Matt.* v. 37. agreeably to *Thucyd.*  
*Hist. Lib.* I. §. 102. p. 66. 47. *Schol.*  
π Δε αὐτὸ τὸ Γαρ. and *Aristoph. Av.* §.  
585. *Schol.* ὁ Δε αὐτὸ τὸ Γαρ.

Temporary] E. T. dureth for a while. §. 21.  
Gr. προσωκαίς. Vulg. temporalis.  
Beza. temporarius.

Temporary expresses a finite Dura-  
tion, and stands opposed to *Eternal.*  
So προσωκαίς is contradistinguished to  
αἰωνίος. 2 *Cor.* iv. 18. E. T. Temporal  
— eternal. *Hebr.* xi. 25. a temporary  
Enjoyment of Sin. E. T. for a Season.

D. Hal. II. 76. 21. τοῖς μὲν γὰρ  
προσωκαίς ἢ τέρψις, τοῖς δὲ αἰωναίς ἢ  
δέξα; and p. 77. 37.

Josephus

CHAP. *Josephus de Maccab.* §. 15. p. 515.

XIII. Μητε δυναι προκειμενων, ωστενας, & της  
 §. 21. των επι τω νουν σωτηριως προσκαιρων, τινω δω-  
 τεβαιαν μαλλον ελπιησε τινω αυξησαν εις αι-  
 ονιον ζωην & Θεον.

But προσκαιρος signifies here a *short Duration*, as opposed to a *long*, tho' *finite*, one.

So I think the Word is used by *Josephus, de Bell. Jud. Lib. V. cap. 2. §. 2. l. ult. p. 321. και πολυ θαρος αυτους εις το μελλον προσκαιρος ερεκη περι- ζεν.*

See also *Euripides Phoen.* §. 561. ο δ' αλβος & βεβαιος, αλλ' εφεμερος. *Schol.* ο δ' αλβος & μινιμος, αλλα προσκαιρος. of a *short Continuance*, not durable.

§. 21. *He is offended*] Gr. σκανδαλιζεθ'. *Cast. desceiscit.* as if he thought this *Verb* of the same Import with αφισκαμμαι. *Luke viii. 13.* The *Syr.* Word is the same in both Places.

§. 22. *Choke*] Gr. συμπτυγει. *choketh.* A *Sing. Verb* to two *Nominat. Cases.* *Vulg. suffocat.* But *Syr.* in *Plural Number*, as Gr. *Mar. iv. 19. συμπτυσσει.*

§. 22. *It becometh unfruitful*] Gr. ακαρπος γινεθ', sc. either ο ανθρωπος. So E. T. *be becometh unfruitful.* Or rather, ο λαος, the *Word.* then it should be render'd *it becometh &c.* So without doubt *Syr.* and I think *Vulg. sine fructu efficitur*, sc. *Verbum.*

Compare this with *Mar. iv. 19.* where, as well as here, *Syr.* has *without Fruits.*

§. 23. *Beareth-fruit*] Gr. καρποφορεθ', which *Verb* properly signifies *to bear Fruit.* Consult *Alben. Deipn. Lib. XIV. p. 650. A. Καρποφορεθ' εθ' εις τα ετερος, ηρος τε & φθινοπωρου.*

*Is like*] So E. T. renders the *Verb* ωμοιωθη. *Matt. xxii. 2.*

*Syr.* ομοια εστι. So also §. 31, 33, 44.

*Tares*] Or *Cockle*, as Dr. *Ham.* and §. 25. *Rhem. Test.* render ζιζανια.

Dr. *Lightfoot* thinks *Wheat* and *Zuzin* are not Seeds of different Kind. But *Zuzin* is a kind of *Wheat* which is changed in the Earth, both as to its Form, and Nature. Vol. II. p. 194. If so *ζιζανιον* does not answer to a *Tare*, which is liker a *Pea*, than a Grain of *Wheat*.

*Etymolog. M. col. 411. l. 46. ζιζανιον το ανδρ απορεσε συμπτυσθαι τον τω σιτω και γινεθ' οτις το σιτον, & το σιτω, το βλαστηω, σισανιον & ζιζανιον, το βλαστηω τον σιτον. η οτις το σιτον & ιζανω, το καθημαι, σιλοζανον, το τω σιτω παρεδεδωκεν & σιτω αυξανον.* See the same *Verbatim*, copied, I suppose, by *Phavorinus. Lex. p. 342. col. 1.* and a little lower out of its Alphabetical Order, *ζιζανιον, η εν τω σιτω αρεσ.* Consult also *Suid. Lex. II. 11.*

*Among*] Gr. ανα μισον, or αναμεσον, §. 25. is of the same Import with εν μισω, *Matt. x. 16.* and by both is the *Hebr. Bet hoc* render'd. See LXX. *Numb. xvii. 6. Jos. xvii. 9. αναμεσον.* Vid. *Not. Matt. x. 16.*

*The Wheat*] Gr. του σιτου, or the §. 25. *Corn.*

Sometimes ο σιτος is used of *Corn* or *Wheat* while standing.

*Thucyd. Hist. Lib. VI. §. 94. p. 439. 48. το τε πεδιον αναβαινεις εδχων, & τον σιτον επιπιμπροσαν.* *Schol.* explains τον σιτον by τον σιχω. Vid. *Not. Matt. iii. 12.*

CHAP.

XIII. *The Blade*] Vulg. *Herba*. Gr. ὁ χορ-  
 γ. 26. 10. render'd *the Grass*. Matt. vi. 30.  
 xiv. 19. and *Hay*. 1 Cor. iii. 12.

*Isa. xl. 6. The Flower of the field*.  
 Hebr. פרח. LXX. ἄνθος χορδῶν,  
 as 1 Pet. i. 24.

*Xenoph. Exp. Cyr. Lib. I. cap. 5.*  
 §. 5. p. 35. Οὐ γὰρ ὡς χορδή, οὐδὲ  
 ἄλλο διδόνον οὐδὲν, ἀλλὰ φύλη ὡς ἀπασα  
 ἡ χορδή.

γ. 28. *A man, who is an Enemy*] Gr. ἐχ-  
 θρὸς ἀνθρώπου. Vulg. *Inimicus homo*. A-  
 greeably hereto, E. T. Tit. iii. 10.  
 ἀγρίον ἀνθρώπου, *A man that is an*  
*Heretike*.

Ἀνθρώπου is frequently left untranslat-  
 ed, as here *An Enemy*. and *Acts xvi.*  
 37. ἀνθρώπου Ῥωμαίου, E. T. *Romanes*.  
 See also *Luke ii. 15. . xxiv. 19.*

Sometimes it is render'd *certain*.  
*Matt. xviii. 23. ἀνθρώπου βασιλέως, a cer-*  
*tain King*. . xxii. 2. Vulg. in both places  
*homini regi*. So also *Syr*.

*Matt. xiii. 45. ἀνθρώπου ἐμποροῦ. E. T.*  
*a marchant man*, later Edd. *a merchant*  
*man*, and still later *a merchant-man*.  
*Syr. and Vulg. homini negotiatori*.

*Mar. xii. 1. ἀνθρώπου* is render'd *a*  
*certain man*, later Edd. *a certain man*.

So Hebr. שׂנֵא seems redundant, *Jud.*  
 vi. 8. Marg. *a man a prophet*. 1 Sam.  
 xxx. 17. *young men*. Hebr. יִשְׁב־נָאָר.  
*men young-men*. . Lev. xxi. 9. E. T.  
*any priest*. Hebr. *a man a priest*. See  
 more in *Nold. de Part. Hebr. p. 41. and*  
*931. N°. 952.*

γ. 30. *In Bundles*] Or, *Sheaves*. Gr. οἱ  
 δίσμας.

*Pbav. Lex. p. 196. Δίσμῶν, π τὰς*  
*δίσμας τῶν σάχνων δέν.*

The same Noun is applied to other  
 things bound up together. Ex. Gr.  
 The Roman *Rodds* or *Fasces* carried be-

fore the *Consuls*. D. Hal. I. 267. 15. CHAP.  
 or *Dictators*. p. 324. 10. τῆς ἐξουχίας XIII.  
 καλῶνται ὅμα τὰς δίσμας τῶν ἐξουχίας  
 πλεονεξίας Δίξ τῆς πολέως φέρων.

*The greatest*] Dr. Hamm. *Greater* γ. 32.  
 than herbs. Gr. μᾶζον, answering to  
 μικρότερον, render'd the *least*, though in  
 the *Comparative Degree*. It is an evi-  
 dent Impropriety to say that *Mustard*  
*Seed is less* than all *Seeds*; because it is  
 itself a *Seed*. And I suppose the  
 learned Doctor thought our Language  
 would not allow of our calling that  
 the *greatest of Herbs*, which becometh  
 a *Tree*.

I have inserted *all*, because it is  
 found in several MSS. and *Versions*,  
 but have printed it in *Italic*; for the  
 same Reason E. T. have taken a like  
 method, 1 *Job. ii. 23. and elsewhere*.

*Roofs*] Gr. κατασκευῶν. E. T. *lodge*. γ. 32.  
 Perhaps this *Verb* may be render'd *to*  
*build nests*, if κατασκευῶν signifies  
*Nests*. *Matt. viii. 20.*

*Measures*] Gr. σάλα, *Seabs*. I have γ. 33.  
 followed E. T. in retaining the general  
 word *Measure*.

A Jewish *Seab* (or σαων) contains a  
 Roman *Modius* and an half. See *Joseph.*  
*Ant. Lib. IX. cap. 4. (al. 2.) §. 5. l.*  
*9. b. p. 482. ἔχει δὲ π σάβον μῶδιον ἢ*  
*ἡμῶν Ἰταλίων.* and *Hieronym. ad l. Sa-*  
*tum autem genus est mensurae juxta mo-*  
*rem provinciae Palaestinae, unum et dimi-*  
*dium modium capiens.*

Bp. Cumberland makes a *Seab* = 2  
 Gall. + 2 Quarts + 3 solid Inches,  
 of Wine Measure. See his *Essay on*  
*Jewish Measures and Weights.* p. 86.  
 and 137. Or according to the Jewish  
 manner of Reckoning, a *Seab* = 144  
 Eggs.

CHAP.

XIII.

Left] E. T. *Sent away*. So *Mar.*

y. 36. iv. 36. Gr. αφεῖς.

The Greek Verb αφεῖμι signifies rather to leave, than to send away. *Matt.*iv. 11, 20, 22. xviii. 12. xxii. 22. xxvi. 44, 56. (render'd to forsake) *Mar.* viii. 13. xiii. 34.Compare *Matt.* xviii. 12. αφεῖς, with its parallel place *Luke* xv. 4. καταλείπει. So compare *Mar.* viii. 13. αφεῖς, with *Matt.* xvi. 4. καταλείπει.Again, ἀπολύνει is the proper Word for sending away. *Matt.* xiv. 15, 22, 23. xv. 32, 39. Where *Syr.* uses a different Word from that by which it renders αφεῖμι, in this Verse, and *Matt.* iv. 20, 22. xviii. 12. *Mar.* viii. 13. or καταλείπει. *Matt.* xvi. 4. *Luke* xv. 4.

I see nothing in the Context to induce one to think, that our Saviour rather sent away the Multitudes, than left them.

However the Reader ought to know that αφεῖμι is used by the Greek Writers to express both to leave, and to send away or dismiss.

To leave, or go away from. *D. Hal.* I. 604. 43. ἐκινον ἡδὴ νεκροὶ καὶ μὴν αφεῖς (ἡμι) πάλιν ἔπαυε.To send away, or dismiss. *D. Hal.* I. 114. 7. τὸν δὲ αἰχμαλώτων τὰς μὲν ἀπέναι βυλομήνης ἀφῆκεν ἀπὸ λυθῶν· τὰς δὲ αὐτοῦ μὲν προαιετῶν, &c. And *Hom. Iliad.* B. y. 263. *Schol.* ἀφῆκεν· ἀπολύων, ἀποτιμῶν. And *Xen. Hell. Hist. Lib.* VI. cap. 5. §. 21. p. 418. Ἐπεὶ δ' ἐν τῇ Λακωνικῇ ἐβόητο, τὰς μὲν Σπαρτιάδας ἀπελυσεν οἰκαδε, τὰς δὲ ὧν αὐτὸς ἀφῆκεν ἐπὶ τὰς ἐκείνων πόλεις.y. 36. Explain] E. T. *declare*. Gr. φερεῖς. Not barely repeat, but explain, or tell the meaning of the Parable.So *Plat. Phaed.* I. 64. A. πῶς αὖτις

δὴ τοῦ οὗτος ἔχει — ἐγὼ φερεῖμαι CHAP. XIII.

*Schol. Hom. Od.* ψ. y. 114. φερεῖς, y. 36. γινώσκεις.He that soweth] Or be that sowed. y. 37. Gr. ὁ σπείρων, which Participle may either be in the Present, soweth, or Imperfect Tense, sowed. Thus *Matt.* ii. 20, οἱ ζητοῦντες, who sought. and *Mar.* x. 13: οἱ πρὸς φέρουσιν. them that brought.

This Rendering of ὁ σπείρων, be that sowed is countenanced by y. 39. ὁ σπείρει.

*Syr.* is the same in both Verses.Sons] E. T. *Children*. So E. T. y. 33. *Matt.* xvii. 26. xx. 20. xxvii. 56. *Vid. Matt.* v. 9.The original Word υἱοὶ may perhaps be equivalent to παῖδες, children, or ἐκδοῖς, descendants; as πατέρες to γονεῖς or πρόγονοι. See *Demosth. apud D. Hal.* II. 295. 35, 39, 46. 296. 45, 48, 49.At] So E. T. renders ἐν, y. 49. and y. 40. *Matt.* xi. 25. xiv. 1. *Luke* x. 14. *Job.* xvi. 26. 1 *Cor.* xv. 32.A Treasure] Gr. θησαυρὸν. y. 44. *Phau. Lex.* p. 370. col. 1. Θησαυρὸς, σκευαλὴ χρημάτων κεκρυμμένη.For Joy] Gr. ἀπο χαρῆς. So *Matt.* y. 44. xiv. 26. ἀπο τῆς φιλίας. *Job.* xxi. 6. ἀπο τῆς πλεῖστος.*D. Hal.* I. 246. 1. Οὐδὲ φανῶ ἀπὸ τῆς κακῆς ἐλπίδος δακρυμῶν ἀποκτείνεσθαι. 285. 48. οἱ καμνύνει ὥστε τὴν λυγρὴν αὐτοῦ. *Vat.* reads ὑπο, which indeed is more commonly used. See p. 177. 27. ὑπο λυγρῆς. *Xenoph.* K. Π. p. 422. I. 1. ὥστε τὴν ἀρετῶν πολλὰ μὲν δακρυύνει ὑπο λυγρῆς, &c.

Plut.



CHAP. *Plur. in Dion. V. 161. l. ult. Ταυ-  
XIII. της, sc. Aristomaches, ἀδελφῶν ἐν τῷ Δι-  
γ. 44. ων, ἐν ἀρχῇ μὲν ἔρχε τιμῶν ἀπο τῆς ἀδελ-  
φῆς, ὑστερον δὲ ἔξ.*

This similar Use of the *Prepositions*  
υπο and ἀπο may be the occasion of  
their being confounded in the MSS.  
See *Joseph. de Bell. I. lib. VI. cap. 7.*  
§ 2. p. 395. l. 4. with Note b.

γ. 45. *A Man that was a Merchant]* Gr.  
ἀνθρωπος ἐμπορεύ. E. T. *a merchant man,*  
but later Edd. *a merchant-man,* as if  
those two Words joined by an *Hyphen*  
express'd one in Greek.

Ἐμπορεύ signifies a *Trader*, and I  
think such a particular *Trader* as we  
call a *Merchant*.

D. Hal. I. 646. 34. ἀρχομένη δὲ ἐκ-  
εἰς τὴν πόλιν καὶ ἐκ πολλῶν ἡχθῆ  
χρῆμα ὁ μὲν πλεῖον δημοσίᾳ συνωστίζε,  
ὁ δὲ τις καὶ ὑπο ιδιωτῶν ἐμπορεῶν κομιζο-  
μένη.

γ. 47. *A Net]* Gr. σῆμα. Syr. uses the  
same word as for *διδόναι*. *Luke v. 5, 6.*  
*Job. xxi. 6.*

According to *Phavorinus* σῆμα is  
equivalent to *διδόναι*, or *πλεῖμα τι ἐκ*  
*καλαμῶν ὡς θηροὶν ἰχθύων*. See *Lex. p.*  
*650. col. 3.*

Consult that memorable Passage in  
*Plutarch's Life of Solon. I. 176. 3.*  
*Καὶ γὰρ, ὡς φασι, κατὰ τοὺς σῆμα, καὶ  
ἐξ ἑκαστοῦ ἐκ Μελῶν πελαγῶν τῶν βόλοι ὑπὸ  
φανερῶν οὐκ, χρύσεια φανερὰ τρεῖς ἐκ-  
μένη, &c.*

See also *Herodian, Lib. IV. §. 17.*  
*p. 159. l. 22. ὡς ἐν δίδοναις ἐπιστάλῃς  
μῆτις, &c.*

γ. 48. *They drew]* Gr. ἀναβιβασαίς.

So the word is applied by *Xenoph.*  
*Hell. Hist. Lib. I. cap. 1. §. 2. p. 2.*  
*Domitius, περὶ τῶν γλῶσσιν ἀναβιβασε τὰς  
καὶ τρεῖς, &c.*

The original *Verb* is elsewhere ap- CHAP.  
plied to *raising or lifting up* to a higher XIII.  
or more advanced place. γ. 48.

So *Herodotus, Lib. I. §. 86. p. 35.*  
*τὸ δὲ ἀνέκην ἀναβιβασε (sc. Cyrus Cræsum)*  
*ἐπὶ τῶν πυλῶν.* And §. 63. p. 24. *ἀ-*  
*ναβιβασας τῆς παιδᾶς ἐπὶ ἱππύς, προ-*  
*εμπεν.*

*Joseph. Ant. Lib. VII. cap. 14. §.*  
*5. p. 407. καὶ ἀναβιβασαίς πρὸς αὐτὴν*  
*Σολομὼνα ἐπὶ τῶν βασιλικῶν ἡμεῶν—*  
*ἀναβιβάζουσι ἐπὶ τῶν ἡμεῶν τὴν Σολο-*  
*μὼνα.*

Good — bad] Gr. καλὰ — κα- γ. 48.  
πῶς, used here of *Fishes*, as *Matt.*  
*xii. 33. of Trees. Vulg. bonos —*  
*malos.*

It cannot be meant of *sinking Fish-*  
*es*, because they were just taken out of  
the Sea alive.

*Hesych. Lex. p. 827. col. 1. Σαπρὸν,*  
*παλαιόν, αἰχρὸν, ἀκαθάριστον.*

*From among]* Gr. ἐκ μέσων. So LXX. γ. 49.  
*ἐκ μέσων, from Hebr. מִתְּחִיל. Exod. vii.*  
*5. Numb. iii. 12.*

Perhaps ἐκ μέσων is equivalent to *ἐκ,*  
*Matt. xxv. 32.*

Who is become a Disciple unto] Or γ. 52.  
as Dr. *Hamm. made a Disciple for.* Gr.  
*μαθητεύσας αὐτὸν.* E. T. *instructed unto.*  
*Vulg. doctus in regno &c.* So also  
*Irenæus. c. Har. Lib. IV. cap. 9. §. 1.*  
*p. 237.*

*Μαθητὴς* signifies *to be a Disciple,*  
*Matt. xxvii. 57. as well as to make a*  
*Disciple, or Disciples, Matt. xxviii.*  
*19. Acts xiv. 21. render'd by E. T.*  
*to teach.*

*Phav. Lex. p. 486. col. 2. Μαθη-*  
*τὴς, αὐτὸς τὸ μαθητὴς εἶμι.*

*Clem. Alex. Strom. Lib. I. p. 357. De-*  
*mocritus ἐκράτε — βαβυλωνία τὴν καὶ Περσίδα*  
*καὶ Ἀλκυόν, τῆς τὸ μαλὸς καὶ τῆς ἀπὸ τοῦ μα-*  
*N 2 θητὴς.*

CHAP. *ἡ δὲ*. See also *Cobort. ad Gent. p. XIII. 88. l. 1. μαθηδωμῶν τῷ Κυρίῳ.*

§. 52. *Syr. uses the same word as for κατὰχουμαι, Luke i. 4. Acts xviii. 25. But I have not met with the original Verb used by any prophane Author in the sense of Teaching, or as equivalent to διδάσκω.*

§. 54. *His own Country*] Gr. *παλαιὰ αὐτοῦ*. sc. *Nazareth*, not *Bethlehem*. See *Luke iv. 16. and Chrysost. II. 305. 29.*

*Παλις* indeed is used properly of ones *Native Place*.

So they buried *Samson* ἐν Σααθα τῇ *παλαιᾷ* μὲν τῶν συγγενῶν. *Joseph. Ant. p. 304. §. 12. l. penult. ὁβριμὴ κατὰ τῶν αὐτῶν τῶν παλαιῶν, τῶν ἀρχαίων ἐν τοῖς ἱεροσολυμοῖς ἐποίητο. p. 416. §. 5. l. 8. again consult. p. 524. §. 3. l. 5. b. with Reland's Note, Παλις urbs, non regio natalis, uti Nazareth παλις χειρς in N. Test.*

Again, *Thebes* was *Bacchus's* *παλις*. *Alben. Deipn. p. 434. B.*

The *Arcades* settled on one of the *Hills of Rome*, *Παλατίον ονομασθῆναι τὸ χεῖρον, ὅτι τῆς ἐν Ἀρκαδία παλαιδοῦ*. sc. *τῆς Παλατίου πόλεως*. *D. Hal. I. 76. 2: compared with p. 75. 25.*

So *Pella* was *Alexander's* *παλις*. *Strab. Vol. II. p. 1091. l. 2. b.*

To which add *Diod. Sic. Lib. I. p. 36. l. 19. τελεῖται ἡ δόσις ἀδελφῶν αὐτοῖς, καλοῦνται τοπον ἐν ἧς ἔστι τῆς παλαιδοῦ βασιλείας προσέτις*. and *l. 24. ἐκτελεῖται πόλιν ἐν ὁμωνύμων αὐτοῖς λέγει ποιεῖται τῇ παλαιᾷ.*

Sometimes *παλις* is used *Adjectively*, as in *D. Hal. I. 9. 1. οὐδένα δ' αὐτοῖς ἐστὶ γῆ παλις, ἀδελφῶν*. So here, *πολις* may be understood, as *γῆ* is there expressed.

§. 54. *Their Synagogue*] Or a *Synagogue of their's*. Gr. *τῇ συναγωγῇ αὐτῶν*.

*Syr. Vulg. Arab. Pers. ἐν ταῖς συναγωγαῖς αὐτῶν, in their Synagogues.* CHAP. XIII

*They were astonished.*] Gr. *ἐκπληθίσθη* §. 54. *αὐτοῖς*. *Vulg. mirarentur. Matt. vii. 28. admirabantur.*

The *Verb* *ἐκπληθίσθαι* expresses *Surprise* and *Admiration*, or *Wonder*. *Luke ii. 48. But in this Use of the Verb we must carefully avoid tacking the Idea of Fear or Horror to it, as in Eurip. Bacch. §. 604. and elsewhere.*

*Joseph. Ant. Lib. XII. cap. 3. §. 2. p. 597. Οὐκ ἐπαύσαντο δ' αὖτε ἢ τίς τῶν μεγάλων φροσύων ἐκείνης ἐκπληθίσκει, — μετεπαύσαντο.* and *p. 595. §. 13. 4.*

*These Miracles*] Gr. *αἱ δυνάμεις*. §. 55

It is frequent for the *Article* *ὁ, ἡ, τὸ, &c.* to signify *that, those, these, &c.* as *ἐκείνη, αὐτή, ταύτη*. So *D. Hal. I. 646. 16. ἐν τῇ νεῷ τῆς πόλεως ἡσυχίας, in that Distemper, viz. before spoken of. p. 288. 20. τὰς αἰδέας, those men.*

*Thucyd. Hist. Lib. I. §. 6. p. 6. 5. ἐν τοῖς. Schol. ἐν τοῖς.* and *Hom. Il. B. §. 5. ἡδὲ ἡ οἰ. Schol. αὐτῇ ἡ αὐτῇ.* and *§. 22. τῷ Schol. ταύτῃ.*

See *Joh. i. 8. . vi. 32, 48, 58. . xi. 52. . xx. 8.*

*Carpenter*] *Vulg. fabri*. Now *Faber* may be *lignarius, a Carpenter; or ferrarius, a Smith. &c.* Tradition favours the former, by constantly representing *Joseph* as a *Carpenter*.

The Original word *τεκτων* is applied to other *Artists*, as in *Aristoph. Equit. §. 527. Τεκτονες ἐπαλαμῶν ὕμων*. But among the *Tools* of a *τεκτων* *Jul. Pollux* enumerates the *Αἰζα* (or *Hatchet*) and *Σαῶ*, &c. which lead one rather to think of a *Carpenter* than a *Smith*. *Onomast. Lib. X. §. 146. p. 1330.*

CHAP.

XIII. Mary] Gr. Μαριαμ. So also Matt. i. 20. Luke i. 27, 30, 34. ii. 5. But Μαρια. Matt. i. 16, 18, &c.

† 55. Brothers—Sisters.] See Origen. in Matt. p. 223. A, B.

† 56. With us] Gr. μετ' ημας. So μετ' render'd with. Mar. xiv. 49. Job. i. 1, 2. Acts xvii. 17. 2 Cor. v. 8. Gal. i. 18.

Theophylact, ad l. p. 79. D. μετ' ημας εστιν, ανη τυ, μετ' ημων ηδε κατοικουσιν.

Mar. ix. 19. μετ' υμων εσομαι is in Matt. xvii. 17. εσομαι μετ' υμων.

† 57. Offended at] So E. T. Mar. vi. 3. but offended in, Matt. xi. 6, as well as here. and offended because of. Matt. xxvi. 31. Syr. the same in all these places.

† 57. Without-honour] Gr. ατιμω, Vulg. Sine honore; or despised, 1 Cor. iv. 10. opposed to ενδοξω, honourable.

Perhaps only not esteemed or barely out of request. See Plut. in Cic. IV. 442. 3. τινω ε ποικιλω—πανταπασιν ακλη η ατιμοι ερρειν συμβιβηκειν.

Sometimes in disrepute or disesteem, perhaps infamous.

Xenoph. K. Π. p. 16. l. 11. ο ε εκ περιης, ατιμω τον λοιπον βιον εχεται.

Herodot. Lib. I. cap. 173. p. 70. l. 18. ιω ε ανη ας, ε ε πρωτ' αυτου, γωακα ξηλω η παλλακην εχθ, ατιμα τα τεκνα γινε.

D. Hal. I. 219. 3. αι πασαντων ουχ ηστιν και τα περμαλα, ε τα καλα της

Ρωμαίων πολους υται αιμα ε ευνεσι γε. CHAP. XIII. γονει, ουδ' οι μιν δε.

Except] Gr. α μη, which E. T. γ. 57. renders save, here and Matt. xvii. 8. and saving, Rev. ii. 17. and but, Matt. v. 13. . xii. 4. . xiv. 17. . xv. 24. or Except, Matt. xix. 9. . xxiv. 22.

House] Gr. οικια. By House I understand Family: So we say the House of Hanover. And the following places prove οικια is used in the same Sense.

D. Hal. I. 289. 17, 35. περιεβαι, αιοντες εκ των πρωτων οικιαν οικουσι παιδας κς εδς ας της παλιδω ομηρδσαι, 411. I. ανελοντες ε τινω τυχεστηλω οικιαν περιεβαι &c.

To the same purpose is οικω used by good Greek Writers.

D. Hal. I. 56. 6, speaking of the Gens Julia, ηζητω ε μελεις αμα ε λαμπριαι οικιαν κτω, αν ημεις κω. 90. 2. τω ε απαισιν, εκ των αλλων οικων τες χαριστας καταλεγειας εξ εκαςης φρεστες, κωρον ε κωρω. 144. 51. . 153. 18. . II. 67. 25.

Unbelief.] Or disbelief. Gr. απιστι. γ. 58. αν. Vulg. incredulitatem.

Compare Lucian. Rhet. Præc. p. 815. B. δικησαδς σοι βυλομαι Σιδωνιω τω εμπορε επισειαν, δι' απισιαν ατιλη ηρωμην, ε τω ακκσαντι ατονητη, with D. ej. pag. πλω ογε αλεξανδρ' ουκ επισδπει, αλλα γυητα αναι τον εμπειρον μετο.

Syr. noi belief, i. e. unbelief. but Mar. vi. 6. defect of Faith. and xvi. 14. smallness of Faith. i. e. ολιςπισιαν.

## CHAP. XIV.

CHAP. XIV. **H**erod the Tetrarch] The Title of **H**erod is given to Herod by Jo-

§. 1. *sephus*, *Ant. Lib. XVIII. cap. 5. p. 882.* Ἡρώδης ὁ Τετραρχὴς γὰρ τὴν Ἀντιπάστρα.

This *Herod* is called *Antipas* by the same Historian, *Ant. Lib. XVII. cap. 8. §. 1. p. 847.* where we find, that his Father *Herod the Great* left him by Will the *Tetrarchy* of *Galilee* and *Perea*, as he did the *Kingdom* of *Judea* to *Archelaus*. To which join *Caesar's* Distribution, *Joseph. de Bell. Lib. II. cap. 6. §. 3. p. 157.*

*Eusebius* calls this *Herod*, Ἡρώδης, *Herod junior*. *Hist. Eccl. Lib. I. cap. 11. p. 33. 19.*

§. 1. *Heard of the Fame of Jesus*] Gr. κηρυχθῆναι—τὴν ἀκρόν ἡγοῦ. *Heard of the Report of, or concerning, Jesus.* *Luke iv. 14.* Φημι—ὡς αὐτῶν.

§. 2. *Servants*] *Wiclif. Children.* *Vulg. pueris*, rather *Servants*, as *Syr.* So *Pharao's* *Servants*, *Gen. l. 7. i. c.* his *Courtiers.* *Chrysost. II. 307. 2.* τῶν παιδῶν.

*Παῖδες* undoubtedly signifies *Servants*. See *Athen Deipn. p. 575. F.* where they are joined with *διδασκάλους*; *Men-Servants* with *Maid-Servants*. And at other times *Sons* or *Children*. *D. Hal. I. 266. 20.* ὡς μὴ καλεῖται ἀπὸ τῆς φύσεως βασιλεὺς τῶν παῶν, μὴ τῶν παιδῶν αὐτοῦ, μὴ ἐξ ἀνεῖναι φησὶν. 277. 38, 40. compare 274. 1. with 278. 1.

§. 2. *Miracles are wrought by him.*] Or as *Dr. Doddridge, Extraordinary Powers operate in him.* Gr. αἱ δυνάμεις ἐν αὐτῷ.

en ἐν αὐτῷ. *Vulg. Virtutes operantur in eo.* CHAP. XIV.

*Syr.* agrees with *E. T.* in rendering *passively*, and has the *Participle* of the same *Verb* it uses for *γενεθῆς*. *Jam. iii. 10.* At other times it renders the original *Verb* *Actively*, by the *Part. Benoni* *Peal. Gal. iii. 5. Eph. iii. 20. 1 Thess. ii. 13.*

Two MSS. instead of *ἐν αὐτῷ* read only *αὐτῷ*. If this be the right Reading, *αὐτῷ* is in the *Abl. Case*, as *Luke xxiii. 15.*

*Prison*] φυλακή signifies a *Prison* or *Place of Confinement*, and not only the *Confinement* itself. §. 3.

*D. Hal. I. 429. 35.* καὶ τὰ σώματα καὶ κλεισμένοι εἰς φυλακήν.

*Joseph. Ant. Lib. XX. p. 977. §. 5.* καὶ οὕτως ἡ μὲν φυλακή τῶν δεινῶν ἐκείνη, ἡ ἡμεῖς δὲ λέγουσιν ἐκκλησία.

*Brother Philip's*] *Vulg.* omits the name of this Brother of *Herod-Antipas*. §. 3.

*Josephus* calls him *Herod* also. *Ant. Lib. XVIII. cap. 5. §. 1. p. 882.* See the *Accurate* and *Rev. Mr. Lardner's Credibility* &c. *B. II. Chap. 5. p. 315.* This *Gent.* shows it could not be *Philip the Tetrarch*, mention'd *Luke iii. 1.*

*To have her*] Gr. ἔχειν αὐτὴν, sc. ὡς γυναῖκα. *Matt. xxii. 28. 1 Cor. v. 1.*

So *Dionys. Orat. in Olymp. p. 690. C. 2.* ἀδελφὴν τῆς ἑαυτοῦ, sc. τὴν γυναῖκα. *B.* the Orator calls *Olympiodorus's* *Sister*, his *Wife*, καὶ τὴν ἀδελφὴν τὴν ἑαυτοῦ, ἑμὴν δὲ γυναῖκα.

CHAR. *Xenoph.* κ. π. p. 59. l. 9. ὡς περ-  
XIV. ςαι ὃ ἐπιμπι — πρὸς Κάμψον τῶν  
§. 4. τῶν ἀδελφῶν ἐχέοντα, &c. *Nempe*, in  
*matrimonio*. Vid. Cl. *Hutch.* ad loc.

See *Hom.* II. γ. §. 123. Schol. αἶψα,  
ἐγγαμήναι. II. Z. §. 398. ἔχοντα, ἐγα-  
μήναι.

*Herodotus* supplies the Word γυ-  
νάκα, Lib. II. §. 111. p. 128. l. 26.  
τῆς ὃ νύμφης τῇ νύφτι ἀντιβλέπει, ταυ-  
τῶν ὃ ἔχει αὐτὸ γυναικα.

§. 6. *Birth-day*] Gr. γενεσιῶν.

*Suid. Lex.* I. 472. Γενεσιῶν, ἡ δὲ ἐνι-  
αυτῇ ἐπιφοιτῶσα τῇ τεχέει μνημῆν. γε-  
νισία, καὶ ὁρῶν τῆς ὅππῃ τῆς ἡμέρας κμε-  
ρεῖ. See *Phav. Lex.* p. 172. col. 3.

To the same purpose *Tho. Magister.*  
p. 37. ΓΕΝΕΘΑΙΑ δακίμων, ὡς ἡμεῖς.

*Josephus* calls the Birth-day ἡ ἡμε-  
ρῆς, *Ant.* Lib. XII. cap. 4. §. 9. p.  
605. τὴν μελλομένην δοῦναι τῷ βασιλεὶ δῶρον  
ἐν τῇ τῇ παύσει αὐτῇ ἡμέρῃ. And  
κμερεῖ ἡμερῆς, *Ant.* Lib. XIX. cap.  
7. §. 1. p. 948. l. 1. κμερεῖν ἢ ἐορᾶ-  
ζει αὐτῇ ἡμέρῃ, ὅτε παύσῃ ἢ ἡμέρῃ δ-  
φροσυνῇ καὶ ἡμερῇ θάλασσαν, &c.

It is well known the Kings of *Per-  
sia* kept the days of their *Accession* to  
the Crown in a solemn manner annu-  
ally.

*Herodot.* Lib. IX. §. 109. p. 550.

§. 6. *The Daughter of Herodias*] Called  
*Salome* by *Josephus*, *Ant.* Lib. XVIII.  
cap. 5. §. 4. p. 885.

§. 8. *Beforehand-instructed*] Gr. προεβασ-  
θῆσα. Vulg. *præmonita*. Syr. uses a  
word answering to διδάσκω or δι-  
δαχθεῖσα, and seems not to have read  
or regarded the *Præp.* πρὸς, which ex-  
presses a Circumstance omitted by St.  
*Mat.* vi. 24.

*Phav. Lex.* p. 624. col. 1. προεβασ-  
θῆσα, ὡς ἐβασθῆσα, &c.

*Suid. Lex.* Vol. III. p. 177.

CHAR.  
XIV.

*A Charger*] Or *Dish*, or *Platter*, §. 8.  
*Luke* xi. 39. Vulg. *discus*.

These *πινυκται* were certainly a part  
of the Furniture of a Table.

*J. Poll. Onom.* Lib. X. §. 82. p.  
1252. and §. 83. p. 1253.

*Phav. Lex.* p. 603. col. 3. Πινυκται,  
τὰ ἀγλῆα ἐν οἷς ἐδιδόμην.

*The King*] *Herod - Antipas* is here §. 9.  
called a *King*, tho' §. 1. a *Tetrarch*.

*A Tetrarch* may in a loose manner  
of speaking be called a *King*. Tho'  
a *King* cannot so properly be called  
a *Tetrarch*, because this latter Title  
is generally reckon'd inferior to the  
former.

*But*] Gr. ὅ. E. T. nevertheless. So §. 9:  
*Rom.* xv. 15. 1 *Cor.* vii. 2, 37. *Gal.*  
ii. 20.

*Oaths*] So I think E. T. *Other*, as §. 9.  
also *Mar.* vi. 26. (later Edd. *Oaths*)  
though the *Concordance* refers those  
places to the *Sing.* *Oath*.

Syr. uses a *Plural Noun*, as also §. 7.  
where Gr. has the *Sing.* ὅρκος.

Perhaps the *Plural Form* may be  
used for the *Singular*, ὅρκος for ὅρκον.  
So it seems to be in the following  
places.

*Joseph.* *Ant.* Lib. VIII. cap. 1. §.  
5. p. 416. τῷ ὃ μεγίστῃ τῆς ἀπειλῆς ὃ  
ὅρκος αὐτῇ προεβασθῆσαν ποικίλας.

*D. Hal.* I. 287. 37. διδύσκον αὐτῷ δι-  
ὀρκον τὸ πῶρον. 288. 47. διῶτα πῶρον τῷ  
βασιλεὶ δι' ὅρκον ὑπὲρ τῆς πάλιν ἐλθούσης.

*Guests*] Gr. σωμασκημῶνες. Those §. 9.  
that lay along at Table with him, ac-  
cording to the Table-posture of those  
times, or *Guests*, as ἀσκημῶν is ren-  
der'd, *Mat.* xxi. 10, 11.

*Josephus*

CHAP. XIV. *Josephus* uses the Term *συκαλασμενοι*. *Ant. Lib. XII. cap. 4. §. 9. p. 605.* των ὃν συκαλασμενων παντων των μερον τα οσα — σωζονται εμπροθεν το Τεραν. &c.

§. 9. *To be given*] Or, *delivered*, *Luke vii. 15.*

In this sense *διδωμι* occurs *Herodot. Lib. IX. cap. 109. p. 550. l. 18.* *Amestris* requests of *Χερτες*, *δοδωαι* οι τω Μασιστω γυναικα.

§. 10. *Sent and beheaded*] Gr. *πεμψας αποκεφαλισι*. *Mar. vi. 27.* Σπυριδαν — αποκεφαλως, επιταξεν &c.

*Herod* is said to *behead Jehu*, because he commission'd another to do it. He was a Murderer by Proxy, and by empowering another to perpetrate the Fact, made the Guilt as effectually his own, as if he had been personally concerned in the Murder.

A like Form of Expression occurs *D. Hal. I. 683. 40.* 'Ο δ' υπ' ολης ως οχι, πεμπει των ερβδουχαι τιναι, κελδωσας απαλιν — ης το διορωτηρεον της κικρογυας, ες το πτωμα μεταφερειν οκ της αγαρε.

*Plut. de liber. Educat. p. 11. C. Ed. Par.* Απεχρησσε το ηερμειον το βασιλην ες ο μιν πεμψας απειλε πιν Θισκελον.

*Xenoph. Cyr. Pæd. Lib. II. p. 159. 3.* 'Ο ὃν Κυρῳ ὡς εινελο επι τη περιη, ες αμα πεμπων ηεν πιν Κυαξαρην των νεωτερων ιππειων. Vid. Not. Cl. *Hutch.*

See the Fact of *Herod's* Murder of *John the Baptist* mentioned by *Joseph. Ant. Lib. XVIII. cap. 5. §. 2. p. 883.* and quoted from him by *Eusebius Hist. Eccles. Lib. I. cap. 11. p. 33.*

§. 11. *She carried*] E. T. *she brought*. Gr. *φορειν*. which Verb is render'd *to carry*, *Job. xxi. 18.*

CHAP. XIV. *Body*] Σωμα, frequently used for a *dead body*, or *corpse*, as *πτωμα*, *Mar. §. 12. vi. 29.*

*D. Hal. I. 43. 14:* μαθευσαν οτι χωριον εν το δεξαμενον τα σωματα αυτων λω, μαμειν ες ος πολλοι πατισαδωτο, &c. 234. 17. κρυπτα γη το σωμα.

*Arrian. de Exp. Alex. Lib. VI. p. 272. l. 8. b. and p. 273. l. 1.*

*Syr.* uses the same word here as *Alis ix. 40. and Rev. xi. 8, 9.*

A *Corpse* is often expressed by ο νεκρος, the dead person.

*Xenoph. Oicon. Vol. IV. p. 29. §. 19.* και Σπυριδαντι σωζαπιθατον παντες ος πιν νεκρον μαχομφοι, &c.

*Joseph. Ant. Lib. VII. cap. 1. p. 367. l. 5. b.* οποιω τυχανοσια πιν Αδεντες νεκρον ιωω.

*Herodot. Lib. IV. §. 71. p. 243.* Ετοιμον ες τυπ ποιησαντες, αναλαμβανου πιν νεκρον, κατακεκρημφοι μιν το σωμα, and p. 244. 4.

*Sepb. Ant. §. 251.* Και δη λεω σοι, πιν νεκρον τις αβιως θαψας βεβηκε.

Vid. Not. *Matt. viii. 22.*

*On-foot.*] So E. T. *on foot*, and §. 13. *Mar. vi. 33. ascote*, rather *by land*, as opposed to *by Sea*. So *Syr.* but *Vulg. pedestres*. Consult *Fabri Thef. Tom. II. p. 170. in fine.*

See the Rev. Mr. *Blackw. S. Class. Vol. II. p. 204. and Dr. Hamm. Paraphr. they took a Compass by Land.*

Πεζῳ undoubtedly signifies *on foot*. See *Xenoph. K. Π. Lib. IV. p. 280. l. 4.* αμαχρον εναι ος αν ιππυς εν περιω αν τις φανη πεζῳ ημω περιωυ.

And πεζῳ may signify *on foot*. *Athen. Dign. p. 549. E. D. Hal. I. 301. 3. Lucian. Dial. p. 150. A.*

So πεζῳ when opposed to ιππικῳ signifies *foot Soldiers*. *Xenoph. K. Λισβ. p. 21. l. 1.* ενι ες δυναμιν ενι ες πεζῳ, ες

CHAP. 2. ἐπὶ τῆς, ἐν τῇ, &c. as also πρὸς XIV. when opposed to ἐπὶ.

§. 13. D. Hal. I. 101. 40. πρὸς μὲν ἀντίστοιχους ἐπὶ δύο μυριάσιν, ἐπὶ δὲ οὐκ ἀντίστοιχους χίλιον.

But frequently πρὸς should be rendered by land, when opposed to going by sea.

Thucyd. Hist. Lib. VIII. §. 61. p. 540. 60. Dercylidas—παρεπιμνήν πρὸς τῇ ἑλληνικῇ, &c. Schol. πρὸς, ἄφ' ἑσθ' p. 22. 42. ἐπορεύθησαν πρὸς—δύο τῶν Κερκυραίων, μὴ πάλιν ὑπ' αὐτῶν τῇ θαλάσῃ περὶ μέρους. 282. 71. 439. 47. πρὸς ἐν ναυσι.

Herodot. Lib. VII. cap. 115. p. 416. τὸ μὲν ὅλην θαλάσσαν ἔχον οὐκ ἔμελλεν, ἐν νηυσὶ σφιδόμενοι· τὸ δ' ὑπὲρ θαλάσσης, πρὸς ἐπεμύνη. See also Lib. II. §. 159. I. 6.

Xenoph. de Cyr. Exp. Vol. II. p. 273. §. 3. ἡμῖς διελθὼν βυλομήδης εἰς τὴν ἑλλάδα πρὸς πλοῖα ᾗ ἐκ ἰχθυῶν. 289. I. 4. εἰς ᾗ πρὸς πρὸς δέοι περὶ τοῦ—εἰς τῇ θαλάσῃ, &c. 292. 3, 9, 10. Vol. III. Hist. Græc. p. 4. I. 6. Alcibiades, αὐτὸς μὲν πρὸς ἦλθεν εἰς Σηπτόν, τὰς δὲ ναυς ἐξέπλεον ἐκείνῃ ἐκείνου. p. 194. I. ult. τὴν μὲν τοὺς πλοῖα πρὸς ἦλθεν ἐκ αὐτῶν μετὰ πρὸς ἀλάν.

To conclude, πρὸς, rendered to go a foot, Acts xx. 13. is better rendered to go by land, as by Syr. and Vulg. per terram iter faciturus.

§. 14. A great Multitude] Gr. πολλοὶ οὐκ ὄντες. Πολυς with a Sing. Noun is often rendered great.

Xenoph. de Cyr. Exp. Vol. II. p. 104. 2. Στεφάνου πλοῖα, a great Army.

Lucian. Rhet. Præcept. p. 815. C. Ἐκ Περσῶν δὲ, πολλὰ εἰς Ἀσύνπλον εἰσέβη οὐδ' οὐ. Πολλὰ οὐδ' οὐ is what Xenophon calls μακρὰ οὐδ' οὐ, a long way. K. H. p. 247. 3. So Matt. xxv. 19. χρόνος πολὺς, is a long time.

And why may not πολυς respect CHAP. Quantity, as well as αὐτὸς, small, not XIV. few? See Hom. Iliad. ε. γ. 376. Schol. γ. 14.

Xenoph. de Cyr. Exp. p. 184. 3, 4. Armenia is called πολλὰ ἐν ἀδαιμον, just as pag. 241. 4. πρὸς πολλὴν μετὰ ἐν ἀδαιμον.

Strab. Geogr. Lib. XI. p. 782. D. Ἡ δὲ παρθενία, πολλὰ μὲν ἐκ ἐστ. L. Verf. ampla non est. and p. 781. A. ἀφ' ἑσθ' δ' ἐν γινώσκῃ παρ' αὐτοῖς, σιδερεὶ δ' αὐτοῖς, a small quantity of Iron.

To conclude, D. Hal. uses this very Expression, πολὺς οὐκ ὄντες. I. 194. 37. ταῦτα ἀφ' ὧν ἔστιν ἐκείνῃ τῇ Νεβίον ἐπὶ τῷ βήμα, πολλὰ παρ' οὐκ ὄντες τὴν ἀγορᾷ.

Time] Gr. ὥρα. So also Matt. γ. 15. xviii. 1. but Mar. vi. 35, both day and time.

Compare Luke x. 21. ἐν αὐτῇ τῇ ὥρᾳ, with Matt. xi. 25. ἐν ἐκείνῃ τῇ καιρῷ.

Dismiss] So E. T. renders ἀπολύναι, γ. 15. Acts xix. 40.

See Joseph. de Bell. Jud. Lib. VII. cap. 5. §. 4. Μετὰ δὲ τὰς ὥρας, εἰς κοινὴν ἀπάσιν Οὐσιαστικῶν βροχία ἀφ' ἑσθ' οὐκ ὄντες, τὸ μὲν σφιδόμενος ἀπελύνει ἐπὶ τῷ ἐνομιμῶν ἀεὶς αὐτοῖς ὑπὸ τῶν αὐτοκρατορῶν ἀφ' ἑσθ' οὐκ ὄντες.

Villages] Gr. κωμας. Vulg. Castella. γ. 15. Consult Matt. ix. 35. x. 11. and Luke ix. 12.

Viſuals] Gr. βρωμάτια. Mar. vi. 36. γ. 15. ἀφ' ἑσθ' E. T. bread, i. e. any kind of Viſuals, or Provisions for the Belly.

Thucyd. Hist. Lib. IV. §. 39. p. 262. 93. καὶ ἡ οὐδ' ἐν τῇ ἡσθ' ἐν ἀλλὰ βρωμάτια ἐκείνῃ.

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XIV.

§. 17. *Οὐκ ἔχομεν* — *οὐ μὴ*] *We have not — but.* Vulg. *non habemus* — *nisi*. E. T. *We have* — *but*.

So two Negatives render'd by one Affirmative in *Luke viii. 43.* *οὐκ ἔχουσιν οὐδ' οὐδεὶς θύρα ἀνοίξαι*. E. T. *neither could be healed of (or by) any.* xxiii. 53. *οὐκ ἔτι ἔστιν ἄνθρωπος ἐπὶ τῆς γῆς*. E. T. *never man — was laid*.

Consult *Thucyd. Lib. II. §. 47. p. 127. 56.* *οὐδὲ φθίγγει οὐδὲ ἀνθρώπων οὐδ' αὖτε μνημονεύει* *ῥηϊδός*, *neque — usquam*, and 59. *οὐδὲ αὖτε ἀλλήλων ἀνθρώπων τιχύνει*, *nec ulla alia*.

*D. Hal. I. 285. 6.* *Καὶ οὐκ ἔτι τῶν συμφορῶν ταύτων οὐδὲ ὑπάρχει, οὐδὲ ἀλλῆς ἐξουσίας ἐξουσίας ἐξουσίας οὐκ ἔστιν, nec — nec ullam &c.*

*Xenoph. Hell. Hist. Lib. VII. cap. 4. §. 8. p. 482.* *οὐκ ἔτι μετ' ἡμῶν οὐδὲν ἄνθρωπος, οὐδὲ μὲν οὐκ ἔστιν ἀνθρώπων, nec ulli sunt homines, quibuscum &c.*

I shall conclude with *St. Mar. vii. 12.* *οὐκ ἔτι — ἔτι πλεονάζει*, E. T. *no more to do ought*.

§. 18. *Hither*] Gr. *ἔτι*. So E. T. *Matt. viii. 29.* but *Matt. xii. 6.* *in this place.* and *Matt. xii. 41, 42.* *here*.

§. 19. *On the Grass.*] Gr. *ἐπὶ τῆς χλόης*. Syr. *on the Ground*, as *Matt. xv. 35.* Vulg. *super foenum*.

§. 19. *He blessed*] Gr. *εὐλόγησεν*, *sc. αὐτοὺς*, *them*, viz. the Loaves, and perhaps the Fishes, *Luke ix. 16.* If so, the meaning is, Our Saviour pray'd to God for his Blessing on them. Or if *εὐλόγησεν* be equivalent to *εὐχαρίστησεν*, *Matt. xv. 36*, then the meaning is, He blessed God, that is, thanked him.

§. 20. *The Remainder of the Fragments.*] Gr. *τὰ ὑπολοίπων τῶν κλάσματος*, and

*Mar. viii. 8.* *the Remains of the Fragments.* CHAP. XIV.

One MS. has *τὰ ὑπολοίπων κλάσματος*, of the remaining fragments, or of the fragments (or broken pieces) that remained, or were over. §. 20.

*Baskets*] The Original word *Κοφίνος*, *Kophinos*, stands for a particular sort of wicker Baskets, called by that Name, and distinct from those called *Σπυρίδες*, *Spurises*, Chap. xv. 37. §. 20.

*Suid. Lex. II. 359.* *Κοφίνος*. *ἀγρίων πλεονάζον*. So also *Phav. Lex. 447. 1.* Such a Basket, I suppose, *Josephus* speaks of. *Bell. Jud. Lib. III. cap. 5. (al. 3.) §. 5. p. 227. l. ult.* and *J. Pollux in Onom.* mentions such an one to put Fruit in, p. 1310. l. 3, but p. 450. *ej. lib.* he calls it *Μεσῆρα* for Wine. In these Baskets Men might be let down from a Wall, (as *St. Paul* in a *σπυρίς*, *Acts ix. 25.*) See *Æneæ Com. Poliorcet.* at the end of *Polybius. p. 1712.*

I find *Vulg.* and *Fathers* retaining the Greek word, *Cophinus*. See *Iren. c. Her. Lib. II. cap. 22. §. 3. p. 147.* as also *Syr.* accommodating it to the genius of that Language.

*Beside*] Gr. *παρά*. Vulg. *exceptis*. §. 21. *Polyb. Hist. Lib. III. cap. 107. p. 357. l. 24.* *ἐκαστὸν τῶν ἐξοπλισμένων ἐκαστὸν ἀνδρῶν οὐκ ἔστιν ἀνδρῶν παρὰ τῶν συμμάχων*.

*D. Hal. I. 300. 37. . 326. 8. . 425. 27. . 681. 18.*

*Children*] So *Matt. xv. 38.* By §. 21. *Children*, I do not understand only *Infants*, or what we call *little children*, but also all those, who were stiled *ἄνθρωποι*, *impuberes*, by *D. Hal. I. 211. 34.* *οὐκ ἔτι τῶν θυσιῶν ταύτων οὐδὲ τῶν σωτηρίων αὐτῶν οὐκ ἔστιν οὐδὲ τῶν οὐρανίων οὐδὲ τῶν ἐπιγινώσκων*



CHAP. *μεμνημένων νομισματι σωτησφερειν, ειρον τι*  
XIV. *της ανδρας, ειρον δ τι της γυναικας, αλ-*  
*λο δ τι της ανηρας.*

*χρ, πορδον. and in v. Ερχομαι, εκω, CHAP.*  
XIV. *αφαιρμαι, ημι, πορδομαι, βαινω, βαδι-*  
*ζω, οικομαι, ωφελινομαι, αφινομαι.*

§. 24. *Ην, βασανιζομενον]* Should not the  
*Comma* be omitted after *ην*? Vulg. *in*  
*medio mari jactabatur fluctibus.* But I  
follow Syr. and E. T.

§. 25. *Απληθε περι]* One MS. reads *ηλθε*,  
perhaps because the Transcriber thought  
*απο* in Composition did not suit with  
*περι*. But see *Mar. xiv. 10. Job. iv.*  
*47. and Matt. xxviii. 10. απελθουσιν εις.*  
*D. Hal. I. 152. 9. απιθι περι εκει-*  
*νοτ.*

§. 26. *Troubled]* Gr. *εταραχθησαν.* LXX.  
*Gen. xlv. 3. E. T. Marg. terrified.*

§. 26. *An Apparition]* Gr. *φαντασμα.* Vulg.  
*Phantasma.* E. T. *a Spirit, i. e. πνι-*  
*μα, as Luke xxiv. 37. Αις xxiii. 8.*

§. 28. *Water]* Gr. *υδατα.* Vulg. *aquas.*  
but §. 29. *aquam, sc. τινυ θαλασσαν,*  
§. 26.

So what *Matt. xvii. 15.* is expressed  
by *υδωρ*, St. Mark calls *υδατα*, ix. 22.

*Joseph. Bell. Jud. Lib. II. cap. 8.*  
*(al. 7.) §. 5. p. 162. The Essenes are*  
*said to wash their Bodies, ψυχραις υδα-*  
*σι, with cold water.*

§. 29. *Come—to go]* *Ερχομαι* is render'd  
*to come* and *to go* in the same Verse. It  
usually is translated *to come*, but some-  
times *to go*. See *Matt. xiii. 36. . xiv.*  
*12. Vid. Note Matt. ii. 23:*

*Xenoph. K. Διαβ. p. 20: l. 6. ωσε η*  
*μειλαπεμπομεν καυτη εν θελω ελθην, I am*  
*not willing to go.*

*Hom. Il. A. §. 120. Ερχε. Schol.*  
*απειχε. and Il. K. §. 197. Ησαν.*  
*Schol. επερχομεν, ηρχατο.*

*Phav. Lex. p. 314. in v. Ερχε, η-*

*To sink]* Gr. *καταπονιζεσθ.* §. 30.  
*Phav. Lex. p. 410. col. 3. Καταπον-*  
*τιζω, καταδω, βοθιζω, κλυζω.*

*Josephus* applies this Verb to the  
plunging the Prophet *Jeremiah* into  
the Mire of the Dungeon, *καταπομι-*  
*σας εις βορερον των προφητων.* Ant.  
Lib. X. cap. 7. §. 5. p. 525.

*Said]* So E. T. Gr. *λεγει, saith,* A §. 31.  
*Present Tense after a Past.*

So *D. Hal. I. 127. 7. επειλα ομοσας*  
*οτι περι αδικησαν ερχε πολιν.*

*Gennesaret.]* Gr. *Γεννησαρετ.* E. T. §. 34.  
*Genesareth, but Mar. vi. 53. Genesareth*  
*(where Gr. Γεννησαρετ) as also Luke v.*  
*1, where Gr. as here Γεννησαρετ.*

Later Editions, as *Buck and Daniel.*  
A. D. 1638, &c. have *Mar. vi. 53.*  
*Gennesaret, but Luke v. 1. Genesareth:*

Vulg. *Genesar.* but *Mar. vi. 53. and*  
*Luke v. 1. Genesareth.*

Syr. in all these places *Genesar.*

*Knew him]* Gr. *επιστοιλες αυτον.* E. T. §. 35.  
*had knowledge of him.*

But the Verb *επισινωκω* is render'd  
by E. T. *to know.* *Mar. vi. 33. Αις*  
*iii. 10. . xii. 14. . xxvii. 39. they knew*  
*not the Land.*

*To perceive.* *Mar. ii. 8. Luke i. 22. .*  
*v. 22.*

*To take knowledge of]* *Αις iv. 13.*

*Were made perfectly well]* Gr. *διεσω.* §. 36.  
*Θησαν.*

I am not certain that I need have  
laid such a Stress on the *Prep. Ας* in  
Composition. Vid. Note *Matt. iii. 12:*  
However I followed E. T. which has,  
*were made perfectly whole, or thorough-*  
*ly*

CHAP. ly cured. Elsewhere *Ἀγρωζω* is ren-  
XIV. der'd to *beal*. *Luke vii. 3.* as its Simple,  
‡. 36. *σωθῆσομαι*, *Matt. ix. 21*, *I shall be*  
*whole*, or well.

*Vulg.* disregards this Emphasis in  
the Compound Verb, rendering it here,  
*salvi facti sunt*, and *Syr.* uses the same  
word by which it render'd *ῥεγερδω*.

*Matt. xvii. 18.* *Luke viii. 2.* *Acts viii.* CHAP.  
7. and *σωμας*. 1 *Pet. ii. 24.* XIV.

*Hippocrates* uses *Ἀγρωζω* and *σωζω* ‡. 36.  
as synonymous Terms. See *Coac.*  
*Præn. p. 182.* G. H. *ἑνεκα ὃ δόλε-*  
*ρον* — *ὡς ὃ χυεας* — *πλεονα χρόνον*  
*ζωειν*. *ἔτιναι ὃ ὃ Ἀγρωζον*), *recover*. and  
p. 183. C. D. *σωζον*) — *τελεθῶσι*.

## CHAP. XV.

CHAP. THE Scribes — of Jerusalem &c.]  
XV: Gr. *οι απο Ιεροσολυμων Γραμματαις*  
‡. 1. &c.

The *Præp.* *απο* is frequently pre-  
fixed to the Place of a Person's Resi-  
dence, Nativity, &c.

*Mar. xv. 43.* *Ἰωσηφ ὁ απο Αρμα-*  
*θαιας*. *Job. xi. 1.* *Ἀνταρ* *απο Βηθα-*  
*νιαις*. . *xxi. 2.* *Acts vi. 9.* . *xxi. 27.*  
*Hebr. xiii. 24.*

*Xenoph. Hist. Græc. Vol. III. p. 148.*  
*1. 6.* *ὅσοι ὃ ἦσαν απο Περίου τε ὃ Ἀχιλ-*  
*λεω, ὃ απο νησων, ὃ τῶν ἰωνικων πολεων*  
&c.

*Polyb. Hist. Lib. XVII. cap. 35. p.*  
*1075. 1. 13.* *πολλας ὡς ὃ ἑτεροι παρε-*  
*λαβι των επιφανων ανδρων απο της Ελλα-*  
*δος*, &c. Vid. Note *Matt. ii. 1.*

Accordingly the Scribes &c. of Je-  
rusalem, or the Jerusalem Scribes, were  
such as statedly resided in that City.  
See *Cbrystoff. II. 324. 23*, &c. and  
*Theophylact. ad 1. p. 85. E.* So we say  
the Clergy of London, or the London  
Clergy, in contradistinction to the  
Country Clergy.

This construction of the Words is  
countenanced by *Syr.* and *Pers.*

There is another construction, fa-  
voured by *St. Mark*, which is this,  
*The Scribes &c. came from Jerusalem.*  
Chap. vii. 1. *ἐλθοντες απο Ιεροσολυμων*,  
expressing the place from whence they

came, not the place of their usual Re- CHAP.  
sidence. XV.

The difference between this and the ‡. 1.  
former is just the same as between,  
*The London Clergy went up with an Ad-*  
*dress to the King*: and, *The Clergy went*  
*up from London with an Address to the*  
*King*.

The former Construction is most nat-  
ural, and no ways inconsistent with  
the latter, which however seems to be  
countenanced by *Vulg.* and *Arab.*

By your Tradition] *Syr. metul. Vulg. ‡. 3.*  
*propter*, not *per*, as *E. T.* by. So also  
‡. 6. to shew that this Transgression  
of the divine Command was occasioned  
by their Tradition, though perhaps not  
enjoined by it.

*Iren. c. Hæc. Lib. IV. cap. 9. (al.*  
*22.) §. 3. p. 238.* *Quare vos* (Gr. *ὃ*  
*υμεις*) *frustramini præceptum Domini* (Gr.  
*τις θεος*) *propter traditionem vestram*?  
but ad ‡. 6. *Et frustrati estis Sermonem*  
(Gr. *τις λογον*) *Dei propter traditionem*  
*vestram*.

A Gift] Gr. *δωρον*. *Vulg. Minus ‡. 5.*  
*quodcumque est ex me, tibi proderit.* Ca-  
italio, *sua donaria illi profutura*. As if  
he should tell his Father &c. *What I*  
*have consecrated to God shall be of ser-*  
*vice to you.*

*Mar.*

CHAP. Mar. vii. 11. Κορβαν, perhaps near-  
XV. ly the word used by our Saviour, which  
y. 5. the Historians render or explain by  
δωρον.

Joseph. Ant. Lib. IV. cap. 4. §. 4.  
p. 205. Καὶ οἱ κορβαν αὐτῶς ὀνομασάμενος  
τῇ Θεᾷ, δωρον ἢ τὸ τοῦ σημαίνει καὶ ἑλλενισ-  
τῶν γλῶτταν &c.

y. 6. Ye have invalidated] Gr. ἠκυρώσατε.

Syr. uses the same word as for καταρ-  
γειν, Rom. iii. 3. Eph. ii. 15. and ανα-  
ρῶ, Hebr. x. 9. and καταλνῶ, Acts  
v. 39.

y. 9. Doctrines] Gr. διδασκαλίας. E. T.  
for Doctrines, which words in most of  
the later Edd. are printed in *Italic*, as  
if they had not been in the Original,  
but merely an Insertion of the Trans-  
lators.

y. 11. Defileth] Gr. κοινοῖ.

Phavorinus makes κοινοῦ equivalent  
to μιῶν. p. 437. c. 3. and ead. col.  
κοινον, βδελυκτον, ακαθαρτον.

See also Hefsch. Lex. p. 541. col. 1.

y. 13. Plantation] Gr. φυῖα. Vulg. Plan-  
tatio, as also the Fathers Cyprian. Epist.  
LXXIII. p. 311. St. Austin. 2 p.  
Tom. III. col. 176. A. but Tertullian,  
whom I frequently find rendering dif-  
ferently from Vulg., Planta. de Præ-  
script. Heret. p. 203. B.

Suid. III. 647. φυῖα τῶν δειδρωτ.

y. 14. Disc] Gr. βοθῶ, i. e. ὁ βοθρῶ,  
καὶ ὁ λακκῶ, καὶ τὸ ὄρυμα. Phav. Lex.  
p. 158. col. 3.

y. 15. Parable] Suidas defines Παροβολή,  
by λαλῶ ἀντιμεινῶν καὶ κεινυμῶν πρὸς  
ἄφελαν φερον. And again a little  
lower he explains it by διχημα — καὶ  
ἡ ὁμοιωσις, καὶ τὸ λαλημα, καὶ ὑποδειγμα.

and p. 28, he shows us the difference  
between παροβολή and ὑποδειγμα. The  
XV. Latter is οἷον ἀντιμεινῶν τις ὁμοιον ὁμοιωσις y. 15.  
οἷον λαλῶν λαλῶν. but the Former, οἷον  
ἀντιμεινῶν ἀντιμεινῶν οἷον ἀλλῶν λαλῶν.

But here is an evident Reference to  
y. 11. Mr. Le Clerc renders παροβολή  
by Sentence, and thinks it answers to  
the Hebrew *Mashal*, which expresses  
une parabole, ou similitude, Et toutes  
sortes de sentences morales, ou figures.—  
et signifie ici la sentence, ou maxime de  
Morale, que notre Seigneur a dite au  
y. 11.

Yet] Gr. ἀκμῶ. Phav. Lex. p. 42. y. 16.  
ἀκμῶ, ἢ. Suid. Lex. I. p. 86. Hefsch.  
p. 51. r.

Goeth] Gr. χαρῆ. Vulg. vadit. Syr. y. 17.  
uses the same word by which it renders  
πορεύομαι. Matt. xxvi. 14. and ἀπερ-  
χομαι. Matt. viii. 19. and ὑπάγω. Matt.  
xxvi. 24.

Phav. Lex. p. 753. 3. Χαρῆ, πορεύομαι.  
and Χαρεν, ἀπελθεν. Suid. Lex. III.  
p. 681. Χαρεν. πορεύομαι. ὁμαρ. Hefsch.  
p. 981. 2.

D. Hal. I. 71. 32. ἔν ἡ ἢ οἱ πιμφ-  
θεντες ὑπ' αὐτῆς, δι' αἰσχρῆς ἐχούτες τὴν α-  
πᾶν, καὶ ἀνδρῶν ἐχούτων.

Thucyd. Hist. Lib. III. §. 106. p.  
232. 98. καὶ διεκδοίτες τὴν Στεφανίων γλῶν,  
ἐχούτων ἄλλῃ τῆς φυῖας, &c.

Consult also Euripid. Iph. in Aul. y.  
678. and Aristoph. Ran. y. 181. Ecclef.  
y. 289. as also Strab. Geogr. Lib. XI.  
p. 782. l. 5.

Draughi] Gr. ἀφιδρωμα. Vulg. Seces-  
sum, i. e. fornicam, a Necessary, Privy,  
or Bog-house, or Lay-stall, called κο-  
πρων, Aristoph. Thesm. y. 492. and  
κοπροδρακον. Schol. d.

Suid. Lex. I. 392. in v. ἀφ' ιδρωτ,  
with Kuster's Note. Phav. Lex. p. 139.

CHAP. 3. ἀφίστανται, σιλλαι, σιλλαρια, σιλη-  
XV. εια, ανακαρια. *Hefych.* p. 168. 1.

γ. 19. *False-witnessings.] Or False-evidences.* Gr. ψευδομαρτυρια. E. T. *false witness*, later Edd. *false witness*, which is either ψευδομαρτυρ or ψευδομαρτυρια, as *Syr.*

*Vulg.* has *falsa testimonia*.

γ. 19. *Blasphemies.] Or Defamations.* Gr. βλασφημια. Or as E. T. 1 *Tim.* vi. 4. *Railings.* and in the *Sing. Number*, *evil speaking*, *Eph.* iv. 31. and *Jude* γ. 9. κερει βλασφημιας is a railing accusation.

In this Sense of *Ill Language* it is used by *Josephus*, *Ant. Lib.* VI. cap. 13. §. 7. l. 5. p. 350. καθ' ἑαυτὴν, ἰδ. *David*, βλασφημιας δειναι. *Lib.* XIX. cap. 9. p. 952. l. 10. βλασφημιας τε ἃ ἀπερεπτον εἰς τὸν καλοῦχον ἀπρεπες λεγέσθαι. and c. *Apion.* Vol. II. *Lib.* I. §. 25. p. 459. τὸν ὃς εἰς ἡμᾶς βλασφημιῶν ἡγεσθὶ μὴ ἀδικοῦν.

So the *Verb* βλασφημῶ, *Joseph.* *Ant.* *Lib.* IV. cap. 8. §. 32. p. 246. and *Lib.* VI. cap. 9. §. 2. l. 13. p. 334. c. *Apion.* *Lib.* I. §. 24. p. 459.

And βλασφημιον ὄνομα is, a term of reproach. *D. Hal.* I. 575. 9. ἃ ἔδεντο ὑπὸ πικρῆς περιμᾶλτο, καὶ βλασφημίας ὀνομαζέσθαι φεσιν.

γ. 21. *And.] Gr.* καὶ. E. T. *then.* So *Mar.* vii. 1. and *Luke* vii. 22. and then *Matt.* xxv. 27.

γ. 22. *In-a-grievous-manner.] Gr.* κακῶς. *Vulg.* male.

*Origen.* ad *Matt.* Vol. I. p. 256. D. δεινῶς δαιμονιζέσθαι.

γ. 22. *Possess'd-with-a-Demon.] Gr.* δαιμονιζέσθαι. E. T. *vexed with a Devil.* *Vulg.* a demonio vexatur.

This *Verb* is of the same import *CHAP.* with δαιμονιον ἐχέ. *Matt.* xi. 18. *Luke* XV. viii. 27. or, as the parallel Text, πνέ. γ. 22. μα ακαθάρτον, *Mar.* vii. 25.

*It is not good.] Gr.* καὶ ἐστὶ καλόν. *Per.* γ. 26. *haps, it is not fair.* *Syr.* *Shaphir.*

E. T. *meet, or good, as Matt.* xvii. 4. *Vulg.* bonum.

*Crumbs.] Gr.* ψιχίων. Perhaps ψι. γ. 27. χιόν.

*Pbau. Lex.* p. 755. col. 2. Ψιχαί, αἱ ἀποπίπτεσαι τῶν ἀρτῶν τετραγώνων ψιχαί.

To the same purpose *Hefych.* p. 985. 2. But *Suidas* has ψιχίων. *Lex.* III. 707. in v. ψιχίαι.

*O Woman.] Gr.* οὐ γυναι. Elsewhere, γ. 28. as γ. 22, O is printed in *Italic*, because there is nothing in the *Greek* to answer it.

*Cripples.] Gr.* κυλλοί. γ. 30.

*Pbau. Lex.* p. 456. 2. κυλλόν — ἡ ἐπὶ τὰ ἐξω ἀγασσόμενη τὸν σκελὸς, ἐφ' ἧς συμβαίνει ῥεπειν εἶναι τὴν ποδᾶ, καθάπερ βλαστον τὴν ἀνακαλιν. but col. 3. Κυλλοί, πεπηρωμένοι. κυλλοὶ δὲ λέγουσιν οἱ Ἀττικοί, ἐπὶ ποδῶν καὶ χερσὶν ομοίως καὶ κυλλοὶ τὰς χερεὶ πεπηρωμένοι. See *Schol. Aristoph. Equit.* γ. 1083. and *Schol. Av.* γ. 1379.

*They have now continued.] Gr.* ἡδὴ γ. 32. προσμύνησι. I did not say, *they have already continued* &c. because the *Present Tense*, προσμύνησι, expresses their *present Continuance*, as ἡδὴ seems to express their *having continued already* three days.

It is a question whether E. T. be proper English, *they continue with me now* three days.

CHAP. We have a like Expression *Luke* xiii. XV. 7. *τελει ἐπὶ ἐρχομαι ζῆλον &c.* E. T. *these three years I come seeking &c.* where *ἐρχομαι* shows the Vine-dresser had not as yet desisted from coming.

D. Hal. I. 155. 27. *Metius Fuffetius* tells the *Albans*, *τιμῆτες ὑπὸ τῷ βασιλεὺς αὐτῶν τῇ αὐτοκρατορίᾳ ἀρχῇ, ἢ τῶν ἐπ' αὐτῶν ἡδὴ τῶν οὐκ ἔχον, καὶ οὐ βαλομένη μεχέει παύσῃ* ἔξω. He was now actually in possession of the Dictatorship.

Thus that blessed Martyr *Polycarp*, in answer to the Proconsul, who said, *λαϊδορῆσον τὸν Χεῖρον*, expresses himself in the present Tense; *Ὀδοῦκοντα καὶ ἐξ ἐν δαδῶν αὐτῶν, καὶ ὑδὲ με ἡδικῆσαι. καὶ πῶς δυναμαὶ βλασφημεῖσαι τὸν βασιλεῖα μου, τὸ σωσάμεν με;* *Euseb. Eccl. Hist. Lib. IV. cap. 15. p. 167. 19.*

*Syr.* renders *προσέρχουσι* in the past time, and uses the same Verb by which it translates *ἀγγέλω*, *Acts* xv. 35. and *ῥῥῶ*, *Acts* xx. 5. and *ἔμῃῳ*, *Hebr.* viii. 9.

† 33. *As to fill*] Gr. *ὡς χορῆσαι*, or *ὡς τε χορῆσαι*, as even to fill, in the Sense of satisfying, as §. 37.

Vulg. *ut saturemus*. And *Syr.* as if the Original had been *ὡς χορῆσαι*, agreeably to the Reading of *Cant.* Matt. xxvii. 1. where *ὡς* with an Indicative Mood is instead of *ὡς* with an Infinitive.

† 35. *To lie-down*] Gr. *ἀναπτεν*. E. T. *to sit down*.

The Original Verb *ἀναπτεν* expresses the Jewish Table Posture, which is lying down, or along; as now sitting. §. 35.

*Athenius* refers to this Posture as well as sitting, *Deipn. Lib. V. p. 195. E.* καὶ ἐλπαροδομήσῃ (sc. ο βασιλεὺς) ἢ ῥῥῳ προσκαθίσεν, ἢ ᾗ προσαναπτεῖ, καὶ πῶς ῥῥῳ &c. p. 439. C.

The remainder } Gr. τὸ ἐλπαροδόν. §. 37.  
Mar. viii. 8. τὰ ἐλπαροδομάτα. *Syr.*  
Plural in both places. but *Vulg.* Singular in both.

Baskets] Gr. *συνελασαι*.

§. 37.

I take *συνελασαι* to be in general a wicker Basket like the *καφῖσ*, Chap. xiv. 20. *Jul. Poll. Onom. p. 622. l. 2. b.* Hence *Schol. Aristoph. Acharn. §. 1096.* explains *γυλῖ* by *συνελαδῶδες πλέγμα*, ἐν ᾧ τὰς τροφὰς ἐχούτες οἱ σέξτιω) ἐβαδίζον ὅτι πολέμου.

The Scholiast on *Lycophr. Alex. §. 14.* represents the *συνελασαι* to be like the *σπῆξ*, a Budget or Basket with which Mumpers go a begging. He censures *Euripides* for not observing a Decorum in his Characters, *καθὰπερ δ' Εὐριπίδης φιλοσοφῶντας ἐπαὼν ἐνὶ δὲ γυναικάς, καὶ δαδὲ διαποταῖς τετραχῆται ἀντιλογονταί, καὶ βασιλεὺς προσκαίνας μὲν ἀνελών, ἢ πῆρῳ, ὅπερ οὐκ ἀν' ἥκειτο.*

*Phav. Lex. p. 668. col. 1.* *Συνελασαι*, τὸ τῶν σπῆξ ἀγῖ.

Beside] Gr. *χωρῆν*. *Vulg. extra.* See §. 38. Note on *Matt.* xiv. 21.

## CHAP. XVI.

CHAP. **AND Sadducees**] Gr. καὶ Σαδδουκαῖοι. XVI. E. T. *with the Sadducees*. So καὶ §. 1. is render'd *with*, *Mar.* x. 46. *Luke* viii. 22. but rather *and*, as *Job.* iii. 22.

xviii. 1, in which last place καὶ was almost necessarily render'd *and*; because of the *Prep.* *συν*, *with*, in the preceding part of the Verse.

Compare

CHAP. Compare *Matt.* xvii. 3. & with  
XVI. *Mar.* ix. 4. *ew.* And *Mar.* xi. 27. &  
f. 1. with *Luke* xx. 1. *ew.*

The Hebrew *Vau* is also render'd  
with. *Gen.* xxxi. 21. . xxxvii. 25. . xlii.  
1. *Exod.* xviii. 5. *Deut.* xxv. 11. *Jos.*  
xi. 4. *Jud.* xiii. 19.

f. 1. Tempting him] Gr. *πειραζοντες*, *sc.*  
*αυτον*. *Mar.* viii. 11. and *Matt.* xix. 3.  
and so *Syr.* *Arab.* and *Perf.*

f. 1. Asked] Gr. *επηρωτησαν*. *Vulg.* *roga-*  
*verunt*. E. T. *desired*. I think our  
Language will bear me out in rendring  
the Original Verb, *to ask*, though else-  
where it is more commonly used for  
*asking*, rather by way of *Question* than  
*Petition*, or *Request*. See *Matt.* xii.  
10. . xvii. 10.

f. 1. A Sign from Heaven] Or, out of  
*Heaven*. Gr. *σημειον εκ τῆς νεφελῆς*. *Vulg.*  
*de celo*. So *εκ* is render'd from. E. T.  
*Matt.* xxiv. 31. as if the Original had  
been *δου*, agreeably to *Mar.* viii. 11.  
*Luke* xxi. 11.

*Σημειον εκ τῆς νεφελῆς* is, according to  
*Wolffius* ad loc. p. 248. *Miraculum ali-*  
*quod non quod e coelo, sive delapsa coelitus*  
*virtute, in terris fit edendum, sed coe-*  
*lestē, quod in ipsis coelis edatur*. This  
is what D. Hal. would call *Ouegenon*  
*σημειον*, see Vol. II. p. 87. 1.

f. 3. A Storm.] E. T. *Foule weather*,  
rather *foul-weather*. But I do not  
apprehend the Greek word *χημων* so  
properly signifies *bad Weather* in ge-  
neral, as that particular sort of bad  
Weather we usually call a *Storm*, or  
*Tempest*.

*Joseph.* de Bell. *Jud.* Lib. IV. cap.  
4. § 5. p. 285. Δια δὲ τῆς τοῦ αὐτοῦ ἀμη-  
χανῆς ἐκρήνθη χημων, ἀνεμοὶ τε βίαιαι  
ἐν ὁμίβοις λαβροταίς ἐννεχῆς ἀεσπαι,

βροντὴ τε φελοῦδας, ἐν μνηματὶ σφοδρῆς CHAP.  
τῆς γῆς ἐξαισία. See also § 6. l. 5. b. XVI.  
D. Hal. l. 57. 21. ἀεσπῶν τῆς οὐρανῆς f. 3.

ἀεσπῶν ἀχαιῶν τινὰς ἰστέρι τῶν δούτῶν Τροι-  
ας ἀνακομιστῶν ἀεσπῶν Μάλας  
ἐπὶ αὐτῶν βίαιαι καὶ ἀλλοφροσύνας, τῶν  
μὴν ὑπὸ τῶν πινυμένων φερομένης πολλὰ καὶ  
τὰ πεισῆς πλανάδῃ· τὸ δὲ λῶν τῆς δ' ἐλθόν  
δ. 403. 24. . 528. 45. χημων πολὺς  
ὡς νεφελῆς καὶ ἀεσπῶν, &c.

*Xenoph.* *Hist.* Gr. Lib. I. cap. 6. §.  
25. p. 48. ταῦτα δὲ βλαστῶντες ποιεῖν ἀνα-  
μῶν ἐν χημων αὐτῶν διεκάλυψε.

*Athen.* *Deipn.* Lib. XV. p. 676. A.  
ἐπὶ χημων ἀφικνῶν ἐπεπείσε, ἐν σινιδῶν  
ἐκ τῶν οὐκ ἔχοντων, &c. Vid. omnino  
Lib. II. p. 37. C. D.

*Plut.* *Tib.* Vol. I. p. 18. l. 6.  
Hence the Verb *χημαζομαι* signifies  
*tempestate jacitari, disijci* &c.

*Thucyd.* *Hist.* Lib. VIII. §. 32. p.  
524. 98. ἐν χημαδῶν τῶν νεῶν, ὑπερὸν  
ἀφικνῶν &c. *Schol.* ἦν ἀεσπῶν  
ἐπὶ χημων. p. 211. 7. χημαδῶσαι.  
*Schol.* τὸν χημῶνα ἀεσπῶσαι.

*Joseph.* de Bell. *Jud.* Lib. II. cap.  
10. §. 5. p. 170. ult. ἀλλὰ τῆς μὴ  
τῶν γεσπῶν ἀφικνῶν ἐπὶ χημαδῶσαι  
τῶν μὴν ἐν τῇ θαλάσσῃ. *Ant.* *Jud.*  
Lib. XII. cap. 3. §. 3. l. 8. pag. 597.

*Syr.* uses the same word as for *Win-*  
*ter*, *Matt.* xxiv. 20. *Job.* x. 22. and  
*Tempest*, *Acts* xxvii. 20.

*Xenophon* relates a Speech of *Tbra-*  
*sybulus*, wherein he mentions *ὄδια*  
and *χημων* together, ἐν δὲ ἐν ὄδιαι  
χημῶνα ποιεῖν. *Hist.* *Græc.* Lib. II.  
cap. 4. §. 10. p. 110. but I find my-  
self prevented in this Citation by the  
*Industrious Rappelinus*.

Do ye know how] *Vulg.* *nostris*. Gr. f. 3.  
γινώσκετε. E. T. *ye can*. So *οἰδαί* is  
render'd by E. T. *Matt.* xxvii. 65.  
*Luke* xii. 56.

CHAP.

XVI. To distinguish &c.] Gr. διακρίνω.

γ. 3. Vulg. *dijudicare* — non potestis scire, qu. & διακρίνεται. Luke xii. 56. οὐδὰ τι διακρίνεται.

γ. 7. Among themselves] Gr. διακρίνεται ἐν αὐτοῖς. Vulg. *cogitabant intra se*. Mar. viii. 16. περὶ ἀλλήλους. Vulg. *cogitabant ad alterutrum*. E. T. among themselves, i. e. to one another. Syr. one with one.

So ἐν frequently signifies among. Matt. xxvii. 56. Job. xi. 54. Jam. iv. i. . v. 14.

D. Hal. I. 270. 24. οὐ τῶν ἀσχημον μόνον, ἀλλὰ καὶ τῶν ἐπιφανῶν, ἐν οἷς καὶ ἰσχυροὶ τὸ δυνάμει καὶ τῷ ἔργῳ βραβεύονται, &c. 684. 38.

γ. 8. Knowing] Gr. γινώσκω. So in the parallel Text. Mar. viii. 17. when Jesus knew; but here, when Jesus perceived. Thus γινώσκω is rendered to perceive. Matt. xxi. 45. . xxii. 18.

γ. 9. Baskets] Or Kophins. Gr. κοφίνους. Vulg. *Cophinos*. Le Cl. Gen. . L'Enf. *Paniers*.

γ. 10. Baskets.] Or Spurises. Gr. σπυρίδας. Vulg. *sportas*. Le Cl. . Gen. . L'Enf. *corbeilles*.

By comparing this Verse with the preceding it appears that these Baskets were of a different Sort from those spoken of γ. 9. Different I mean with respect to their Matter, Texture, or Contents. And if so, should not they have been rendered differently?

γ. 11. To beware] Gr. προσέχετε. Vulg. *cave*, qu. προσέχετε, as γ. 6.

But an Infinitive may properly come after the Verb ἔπειτα in the Sense of

commanding, or bidding. See Note CHAP. XVI. Matt. iv. 3.

Syr. It was not concerning bread I spake to you, but (that ye should or) to beware of &c.

So Orig. Com. in Matt. p. 270. E. ἔπειτα ὑμῖν, προσέχετε ὃ λέγω &c.

Chrysost. Com. in Matt. II. 340. 29. οὐ καὶ ἕλ' ἄλλου ἔπειτα ὑμῖν προσέχευ, ἀλλ' ὅτι τῆς ζυμῆς &c.

However sometimes the Infinitive may be put for the Imperative. See Note Matt. v. 34.

He did not bid them to beware of &c.] γ. 12. Gr. ἐκ οὗτος προσέχευ.

Syr. He did not say that they should beware, or He did not bid them to beware.

Vulg. *Non dixerit cavendum*.

Parts.] Gr. μὲν. Syr. *Albro*. the γ. 13. same word occurs Matt. viii. 28. where Gr. *χμεν*, as also Mar. v. 1, 10. Luke xv. 13, 14, 15.

Whom do men say &c.] Gr. τίνα με λέγουσιν &c.

E. T. Whom do men say, that I, the Son of Man, am? As if the Original had been τίνα λέγουσιν εἰς ἀνθρώπου με, ὡς ἔστιν τὸ ἀνθρώπου, εἶμαι?

But Syr. runs thus; Whom do men say concerning me that I am, the Son of Man? compare this with Mar. viii. 27. and Luke ix. 18. I see no reason why Tremellius should render *manu* here by *quid*, and Luke ix. 18. by *quidnam*, which answers rather to *monu*, than *manu* (see Matt. xvii. 10.) Especially as Mar. viii. 27. he uses the word *quemnam*.

Le Clerc renders the words, *qui dit-on que je suis moi le fils de l'homme?* and observes upon Le fils de l'homme, *Moi qui parois etre un homme du commun.* Il





CHAP. Π. γ. 734. ἐπιτηφὶς ὃ λαλοῦν πῶτον, Μαρ-  
XVI. μαρον. *Schol.* Ἀδελφον λιβον.

γ. 18. *Xenoph. Græc. Hist. Vol. III. Lib. II. cap. 4. §. 10. p. 110.* ἡμεῖς δὲ, ὡς  
το καλάντες ἢ δοξαῖα ἀφικνῶντες, ἢ ἀκοῖα,  
ἢ πῶτον, ἐξιομεθα το αὐτον, ἢ πολλας  
καλατωσεμεν.

*Joseph. de Bell. Jud. Lib. V. cap. 6. §. 3. p. 338. 5. b.* ταλανταῖοι μὲν ἦσαν  
οἱ βαλλομενοι πῶτον, δυο δὲ ἢ πλεον α-  
πριταν ταδιν. — οἱ γὰρ μὲν ἰδατοῖ το  
πῶτον ἐφυλατῆο τῶν πῶτον, ἀδελφὸν δὲ  
λῶ. p. 339. l. 4. ἢ ἡ πῶτον φερετο.

γ. 18. *Of Hades] E. T. of Hell. Gr. ᾗδε.*  
With respect to the Etymology of  
ἀδης; consult *Aristoph. Ran. γ. 69.*  
*Schol. Bifer.*

γ. 18. *Prevail against] Gr. καλιχουσιν.*  
The Verb *καλιχου* signifies to over-  
power by superior Force.

*D. Hal. I. 293. 48.* ἐπειδὴ ἐτιρεῖ  
παλιν ἀμωσῶντες τις καλιχουμένοις ἐκ θα-  
τρεων. p. 376. 36. αἱ δὲ μὴ γὰρ, φυλατῆον  
αὐτὸς ἰστέ, ἢ μὴ καλιχυν μὴδὲτερον τῶν  
ταστων. p. 394. 15. οἱτινες ἀλλὰ μὲν ὑδε-  
τε- (σε) κυρτοῖ, τις δὲ ἀδικημένοις ἡ κα-  
τιχουμένοις τῶν θεμάτων βοηθῶντες. p. 657.  
14. ἀλλ' ἀνίστατο, ἢ βοηθῶν τις καλιχου-  
μένοις. p. 238. 28.

γ. 19. *Whosoever thou shalt bind] Gr. ὁ ἐαν  
δεχῆς.* So *Syr.* here and *Matt. xviii.*  
18. but *Cbrysest. ad loc. Vol. II. 344.*  
28. ὡς αὖν δεχῆς &c. though p. 386.  
5. ὁ ἐαν δεχῆς.

*Dr. Lightfoot* observes, that in this  
place respect is had to things not per-  
sons, and that the Jewish Writers by  
to bind, mean to forbid, or declare for-  
bidden; and by to loose, mean to allow  
or permit. *Vol. II. p. 205, &c.* So  
*Asur* is forbidden, and *Mutiar* is permit-  
ted. See *Buxt. Lex. Talm. col. 1410.*

All the Apostles indeed had the *CHAP.*  
*Power to forgive Sins. Job. xx. 23. XVI.*  
*Whosoever Sins ye forgive, they are for- γ. 19.*  
given unto them. And so in some Sense  
have all the Faithful as well as They.  
*Matt. vi. 14. xviii. 35. 2 Cor. ii. 7, 10.*

So that neither the Power of mak-  
ing Laws in Christ's Kingdom, nor of  
forgiving the Violations of them, is a  
Privilege peculiar to *St. Peter*. This  
appears from comparing this Text with  
*Matt. xviii. 18.*

*Was] So E. T. and Vulg. esset.* but γ. 20:  
*Gr. 151,* which Verb though in the *Pre-*  
*sent,* should be render'd by the *Past*  
*Time.*

See Note on *Matt. ii. 18.* to which  
Texts add *Mar. v. 14. vi. 55. Job. ii.*  
*9. xi. 57.* with several other places I  
could now produce.

So *D. Hal. I. 326. 1.* ὡς τὸ πῶτον  
ἀνδρὶς ῥωμαῖος, ὁ πῶν ἄλλον ἀπ᾿ αὐτῶν  
χρε-  
ον ἔσθον, οἱ τῶν τῶν ἰσιν ἡ τῶν δικτατωρῶν  
σεχῆ.

*Jesus] The Oriental Versions, and γ. 20:*  
several Fathers mentioned by *Dr.*  
*Mill,* omit *Jesus,* and *Beza* justly ob-  
serves, *et sane videtur abundare.* But  
as *Vulg.* retains the proper Name, I  
choose rather to print it in *Italic* than  
entirely omit it.

*Raised again] So E. T. Matt. xvii. γ. 21.*  
*23. Rom. iv. 25. or raised up. Rom.*  
*vi. 4. or barely raised. as Luke ix. 22.*  
*Rom. vi. 9. 1 Cor. xv. 16, 17. 2 Tim.*  
*ii. 8.*

I choose to render *ἐγερθῆναι* passively  
to distinguish it from *ἀναστῆναι* *E. T.*  
to rise again, *Mar. viii. 31.* as *Origen*  
perhaps read here. *Vol. I. 34. E.*

CHAP.

XVI. *The third day*] Gr. τῇ τρίτῃ ἡμέρᾳ.  
 γ. 21. So *Mass.* xvii. 23, but *Mar.* viii. 31.  
 ὅτι τρεῖς ἡμέραι, as also *Matt.* xxvii. 63.

γ. 22. *To rebuke him*] Gr. επιτιμαὶ αὐτόν.  
*To take him up short*, not directly to  
*rebuke him*. There is nothing of that  
 Nature in the following words.

γ. 22. *Mercy on thee*] Gr. ἰλεως σου. God  
 be propitious to thee.

When ἰλεως respects the Propitious-  
 ness of the Deity, θεός, or the like,  
 is usually added.

*Herodot. Melp.* Lib. IV. §. 94. p.  
 252. ἐν μὲν τῇ Σοφίᾳ ἀπαρᾷ, πιστὸς  
 ἰλεως οὐ θεός δόκειν εἶναι.

*Xenoph. Cyr. Pæd.* Lib. IV. p. 254.  
 ἡ ἐπιτιμία, πολλὰ μὲν θύει αὐτοὺς ἰλεως  
 οὐτως ἔμελλε καὶ εἶπαι, &c.

*Lucian. Amor.* p. 573. D. Ed. Par.  
 Σὺ γὰρ ἰλεως Ἀφροδίτῃ ᾖς, καὶ ᾧ κρινεῖς πρὸς  
 ἐν ἐμῇ τιμωρίᾳ.

Others understand this Expression  
 of our Saviour's regard to himself;  
 thus Beza, *propitius tibi esto*. and Cast.  
*parce tibi*. So we may say, *have Mer-*  
*cy on*, or *be propitious to, thyself*. The  
 Syr. has *spare thyself*, using the same  
 word that occurs *Rom.* viii. 32. . xi.  
 21. for φειδύμαι. Though this Ver-  
 sion has much the same form of Ex-  
 pression, where the Greek is φειδύμαι,  
*Acts* x. 14. . xi. 8. E. T. *not so*. and  
 με φωνῶ, *Rom.* iii. 4, 6, 31. . vi. 2. .  
 vii. 7. . ix. 14. E. T. *God forbid*. So  
*Vulg.* here *absit a te*. and LXX. 2 *Kin.*  
 (Hebr. 2 *Sam.*) xx. 20. ἰλεως, ἰλεως  
 μου. E. T. *far be it, far be it from*  
*me*.

Consult *Gen.* xliii. 23. (LXX. 22.)  
*Peace be to you.* ἰλεως υμῶν. So we may  
 say here, *Mercy on thee*, or *far be it*  
*from thee*.

Turn to *St. Austin, Serm.* 296. Tom.

V. col. 835. F. *Tunc Petrus amens e-* CHAP.  
*um, sed adhuc carnaliter, morti timens* XVI  
*mortis interfessorem, Absit a te, inquit, γ. 22.*  
*Domine: absit a te, propitius esto tibi.*  
*Non dixisset, propitius tibi esto, nisi*  
*agnosceret verum Deum.* So again, col.  
 764. F. ej. Tom. Propitius—tibi  
 esto, Domine, absit, non fiat istud.  
 And to conclude, col. 899. B. Absit  
 a te, Domine, non fiet istud. Timebat  
 ne Vita moreretur.

Με α] *Vulg.* *es mihi.* qu. es μοι. α. γ. 23.  
 greeably to *Cant.* So Syr. μοι, as *Mass.*  
 xvii. 17. . xxi. 2. *Luke* ix. 38. *Job.* iii.  
 28. *Acts* i. 8.

The Pronouns με and μοι are fre-  
 quently interchanged the one for the  
 other. So *Mar.* v. 9. τι σοι σωμα. Syr.  
 σε or σου. and *Acts* vii. 49. μοι θύεισθε.  
 ix. 15. 1 *Cor.* ix. 18.

*Thou sparest*] Gr. φειδας.

γ. 23.

The original *Verb* may signify a  
*Tast* or *Relish* for any thing.

*Aristoph. Nub.* γ. 818. ἐνθυμυμῶ,  
 ὅτι παύεται α, καὶ φρονεῖ ἀρχαῖα.

Or else it may denote the being well  
*affected*, or *disposed*, to any thing.

*D. Hal.* l. 670. 17. οἱ γὰρ τα βελήσια  
 τῶ κοπῇ φρονουμέναι, ἀπαρῶς ἀναμύθου καὶ  
 ἐλεγεῖσθαι, καὶ τῶ τῶν κοπῶν ἐπὶ ῥητο-  
 ρῶν ἀνταγῶν.

*Loose*] Gr. ζυμῶς. So E. T. here γ. 16.  
 and *Mar.* viii. 36. but elsewhere this  
 Verb is render'd *to be cast away*, *Luke*  
 ix. 25. and *to suffer loss*, 1 *Cor.* iii. 15:  
 and *to receive damage*, 2 *Cor.* vii. 9.

Ζυμῶμα occurs now and then in  
 the sense of *sustaining a loss*, *damage*,  
 or *detriment*.

*Thucyd. Hist.* Lib. III. §. 40. p. 192.  
 61. καὶ μὴ ἐν τῇ μὲν πωλὶς βλάβη γένη-  
 ται, μετὰ δὲ ζυμῶς).

CHAP. So the *Noun Ζημία* is used to denote  
XVI. *Damage or Loss*, *Acts* xxvii. 10, 21.  
γ. 26. The *Original Verb* more frequently

respects *Punishment*, and denotes the  
*Evil* sustained by way of *Penalty*.

Sometimes it is applied to *Banishment*, sometimes to *Fines*, or *pecuniary*  
*Mults*, &c.

*Thucyd. Hist. Lib. IV. §. 65. p. 276.*  
10. ελθούσας ἡ τὰς σφοδρὰς αἰ ἐν τῇ πόλει  
ἀβύσσῳ, τὰς μὲν, φύσιν ἐζημιώσαν — πν  
ἡ — χρημάτων ἐπεξέστω. p. 549. 69, 85.  
αἱ πάλαι τὴν πάλαι ζημιώσαν. and p. 355.  
36. ἡ δὲ πάλαι πάλαι δὲ ζημιώσαν.

*D. Hal. I. 281. 17.* Εἰς τὴν ἀρχὴν  
ῥωμαίων τινὰ ἀποκτείνον, ἡ μαστὺν, ἡ ζή-  
μιαν αἱ χρημάτων θάλα, &c.

So the *Noun Ζημία* may signify *Pu-*  
*nishment* in general, consisting in a pri-  
vation or loss of some Good.

*Suid. Lex. Vol. III. p. 434.* Ὁ μαν-  
τιόμορϑος ἐν Δελφοῖς σιτημασμένος ἐλαμ-  
βανὶ τὰς χρηματὶς, ἡ περιουσίαν αὐτοῦ, ἡ  
ἀντι, Ζημία μὴ τὸν τελευτῶν ἡ δὲ τὸν ἐφ-  
θάμεν αὐτὸν ἐπὶ σερβίλλῳ, ἡ δὲ χρεῖς,  
ἡ δὲ γλῶσση.

*Thucyd. Hist. Lib. III. §. 45. p. 195:*  
95.

Sometimes it is applied to a *Fine*, as  
*Thucyd. Hist. Lib. III. §. 70. p. 212.*  
36. Ζημία. ἡ καὶ ἀναστὰς χάρις ἐπὶ αὐτοῖς  
ἐσθλῆ.

*D. Hal. I. 183. 9.* αἱ δὲ ἀπεκτείνον  
αἱ δὲ ἐπὶ λυαίαν, αἱ δὲ χρηματὶς ἐπὶ  
μὴ ἀλλοτρίαν ἔδωκεν. p. 246. 23. . 561.  
5. τὰς μὲν χρηματὶς ἐπὶ αὐτοῖς Ζημίας. .  
631. 14. ἡ Ζημία ἐπὶ αὐτοῖς πικρὰ ὑπάρχει  
ἀφ' ἑαυτῶν.

At other times it respects the loss of  
*Life*, or *Death* itself.

The *Scholiast* on *Aristoph. Plut. γ.*  
272. thinks this is the proper Sense  
of Ζημία. ἀζημιό. Schol. ἀβλαβός.  
πρὸς ἡ, Ζημία, ἡ δὲ ζῶντι μὴ μὴ.

*Strab. Geogr. Lib. VI. p. 1130. A.*  
μοῦχῳ ἡ Ζημία θάνατος.

*D. Hal. I. 281. 15.* Ζημιῶν ἐπὶ αὐτοῖς CHAP. XVI.  
Ζημιῶν ἐπὶ αὐτοῖς τῶν.

*Xenoph. Hist. Græc. Lib. I. p. 5. §. γ. 26.*  
10. ἐπὶ αὐτοῖς τῶν, αἱ δὲ αὐτοῖς τῶν αὐτοῖς  
ἐπὶ αὐτοῖς τῶν Ζημιῶν.

*Thucyd. Hist. Lib. I. §. 24. p. 113.*  
87. Lib. III. §. 44. p. 195. 73:

To conclude, Dr. *Doddridge* renders  
τὴν ψυχὴν αὐτοῦ Ζημιῶν, *be punished*  
*with the Loss of his Life*. This in my  
opinion suits much better the peculiar  
Idea affixed to the *original Verb*, where-  
as to *lose* should rather be appropriated  
to the *Verb Σοφισαί* in γ. 25. Had I  
been so happy as to have seen this Cor-  
rection of E. T. before my Text was  
printed off, I had adopted it into  
my *Version*; making however all due  
acknowledgments to the worthy Au-  
thor.

*Life*] Gr. τὴν ψυχὴν. E. T. *Soul*. γ. 26.  
rather *Life*, as γ. 25.

Turn to *Abp. Tillotson's Sermon*. 195.  
Vol. III. p. 628. *Our Translators*, says  
that *Great Man*, commenting on this  
very Text, *have unnecessarily changed*  
*the Signification of the same Word that*  
*was used before: for the Word here*  
*translated Soul is the very same which is*  
*used for Life, in the Verse before; and*  
*there's no reason to alter the rendering of*  
*it; &c.*

See also Dr. *Clarke's Postb. Sermon*.  
Vol. II. *Sermon VII. p. 140.* For,  
*what shall it profit a Man, if he gain*  
*the whole World, and lose his own Life?*  
*Or what shall a Man give in exchange*  
*for his Life?* The Doctor refers with-  
out doubt to this present Text. Does  
not the Doctor by those words, *shall it*  
*profit*, seem to prefer the Reading of  
οφελήσεται] to that of ὠφελεῖται]?

Ψυχή frequently signifies *Life*, as  
opposed to *Death*.

CHAP. D. Hal. I. 271. 44. εἴ ἢ πάντες ἀ-  
XVI. νικῶσιν, καὶ ἀξιώσιντες πικρὰν ἀνδρὸς ζήμιον.  
†. 26. θάνατον τικτὸν θανάτου, καὶ χαλεπὸν τὰς  
ψυχὰς τῶν μακαρίων ἐκβάλει τὸ πάθος.  
and p. 272. 46. καὶ χαλεπὸν αὐτὸν χαλε-  
παῖς τῶν συγγενῶν τὰς ψυχὰς, μίαν αὐτο-  
μῶν τραῖν δαίαν, &c.

Vid. Notes on Matt. ii. 20. . vi.  
25.

St. Luke expresses himself somewhat differently, putting τῶν instead of τὴν ψυχῶν αὐτοῦ. Chap. ix. 25, where Syr. has *his Soul*, which we have before shown to be equivalent to *himself*.

†. 26. *An Equivalent*] Or *valuable Consideration*. Gr. ἀντάλλαγμα.

Jul. Poll. Onom. Lib. III. §. 113. p. 327. τὴν ψυχῶν ἀν' ἀντάλλαγμα τὴν χρεῖ-  
σιν, τὴν ψυχῶν ἀν' ἀντάλλαγμα προσημῶν.

Vulg. renders ἀντάλλαγμα τὴν ψυχῆς by *commutationem pro anima*, as if *under* were understood; but Syr. has a *Genitive* without a *Preposition*.

Chrysost. has only a *Genitive* in his *Greek Text*, agreeably to our present Copies, Vol. II. 351. 33. but in his Comment, p. 352. 35. we read, ἀντάλλαγμα ὑπὲρ τὴν ψυχῆς αὐτοῦ.

Though E. T. render these words *Exchange* for &c. it does not follow, that those Translators read a *Preposition*; because among other ways of rendering the *Genitive Case* we meet with *for*. So Rom. viii. 36. *Sheep for the Slaughter*, and 2 Thess. iii. 5. *patient waiting for Christ*. and Hebr. xi. 26. *Marg. reproach for Christ*.

Vid. Note Matt. x. 1.

†. 27. *After his Practice*] Or *according to his Practice*, or *Conduct*, or *Behaviour*. Gr. καὶ τὴν ποιεῖν αὐτοῦ. Vulg. *secundum opera ejus*. qu. καὶ τὰ ἔργα αὐτοῦ, and so also Syr.

E. T. render ποιεῖν here by *Works*,

and Luke xiii. 51. by *Deed*, and Rom. CHAP. xii. 4. by *Office*. XVI.

Chrysost. in his Text has, καὶ τὰ ἔργα ἡ. 27. καὶ τὴν ποιεῖν αὐτοῦ. II. 352. 41. but pag. 356. 28. ej. vol. only καὶ τὴν ποιεῖν αὐτοῦ.

Dr. Mill's Ed. of Gr. Test. has καὶ instead of καὶ, but Kuster has corrected the mistake.

αὐτῶν] Luke ix. 27. αὐτῶν. From †. 28. this parallel Text it is evident that the *Greek αὐτῶν* is equivalent to our *verity*, or *truly*. However the *Vulg.* chooses to retain the original, *Amen*.

Τινες τῶν ὡς ἐσχηκότων] Vulg. *quidam de* †. 28. *hic stantibus*. qu. τινες ὅσοι τῶν, or as elsewhere, τινες ἐκ τῶν &c. as Luke xi. 15. and xxiv. 22. where *Vulg.* has *ex*. See also Job. vii. 44, 48. . ix. 16. . xi. 37, 46.

The *Greeks* express themselves both ways, with and without the *Prep.* ἐκ.

D. Hal. I. 332. 41. καὶ ὅ τινες ὑμῶν ταῦτα μὴ ὁρῶντες ἐκείνους νομίζουσιν. p. 303. 27. ἐλθόντων ὅ ἐξ αὐτῶν τινες τῶν ὁμοτιμονίας αὐτοῦ. p. 408. 46. καὶ τινες ἐξ αὐτῶν δαίμονες &c.

Syr. seems to have read ἐσχηκότων, as also Mar. ix. 1. where *Vulg.* as here, *de hic stantibus*, but Luke ix. 27. *Vulg.* *stantes*.

Tast of Death.] Gr. γεύσασθαι θάνατον. †. 28. So Hebr. ii. 9. *Christ* is said, by the Grace of God *to have tasted Death for every man*.

The Rev. Mr. Barnes observes on Eurip. *Alcest.* †. 1069. that γεύσασθαι is of the same import with πάσχειν. See also *Hecub.* †. 375.

Joseph. de Bell. Jud. Lib. V. cap. 11. §. 3. p. 354. Εὐδαιμονοῦσαι ὅ μαλιστα τῶν ὑπὸ Ῥωμαίοις βασιλευσιν περ Κομμαγηνῶν συνέβη πρὸς γεύσασθαι μὴ ἀβολῆς.

Consult

CHAP. XVI. Consult also, with respect to the use of this *Verb*, Kuster's Note on *Aristoph.*

Ran. y. 465. p. 68.

CHAP. XVI

CHAP. XVII.

CHAP. XVII. *After six Days*] Gr. μετ' ἡμερῶν ἑξ. Luke ix. 28. μετ' ἡμερῶν ὀκτώ. E.T. about an eight dayes.

†. 1. Vid. Wolf. ad Mar. ix. 2.

†. 3. *Appeared unto them*] Or were seen by them. Gr. ἀφῆεν αὐτοῖς.

Here is another instance of the *Ab-lative Case*, spoken of in the Note on *Matt. v. 21*.

Just so *Euripides* in *Ipb. in Aul.* y. 678. οφθίωμαι νεότης, to be seen by the young-women.

†. 4. *Answering*] Observe an *Answer* without a preceding *Question*. See Note on *Matt. xi. 25*.

The *French Versions* usually express this by *prenant la parole*, or *se mirent a dire*, or *s'adresserent a* &c. See *Le Cl. Matt. xi. 25. . xii. 38. . xxii. 1*.

†. 5. *Overshadowed*] Vulg. obumbravit. Gr. ἐπισκίασεν.

*Syr.* uses the same *Verb* as *Hebr. ix. 5*, καλῶς κλυαζοῖσα, where the *Cherubim* are said to *overshadow*, or *cover* the *Propitiatory* or *Mercy-Seat*. See *Ex. xxxvii. 9*. the *Cherubim covered*, *Hebr. socetim*, *LXX. σκιαζοῖσα* or *ευσκιαζοῖσα*.

May we conceive of this *Cloud* though *bright*, yet casting a *Shadow*, in which the *Disciples*, or *Christ* &c. were enveloped?

In this Sense *Arrianus* uses the Word, for he says, when the *Hares* perceive a *Dog* close at their *Heels*, οὐκ ἐπισκιάζει ὑπ' αὐτῆς, so that they are cover'd with its *Shadow*, θαμίνα ἐν

τοῖς ἐξελθούσις ἀγρίοις αὐτῶν, &c. CHAP. XVII. *De Venatione*, Cap. 17. p. 208. l. 4.

But if the *Cloud* only served as a y. 5. Canopy or Umbrello over their Heads, what is the meaning of those words, ἐφῆλθεν ἐν τῷ αὐτῷ αὐτῶν εἰς τὴν νεφέλῃ, Luke ix. 34?

*Mess. L' Enfant* &c. render the words of our Text, ils se trouverent environnez d'une nuée lumineuse. and Luke ix. 34. they render thus, Il parloit encore lorsqu'une nuée vint les couvrir (sc. *Moses*, *Elijah*, and *Christ*) et les Disciples furent saisis de frayeur en les voyant entrer dans la nuée.

*Hesych.* p. 364. col. 2. and *Phar.* p. 299. col. 3. explain ἐπισκίασεν by καλυμμα, whence we may conjecture their Sense of ἐπισκίαζω.

Consult *Herodot.* Lib. I. §. 209. p. 84, where *Cyrus* dreams he saw τῶν Ἰσραηλῶν παίδων τὸν πρῶτον εἶδεν ὅτι τῶν ὤμων περιεσφῶν· ἢ τοῖσιν τῇ μετὰ τὴν αὐτῶν, τῇ δὲ τὴν *Euseb.* ἐπισκίαζεν. See also that memorable Passage, §. 214. ej. lib.

In whom I am well-pleased] Gr. ἐν y. 5. ὡς ἀδοκεῖ, that is says *St. Chrysostom.* *Com. in Matt. II. 360. 3.* ὡς ἀνὰ ἐλεῖν, ἐν ᾧ ἀναπαύομαι, ᾧ (or ἐν ᾧ) ἀρεσκόμεναι.

*Polybius* omits the *Præp.* ἐν after the *Verb* ἀδοκεῖ; ὡς ἀνὰ δὲ ἀδοκεῖν — τοῖς ὑπ' Ἀντίχου ὡς τὴν *Zacharias* πολλὴν περὶ χθονί. *Hist. Lib. III. §. 8. p. 228. l. 30.* None of the *Carthaginians* were pleased with *Hannibal's* Conduct.

CHAP.

XVII. On their Faces] Or on their Face.

§. 6. Gr. ὅτι προσώπων αὐτῶν, for ὅτι προσώ-  
πον αὐτῶν.

In like manner *Joseph. Ant. Lib.*  
*IX. cap. 13. §. 3. p. 505.* τῶν δὲ ὤ-  
φρων, ὅτι προσώπων εὐψαλτεῖ παύσε, ο,  
τε βασιλεὺς ἐν τῷ πλεονεξίᾳ, προσώπων τῶν  
θῶν.

§. 9. The Vision] Gr. ὁ οὐρανός.

Οὐρανός, says *Phavorinus*, ὅτι προ-  
φῶν, ὅτι ἐξῆλθετε βλεπεῖν αὐτὸν ἐν  
αὐτῷ ἐν νύκτι, αὐτὸ ἐν ἡμέρᾳ· ἐν αὐτῷ δὲ, ὅτι  
καθ' ὁδόν φανταζόν, *Lex. p. 551.*  
*col. 1.*

§. 11. Shall come] Gr. ἔρχομαι. Syr. also in the  
*Present Tense*, which seems here to be  
put for the *Future*. So *Matt. xxvii.*  
*63. εἰσομαι.* E. T. *I will rise again.*  
and *Job. xx. 17. ἀναβῶναι.*

Consult the accurate *Mr. Hutchin-*  
*son's Note on Xenoph. Cyr. Pæd. Lib.*  
*III. p. 220. καλαφρονεσθαι, ἐν αὐτῶν*  
*ἐξῆλθε ὁ πᾶν ἐρημώσας τὰς γῆρας.*

§. 12. Unto him] Gr. ἐν αὐτῷ: but *Mar. ix.*  
*13. αὐτῷ*, where some MSS. read ἐν  
αὐτῷ.

*Bez. ei.* but *Syr. deb.* i. e. as *Vulg.*  
*in eo.* However in *St. Mark* the same  
*Vulgate* has *illi.*

*Chrysostom's Text* has ἐν αὐτῷ, which  
perhaps he might intend only to ex-  
plain by οὐ αὐτῶν. *II. 364. 25, 40.*

§. 13. Spake] *Vulg. dixisset, bad spoken.*

§. 14. A man] Gr. ἀνθρώπου. E. T. *a cer-*  
*tain man*, qu. ἀνθρώπου τις, agreeably to  
some MSS. but later Edd. *a certain*  
*man.*

So *Deut. xiii. 14. וְאִנְּךָ* is render'd  
by E. T. §. 13. *certain men*, in later  
Edd. *certain men.*

He is Lunatic] Gr. ἐκλεωιάζομαι.

This Lunatic was a Demoniac §. 15.  
18, and yet is said to be the object of  
a Cure §. 16. *Luke ix. 42. and Jesus*  
*rebuked the unclean Spirit and healed the*  
*Child.*

*Jeb. x. 20, He bath a Demon and is*  
*mad*, that is, his Possession discovers  
itself by his Madness.

Grievously handled] E. T. *fore vexed.* §. 15.  
Gr. κακῶς πασχῶ, which expresses the  
Extremity of the Hardship he en-  
dured.

So *Polybius*, τῶν δὲ τῶν διὰ μαχίας  
ἐν ἡλεμύμων αὐτῶν, ὑδρῶν πολὺν α-  
πὸ τῶν ἐν τῷ Ἰταλίᾳ ἐν Καρχηδονί-  
τι, ἀλλὰ διήλθον τῶν πόλεων, καὶ πᾶσι  
πασχῶσαι κακῶς. *Hist. Lib. III. p. 335.*  
*L. 21. These Cities had undergone great*  
*Hardships for their Fidelity to the Ro-*  
*mians.*

Thus *Plutarch* uses the word κακῶς,  
*Alex. IV. 71. 4. b. κακῶς κλαίων.*

And *Lucian. in Lucio p. 650. D. ε-*  
*σπῶν κακῶς, I was grievously hungry.*

Rebuked the Demon &c.] Gr. rebuked §. 14.  
*him, and the Demon went-out &c.*

I think it is evident the Demon, not  
the possessed Person, was rebuked by our  
Saviour. See *Luke ix. 42. and Jesus*  
*rebuked the unclean Spirit, and healed the*  
*Child. and Mar. ix. 25.*

However others have refer'd the  
Rebuke to the Lunatic.

*Theophylact ad loc. p. 100. E. ἐπι-*  
*τιμῶς δὲ αὐτῷ ὁ ἱσους, τῷ τῷ ἐκλεωιά-*  
*ζοντι.*

So *Hieronymus ad loc. Tom. VI. p.*  
*36. a. Non ille qui patiebatur, sed Demon*  
*debuerat increpari. Sive increpavit Pue-*  
*rum, et exiit ab eo Demon: quia propter*  
*peccata sua, a Demone fuerat opprēsus.*

CHAP. XVII. Vulg. *Et increpavit illum Jesus, et exiit ab eo Demonium.*

† 18. Maldonat. ad loc. p. 358. D. Græce επιμνησθαι αὐτόν, id est, imperavit illi. Utrumque enim, et increpare, et imperare, et comminari significat, &c. Imperandi autem significatio magis, quam increpandi convenit in hunc locum. And then he refers his Reader to Mar. ix. 25. where our Lord expressly commands the unclean Spirit to come out of the young Man.

Guarin observes, that aliquando Relativum respicit ad Consequens, sive ad id, quod in Textu sequitur, and refers our Text to this Canon. See Gram. Hebr. Vol. I. p. 504. Can. II.

Perhaps here is just such another Transposition as we had Matt. ix. 10.

† 18. Went-out of him] Or, from him. Gr. ἐξῆλθεν ἀπ' αὐτοῦ, but Mar. ix. 25. ἐξῆλθε ἐξ αὐτοῦ, Come-out of him. So Mar. i. 25, and † 26. ej. cap. ἐξῆλθεν ἐξ αὐτοῦ.

See Note Matt. xiii. 1.

† 18. The Child was cured] Were the Curing of the Child here, and the Casting-out of the Demon, mentioned † 19, Terms of the same Import?

† 19. Apart] Or in private.

κατ' ἰδίαν is render'd by E. T. *aside*, Mar. vii. 33. and *privately*, Matt. xxiv. 3. Mar. xii. 3. Luke ix. 10. and *alone*, Mar. iv. 34.

I do not think our Author intended to convey the Idea of *Privacy* or *Secrecy*, so much as that of *Retirement* from Company.

Phavorinus makes κατ' ἰδίαν equivalent to ἰδίως. Lex. p. 415. 3. that is, καλῶς, χωρὶς. p. 379. 1.

Joseph. de Bell. Jud. Lib. II. cap. 10. §. 5. p. 170. ταῦτ' ἴδιον, ἀξίως

τε τῆς διωκτικῆς κατ' ἰδίαν, ἢ το ἐκτὸς ἐν CHAP. XVII. κοινῇ συλλογῇ, &c.

Sometimes Persons may retire from † 19. publick Company for private or secret Deliberations, &c.

Joseph. de Bell. Jud. Lib. IV. cap. 6. §. 5. p. 289. συναλῶν ἢ αὐτὸς τις δὸν τῶν Ζηλωτῶν κατ' ἰδίαν ἔλθων, &c.

R. Steph. in the Errata at the end of his beautiful Ed. of the Gr. Test. A. D. 1550. joins κατ' ἰδίαν with αἶνον, thus; τῷ Ἰησοῦ, κατ' ἰδίαν αἶνον. came to Jesus, and said unto him apart, or aside, as Mar. vii. 33.

So Fr. Gen. Les Disciples s'approcherent de Jesus, et lui dirent en particulier.

This Reading is agreeable to Mar. ix. 28. ἐπεμύον αὐτῷ κατ' ἰδίαν.

Ye shall say] Rather, Ye may, or † 20. might say. So Fr. Gen. Vous diriez; and Le Cl. L'Enf. Vous pourriez dire.

The original Verb ὑμεῖς is in the Futur potentiel mentioned by Mr. Le Cl. ad Matt. v. 13.

Chrysost. ad loc. II. 367. 5, 10. αὐτῷ κ' εἶπεν, ὅτι μετὰ τῆς αἰῶνος, ἀλλ' ὅτι διωκόμεθα ἢ τῶν.

Thither] E. T. to yonder place. Vulg. † 20: illuc. So E. T. frequently thither. Mar. vi. 33. Luke xxi. 2. Joh. xi. 8.

Vid. Cl. Elsher. ad Matt. ii. 22.

By Prayer and Fasting] It has been † 21. conjectured by an ingenious Physician, that instead of ἐν περιστάσει ἢ νηστείᾳ, the true Reading is ἐν περιστάσει νηστείᾳ. See Enquiry into Demoniacs, p. 47. But as this Criticism is unsupported by MSS. or Versions, and as I see no inconvenience in joining Prayer to Fasting, it must be left to further Examination.

CHAP. XVII. While they were conversant] Gr. α-  
ναστρέφμενοι αὐτῶν.

γ. 22. E. T. renders the Verb *αναστρέφμαι* by *to have our Conversation*, 2 Cor. i. 12. Eph. ii. 3. but elsewhere *to abide*, as here in this Text, and *to live*, Heb. xiii. 18. 2 Pet. ii. 18.

Syr. uses the same Verb as for *was*, *they had been*, Acts iv. 13. and *enquire*, *ye lived*, Col. iii. 7. and *Absterge*, *living*, Tit. iii. 3.

Plutarch. in Camillo I. 295. 3. b. οὐκ ἔστιν ὅτι τὰ τετραφυλλία, τὰς ἀλλὰς ἐν ἡμετέροις καὶ τὴν πολλὴν ἀναστρέφει.

γ. 22. Into the hands of Men] Gr. ἐν χερσὶ ἀνθρώπων.

Joseph. de Bell. Jud. Lib. VI. cap. 6. §. 2. p. 393. αὐτοὶ τὰ τετραφυλλία — ὑπὸ τοῖς ἡγεταῖς, ἐν χερσὶ δὲ τοῦ βασιλέως ἔχουσιν.

γ. 23. He shall be raised] Gr. ἀναστήσει. Vulg. *resurget*.

Origen read as our present Text, II. 279. C. but I. 315. E. ἀναστήσει. as also Chrysost. II. 369. 44. 370. 8.

Syr. also read ἀναστήσει, not ἀναστήσει, unless it consider'd those two Verbs as equivalent, or of the same import.

Compare Matt. xvi. 21. ἀναστήσει, with Mar. viii. 31. ἀναστήσει. Vulg. uses the Verb *resurgo* in both places, and Syr. agrees with Vulg.

γ. 24. The Didrachms.] Gr. τὰ διδραχμα. E. T. the tribute money. Syr. two Zuzim of the money of the Head, or Poll-money.

Now according to the Jewish Reckoning a Zuz is equal to  $\frac{1}{2}$  Shekel. Compare 1 Sam. viii. 9, with its Targ. and Kimchi's Note ad loc. and consult Buxtorf. Lex. Talm. col. 654.

It appears from Exod. xxx. 13. that each Jew paid  $\frac{1}{2}$  Shekel, toward the Building of the Tabernacle. To this agrees Josephus, Ant. Lib. III. cap. 8. §. 2. p. 159. πέντε τετραδραχμια ἀνέβη, ἀποφασίζοντες αὐτῶν πέντε δραχμιας καὶ ἑκατὸν. Then he immediately adds, ὅτι δὲ τετραδραχμια, πομίσματα ἑκατὸν ἀνέβη, ἀπὸ τῶν δίδραχμων τῶν τετραδραχμια.

Now Hesychius says, Διδραχμη, πέντε δραχμιας. Lex. p. 271. 2. Therefore a Didrachm, or 2 Drachms, or  $\frac{1}{2}$  Shekel, must be 15 d, at 5 s. the Oz.

Phavorinus explains διδραχμων by συντελισμα, ἀποφασίζοντες, Lex. p. 207. 3. This favours the E. T. Tribute-money. However this Lexicographer adds, ἔχει δὲ πέντε διδραχμιας καὶ ἑκατὸν δραχμιας, γεγραμμένα ἔχουσιν. Consult also Suid. Lex. I. 573. with Kuster's Notes [4 and 5].

Afterwards the Jews continued to send the Didrachm, or  $\frac{1}{2}$  Shekel, to Jerusalem every year, wherever they lived. Joseph. Ant. Lib. XVIII. cap. 9. §. 1. p. 906.

The same Tribute Caesar imposed on the Jews to be brought into the Capitol yearly. Joseph. de Bell. Lib. VII. cap. 6. §. 6. p. 419. φοροῦν δὲ πέντε δραχμιας καὶ ἑκατὸν τετραδραχμιας ἀνέβη, ἀπὸ τῶν διδραχμων καὶ ἑκατὸν τετραδραχμιας φέρουσιν, ἀπὸ τῶν διδραχμων καὶ ἑκατὸν τετραδραχμιας φέρουσιν. On this Reland observes, Duo didrachmas Id est semiscilum, nam didrachmon pendebat unusquisque Judaeus quotannis et in Templum Hierosolymitanum inferebatur.

He was come] Gr. ἐπελθόν. Vulg. intrassent. So it is in our Polyglott, but I believe it is a Typographical Error, because in other Edd. of Vulg. we read intrasset.

Tribute]



CHAP.

XVII:

†. 25.

Tribute] Gr. κλωσον.

κλωσ@, says Phavorinus, is π νομισμα. Lex. p. 426. 3, [sc. the Money paid for Tribute.] So also Suidas Lex. Vol. II. p. 308. Accordingly what St. Matthew calls κλωσ@, Chap. xxii. 17. St. Luke expresses by φορε@, Chap. xx. 22. In both places E. T. has Tribute.

Consult Casaub. Exercit. XVI. in Baron. Annal. p. 452. Where he shows that our Saviour distinguishes between the Money paid, and the Tribute on the account of which it was paid. Matt. xxii. 19. επιδεξατε μοι π νομισμα τε κλωσ@.

†. 25. Of Strangers] Gr. ὅσοι των αλλοτριων, i. e. according to Dr. Hamm. ὅσοι των ἑτερων των αλλοτριων, of other persons Children. So that αλλοτριων stands opposed to αυτων.

Thus Theon Sophista in his Prologism. opposes αλλοτριε@ to ιδι@. Cap. IV. p. 41. α κρε@ λω παρ@, η βιβηλ@. ιδι@, η αλλοτριε@. ερημ@, η οικημ@.

And D. Hal. opposes it to οικη@. I. 151. 42. φιλην@, εφη, τλω παλειδα πολων, η τις κακος αυτη βολομενης καταζην@, ουκ τε αλλοτριε@ αυτης τυχωσιν οντε, ταν τε οικηοι.

So also Joseph. de Bell. Lib. VII. Cap. 8. §. 1. p. 423. π μω γδ της αλλοτριε@ κακος ποιων αλτρουε@ ερεβ@ ονται πο-

νησαι υπελαμβανον, λαμπερον η φερειν CHAP. επιδεξιν ηρωστω τλω εν τις οικηοτατις XVII. ωματηα.

An Hook] So αλκισρον undoubtedly †. 27. signifies.

Hesychius in Lex. p. 12. 2. Αλκισρον, θεσβημεν εν σιδηρε καμπλεν, αλκυλον, τεβλον. To the same purpose Phav. Lex. p. 9. 2.

A Stater] Gr. στατηρ. E. T. Marg. †. 27. a Stater. It is half an ounce of Silver in value 2 s. 6 d. after 5 s. the ounce. In other words, a Stater is a Shekel, or an English Half Crown.

Στατηρ was a Jewish Coin. So Jul. Poll. Onom. Lib. IX. p. 1023. §. 58. εσι η ε νομισμα Στατηρ. and then cites Aristoph. Plut. †. 817. where Schol. ειδ@ νομισμαιδ@ ο στατηρ.

So Phavorinus, Στατηρ τετραδραχμων (perhaps τετραδραχμων) ηναι ημισι υγριας, and then cites the same Verse from Aristophanes with Pollux. See Lex. p. 669. 1.

Theophylact. ad loc. p. 102. E. στατηρ δυο διδραχμα ελκοια.

St. Austin. Tom. V. Serm. CLV. col. 519. A. Invenies ibi Staterem, id est, duas didrachmas, quatuor drachmas: quia didrachma, id est, due drachmae, in caput exigebatur.

Arab. and Pers. have 4 Drachms. Syr. Estiro.

## CHAP. XVIII

CHAP. XVIII. *At that time*] Or *hour*. Gr. ἐν αὐτῇ τῇ ὥρᾳ. See Note *Matt.* xiv. 15.

§. 1. *æge* is frequently used to signify *the Time or Season* for any thing.

*Joseph. de Bell. Lib. II. cap. 10. §. 5. p. 170.* καὶ ὅτε ἔσται ὁ ὅρος τῆς ἐπιτομῆς ἡμετέρας ἀπὸ τοῦ διδύμου αὐτῶν (sc. *Judæorum*) τὰ πλεονεκτήματα.

*Xenoph. de Cyr. Exp. Vol. II. Lib. I. cap. 3. §. 11. p. 20.* ἐμοὶ ἐν δοκῇ ἔχει ὡς οὐκ ἔστι καλὸν καὶ δόξαι.

*D. Hell. Hist. Lib. I. cap. 1. §. 8. p. 4.* ὅτι ἐπὶ τῇ ἐκείνῃ ἀνὰ τὴν αὐτὴν ἡμέραν ὡς ἀεὶ ὡς ἐν αὐτῇ ἐπὶ τῇ Προϊστορίᾳ.

*Plat. de Rep. Lib. VIII. Vol. II. 563. E.* καὶ τῇ οὐκ ἐστὶν αὐτῶν τι ποιεῖν, μετὰ τὴν φιλοφροσύνην ἐπὶ τὴν αὐτὴν αὐτῶν ποιεῖν, ἐν αὐτῇ τῇ ἐν φωνῇ καὶ ἐν σωματι, καὶ δὴ ἐν πλεονεκτηματι καὶ ἐν κτήρει.

Sometimes *æge* expresses *the Seasons of the Year*. As,

*Xenoph. de Cyr. Exp. Lib. I. cap. 4. §. 10. p. 29.* ἐν ταύτῃ ἡσάν τὰ βίβλια βασιλῆα — καὶ ὡς ἐστὶν ὡς ἐν αὐτῇ καὶ ἐν αὐτῇ, ὡς ἐν αὐτῇ, ὡς ἐν αὐτῇ, ὡς ἐν αὐτῇ.

§. 1. *Who then*] Gr. τὴν αὐτὴν. E. T. *who*, omitting *æge* as redundant; for *tis* alone, without *æge*, is *who*. Vulg. *quis*, *putas*, *major*, &c.

*æge* is render'd by E. T. *then*. *Matt.* xix. 25, 27. *1 Cor.* xv. 18. Vulg. *ergo*. and so *then*. *Gal.* iv. 31. Vulg. *itaque*. elsewhere it is render'd by E. T. interrogatively, as *Luke* xviii. 8. *shall he find Faith &c?* Vulg. *putas*, *inveniet* &c. Gr. *æge* ὡς ἐστὶν &c. and *Acts* viii. 30, *understandest thou what thou readeest?* Gr. *æge* γὰρ γινώσκεις &c. Vulg. *putasne intelligis qua legis?* But *Gal.* ii. 17. E. T.

therefore, and Vulg. *numquid*, interrogatively. CHAP. XVIII.

Syr. renders *æge* by *cai*, which is used by way of *Interrogation*, *Luke* xxiv. 18. *Job.* vii. 35. . viii. 22. Consult *De Diet's Gram. Syr.* p. 407.

*The greatest in*] Gr. μὲν ἐν. Vulg. *major in*. Bez. *maximus in*. So *1 Cor.* xv. 19, *ἐλεεινότεροι πάντων ἀνθρώπων*. E. T. *of all men most miserable*.

*Joseph. de Maccab. §. 15. p. 515.* πᾶσι τῶν μὲν ἐν ἑβραϊσῶν ἢ τῶν ἐπὶ αὐτῇ τῇ φιλοφροσύνῃ. and *c. Apion.* p. 454. l. 14.

In this Verse the *Comparative* seems to be put for the *Superlative*, as §. 4. h. cap. and Chap. xiii. 32. . xxiii. 11.

But I rather think *μὲν ἐν* may express the *Superlative*, as the *Hebrew* by an *Adjective* joined with *Beth*. See *Jos.* xiv. 15. *magnus in*. Vulg. *maximus inter*. and *Prov.* xxx. 30. Vulg. *fortissimus bestiarum*. Hebr. *fortis in*. So here Syr. *rab b*.

Consult *Guar. Gram. Hebr.* Vol. I. p. 474. *Can.* III. and p. 470. col. i. num. III. But to render this a complete Hebraism, the original should have been *μὲν ἐν*, in the *Positive Degree*. So *Matt.* v. 19. *μὲν ἐν* stands opposed to *ἐλαχίστη*.

*As little-children*] Gr. ὡς τὰ παῖδια. §. 3. perhaps, as *these little-children*. The Article ο, η, τ &c. is frequently render'd *this*, *these*, &c. See Note *Matt.* xiii. 54.

*Clem. Alex. Pedag.* Lib. I. cap. 5. p. 104. 28: ὡς τὰ παῖδια ταῦτα. So again p. 107. 23.

CHAP. *Cbrysof. Comment.* ad loc. II. 372. XVIII. 7. *ως το παιδιον τολο*, which agrees well §. 3. with §. 2. h. cap.

§. 5. *Τουτου*] This is the *Neuter Gender* for *τοιο*. So *Herodotus* uses this word, *Tbal. Lib. III. §. 77. p. 191. l. 6.* *καταδωμενοι δ' οι φυλακοι ανδρες της Περσιου πρωτοι, εχ' υδιν ποτιον υποπιδουνης εκ αυτων ισιδω, παρεισαν, &c.*

§. 6. *Shall offend*] Or *affront*, or *insult*. Gr. *σκανδαλιση*.

*Phov. Lex. p. 660. l. σκανδαλις*, *αυτι τε υβρις*. and then he cites this Text, or *Mar. ix. 42.*

*Cbrysof. ad loc. II. 372. 37.* *ετι δε εχ' οι αμαρτωλοι (τοιο δ' εστι το σκανδαλισαι) τινω ιραλλη δυνουσι διελω. οι δε σκανδαλιν τινω υβρι καλη, μη θυμασης.*

§. 6. *That believe in me*] Gr. *των πιστων των εκ εμε*.

*Πιστω* *εις* is sometimes render'd by E. T. *to believe in*. *Job. iii. 16. . xi. 25, 26. . xii. 36. . xiv. 1.* and sometimes *to believe on*. *Job. ii. 11. . iii. 18, 36. . ix. 35, 36. . xi. 45, 48. . xii. 11, 37, 44, 46.*

At other times *πιστω* with *εις* is equivalent to a *Dative Case*. *Job. viii. 30.* *πολλοι επισδωσαν εις αυτον*, E. T. *on him*, §. 31. *ελειψεν ο ιησους πρεσβυτερος των πισδωσαντων αυτω ιουδαιους*, which is render'd also *on him*.

So *Job. vii. 48. . xi. 48.* *εις αυτον*, is of the same import with *οι* in the mouths of the Pharisees, *Job. vi. 30.*

*Πιστω* with a *Dative Case* is *to believe*, or *give credit to*. *Mar. xvi. 13. Job. x. 38. . xii. 38. . xiv. 11.* This is expressed by the *Prep.* *επι* with a *Dative Case*. *Luke xxiv. 25.* *πισδων επι πασιν ος ελαλησαν οι προφη*. As for *Mass. xxvii. 42.* *πισδωσμεν αυτω*,

all *Stephanus's* Copies, and many others refer'd to by Dr. Mill, read *επι* XVIII. αυτω.

*Πιστω* with an *Accusative Case* is the same as with a *Dative*. *Job. xi. 26.* *πισδωνε τοιο*; *believest thou this?*

*That a Millstone were hanged*] Gr. *να κρεμασθι μολα σιμω*. *Mar. ix. 42.* *οι οβριμω* λιθω μολα.

*Aristoph. Equit. §. 1360.* *εχ' τε λαρυγγω κρεμασας υπερβολον*. *Schol. ελιν δ' κατεποσιν τινος, βαμω λωπ των τετραχλων κρεμων.* *αυτι δ' τε ειπων, λιθεν, υπερβολον ειπον.* *Vid. Not. Casaub. ad loc. Aristoph. p. 102.* as also *Kust. Not. p. 116.*

Consult *Er. Schmidt. ad loc. p. 255.* *το Ινα, hoc loco, ut et alibi, non tam est conjunctio causae finalis, ut, (quae significatio alias frequentissima est) sed conditionalis, si.* and turn to his Note on *Mass. x. 25. p. 179.* accordingly he renders these words, *si suspendatur mola asynaria.*

As for *μολα σιμω*, *Phavorinus* thinks that *σιμω* is properly *ο ανωλεσ* λιθω *τε μολα*. *Lex. p. 548. 2.* and *p. 515. 2.* *Μολη, το κατω τε μολα.* *ο δ' ανω σιμω λει*. To the same purpose see *Suid. Lex. II. 587.* with *Kuster's* Note.

*Xenophon* calls a Millstone *ορις αλδης*. *Cyr. Exped. Lib. I. cap. 5. p. 35. §. 5.* *οι δ' ετοιματες, ορις αλδης οει τον ποταμον οριτωτες, εχ' ποτιωτες, εις βαθυλωνα εις εχ' επωλαν, εχ' ανωλεστωτες σιμω εχων.* This passage is refer'd to by *Stephanus* in *Thes. II. 1339. C.*

*Drowned*] Or *plunged*, in order to be drowned. Gr. *καταποσινω*. *Vulg. §. 6.* *demergatur.*

*Καταποσινω* is properly *to plunge under water*. So *Phov. Lex. p. 410. 3.* it

CHAP. it is explained by *καλῶν, βυθίζω, κλυ-*  
XVIII. ζω. See *Matt. xiv. 30. ἀρχαίον* κα-  
ψ. 6. ταποντιζέσθαι, *beginning to sink.*

*Phil. Timol. II. 118. 4. ἡ τῶν ἀδελφῶν  
ἀδελφῶν ἡ γυναῖκα, ζώσαν μὲν — βίβ  
ῆ ἀποθανύσαν μὲν τῶν τέκνων, ἡ καλαποσι-  
θῆσαν ἐν τῷ πελάῳ. p. 140. 3. ἡ τῶν  
ἀδελφῶν ἀριστομαχῶν, ἡ τῶν ὑπὸ τῶν πα-  
τρὶ καλαποθῆσαι ζῶσαι, &c. and in *Vita  
Dion. V. 215. 1.**

*Stridas* applies this word to the ac-  
tual Drowning of the *Egyptians* in the  
*Red Sea.* *Lex. III. p. 653. in v. Χα-  
τααν.*

ψ. 6. *In the Depth of the Sea*] Gr. ἐν τῷ  
πελάῳ τῇ θαλάσσῃ. *Mar. ix. 42. and  
Luke xvii. 2. ἐν τῷ θαλάσσῃ, omit-  
ting πελάῳ. Vulg. here, in profundum  
maris. q. ἐν τῷ πελάῳ &c.*

*Πελάῳ* signifies *the Sea, or the  
Main, far from Land, called βαθῶν,  
Luke v. 4.*

*Phon. Lex. p. 586. 3. Πελάῳ, τῷ  
μὴ πελάῳ γῆς. ἡ ἀπὸ τοῦ τῆλε, ὁ σημαίν  
τῷ πορῶν, ἡ τῷ γῆ, τῆλε τῷ ὄν, τῷ πορ-  
εῖν τῷ γῆ.*

*Lucian. Halcyon. p. 53. A. ὡς ὅτι  
ὡς ἀδελφὰ μὲν τὰ ἀνδρῶν, ἀκυμαίνον ῆ, ἡ  
γαλλυῖον ἀπὸ τοῦ πελάῳ ὁμοῖον ὡς ἵππον  
καλοῖται.*

ψ. 12. *What think ye*] Gr. τί υμῖν δοκεῖ;  
E. T. *How think ye?* I choose to ren-  
der τί, *what*, as E. T. *Matt. xvii. 25.  
xxi. 28. .xxii. 42. .xxvi. 66.*

ψ. 12. *Any man*] So *Acts xxv. 16.*  
E. T. *a man*, esteeming τινι, before  
ἀνθρώπου, to be redundant.

ψ. 13. *For that*] Or *over that.* E. T. of  
*that Sheep*, q. ἐπ' αὐτῷ τῷ προβατῷ. la-  
ter Edd. have *Sheep* in *Italic.*

ψ. 15. *Sin against thee*] E. T. *trespass* a-

gainst thee. But the same Verb *ἁμαρ-* CHAP.  
τανω, is render'd to *sin.* ψ. 21. h. cap. XVIII

*Word*] *Vulg. verbum.* Gr. ῥημα, ψ. 16.  
which may be render'd *thing*, as also  
*Matt. v. 11. on which Place* consult  
my *Review.*

See E. T. *Luke i. 37. .ii. 15, 19.*

*If be disregard*] E. T. *if be shall* ψ. 17.  
*neglect.* Gr. εἰ καὶ ᾤκησεν. ψ. 16. μὴ α-  
κροῖ. So *Syr. and Vulg. here.*

*Παροχῶν* expresses a contemptuous dis-  
regard, accordingly it is joined with  
the Verb *καλαφροῦν.*

*Joseph. Ant. Lib. VI. cap. 7. §. 4.  
p. 330. l. 5. δέπειν δὲ ἡλίο, τακτὴν μὲν ἡ  
ὀφειλόμεν τῶν ἐχθρῶν, ἐκένε τῶν ἰσχυρῶ δι-  
δόντι αὐτοῖς, καλαφροῦν δὲ ἡ ᾤκησεν-  
εὐδ, μὲν ὡς ἀνθρώπων βασιλεῖα.*

In the same Author turn to *Ant.*  
*Lib. I. cap. 1. p. 8. l. 12. . Lib. VI.  
cap. 12. §. 6. p. 345. l. 9. . Lib. VII.  
cap. 11. §. 3. p. 396. l. 8. b. . Lib.  
VIII. cap. 1. §. 5. p. 416. l. 14.*

*Any thing, that*] Gr. παρὶς πᾶσι ψ. 19.  
τῷ, ῆ. Where note the use of the  
word *πας* for *any.* See Note on *Matt.*  
*xiii. 19. παρὶς ἀκούσιν, E. T. when  
any one heareth.*

*Guarin* observes, that *Relativum*  
*apud Græcos quandoque convenit casu cum  
antecedente substantivo, nulla habita ver-  
bi sequentis ratione.* *Gram. Hebr. Vol.  
I. p. 510. Can. VIII. To the same  
purpose* consult *Novv. Meth. Gr. p.  
401. Reg. II.*

To the following Passages in the sa-  
cred Writings, *Matt. xxiv. 50. Mar.  
vii. 13. . xiii. 19. Luke xxiv. 25. Job.  
ii. 22. . iv. 50. . xv. 20. Acts ix. 17. .  
xxii. 10. 1 Cor. vi. 19. Eph. i. 8. Jam.  
ii. 5. Jude ψ. 15. add these from pro-  
phane Authors.*

CHAP. D. Hal. I. 268. 28. *νπερ απαντων εν*  
XVIII. *ιπερειν.*

† 19. *Ifoerat. Panegy. p. 191. 2. ε̃ ω̃ε̃*  
*των αλλων απαντων εν φλυασει.*

*Xenoph. Oeconom. cap. 4. §. 23. p.*  
30. *Και ιδεν των τε ιμελιων το καλλος̃ εν*  
*αχ̃ι — ε̃ αλλ̃ι πορν̃ι ε̃ αχ̃ιν, &c.*  
*Hist. Græc. Lib. IV. p. 197. 2. επ̃-*  
*ιδου̃ εν̃ η̃ αχ̃ι διωαμ̃ι.*

To which unquestionable Authori-  
ties I'll add a Jewish Writer of Note,  
*Joseph. Ant. Lib. V. cap. 8. §. 3.*  
*p. 300. απ̃ε̃ν̃ τη̃ ε̃σ̃ε̃δ̃ω̃ η̃ αχ̃ι των̃ κ̃ε-*  
*σ̃ων. and de Bell. Lib. IV. cap. 5. §. 2.*  
*p. 287. ε̃ η̃ αχ̃ι τιμ̃η̃.*

† 19. *It shall be done for them] Gr. ε̃ρ̃ου̃ν̃*  
*αυ̃τοι̃.* So *Job. xv. 7.* where one MS.  
reads *δο̃η̃σ̃ον̃.* *Interpretamentum,* says  
Dr. Mill.

† 23. *A man that was a King] E. T. a cer-*  
*tain King. Gr. αν̃θρω̃πι̃ν̃ βα̃σιλ̃η̃.*

If we suppose *αν̃θρω̃πι̃ν̃* redundant,  
see a like Expression in *Thucydides,*  
*Hist. Lib. III. §. 20. p. 178. ε̃κ̃αν̃τι̃ς*  
*τι̃ τε̃ τι̃μι̃δ̃ον̃, αν̃δ̃ρ̃ε̃ μ̃αν̃τι̃ς.* So *Luke*  
*xxiv. 19. Ι̃ου̃ — ο̃ς̃ ε̃ρ̃ε̃λο̃ α̃νη̃ προ-*  
*φ̃η̃τι̃ς, &c.*

† 24. *One who owed] Gr. ε̃ς̃ ο̃φ̃ι̃λι̃της̃.*  
*One Debter, or a Debter.* So *ε̃ς̃* is ren-  
der'd *a. Matt. v. 41,* see Note. *Vulg.*  
*uñas quĩ debebat. Syr. ebad,* commonly  
render'd *one,* but sometimes it appears  
to be redundant. See *Matt. viii. 2,*  
*5.* unless it be supposed to answer to  
*τι̃ς̃,* which we find in some MSS. *Matt.*  
*xxi. 28.*

*D. Hal. I. 126. 30. φυλα̃ισ̃αν̃ να̃*  
*μη̃δ̃ινα̃ Ρω̃μαι̃σι̃ πο̃λε̃μ̃ον̃ ε̃ξ̃ε̃ν̃ι̃κ̃ου̃σι̃ ε̃̃ μ̃ια̃ς̃*  
*να̃π̃ου̃δα̃ π̃ω̃λε̃ως̃ α̃δ̃ι̃κ̃ων̃.* Where *μ̃ια̃ς̃* is  
equivalent to *τι̃ν̃ε̃,* or with *Sylburgius*  
we must read *μη̃δε̃μα̃ς̃* for *μ̃ια̃ς̃.*

† 24. *Talents] A Talent may be proved*

equal to 3000 *Shekels,* from *Exod. CHAP.*  
*xxxviii. 25, 26.* Now a Jewish *Shekel* XVIII.  
weighing half a Roman Ounce, 3000 †. 24.  
*Shekels* amount to 1500 Ounces,  
which at 5*s.* the Oz. are worth 375*l.*  
*Sterling.* See *Bp. Cumberland of Script.*  
*Weights and Measures, p. 119, 120.*  
The Bishop indeed makes a Talent  
worth no more than 353*l.* 11*s.* 10*d.*  
*ob.* because his Lordship values a She-  
kel at 28. 2875*d.* whereas I follow  
Dean *Prideaux* in valuing it at 30*d.*

According to our Translators a Ta-  
lent weighed but 750 oz. instead of  
1500 oz.

To be paid] *Gr. απο̃δο̃σ̃θ̃ω̃αι.* † 25.  
*Απο̃δο̃σ̃θ̃ω̃αι* signifies to pay a Debt, or  
to return money borrowed.

*Asben. Deipn. Lib. X. p. 437. F.*  
*Dionysius ω̃φ̃ει̃λα̃ χα̃λκ̃ον̃, — εκ̃τι̃νας̃ τ̃ιν̃*  
*χ̃ει̃ρ̃ε̃ς̃ πα̃ν̃των̃ ο̃ρε̃ν̃των̃ ακ̃ρι̃δ̃ων̃.*

*Thucyd. Hist. Lib. IV. §. 65. p. 275.*  
4. *τι̃ς̃ ε̃̃ Κα̃μα̃ρε̃ν̃αι̃ο̃ι̃ς̃ Μο̃ρ̃ια̃ν̃τι̃ν̃ων̃ ε̃ιν̃αι̃,*  
*α̃ρ̃ε̃ν̃ε̃ον̃ τα̃κ̃των̃ τι̃ς̃ Ευ̃ε̃γκ̃ου̃σι̃ο̃ι̃ς̃ Σ̃πο̃δ̃ου̃σι̃.*  
*Lib. VII. §. 83. p. 502. 4, 6.*

Worshipped him] Or prostrated before † 26.  
*him. Gr. προ̃σε̃κυ̃ων̃αι̃ αυ̃τον̃.* So *Syr.* but  
*Vulg. orabat eum. q. παρε̃κα̃λε̃ν̃ αυ̃τον̃,*  
which perhaps some Critic wrote in  
the Margin from † 29. *E. T. Marg.*  
*besought him,* following some other  
Copy.

This part of the Verse is omitted by  
*Cbrysestom,* in his Homily on this Chap-  
ter. II. 391. 12, but from I. 22, 39.  
one would be apt to think he read  
*πα̃ρε̃κα̃λε̃.*

This Conjecture is countenanced by  
*Vol. V. 198. 36.* referring to this text,  
he says, *πει̃ων̃ εν̃ ο̃ δ̃υ̃λ̃ε̃ εκ̃ε̃ν̃ ο̃ς̃ τ̃ιν̃ε̃*  
*π̃ε̃δα̃ς̃ αυ̃τον̃, παρε̃κα̃λε̃ν̃ αυ̃τον̃, λε̃ων̃ &c.*  
And again, *Vol. I. 212. 9, 11, 26.*  
*ε̃πει̃δ̃ε̃ προ̃σε̃κυ̃ων̃αι̃ ε̃̃ διε̃ρε̃ ε̃̃ κ̃ι̃ε̃δ̃ου̃.* &c.

CHAP.

XVIII. *Forgave*] Gr. ἀφικεν, h. e. σωτηρω-  
 γ. 27. εἰσεν, according to *Chrysostom* referring  
 to this Verse, l. 212. 10.

γ. 27. *The Debt*] Gr. τὸ δανειον. Syr. uses  
 the same word as for οφειλη, γ. 32.

*Joseph. Ant.* III. cap. 12. §. 3. p.  
 184. Καλεῖ ὁ ὑπο Εβραίων ὁ πεντηκὼς  
 οἰκιστὴς Ἰωβηλ. ἐν ᾧ εἰτε χρεώσαι τὸν  
 δανειὸν δόσιν.

γ. 28. *He light-on*] So E. T. 2 *Kin.* x. 15.  
*be lighted on*, but Marg. *found*, where  
 LXX. εἰσεν. and thus I should choose  
 to render the original *Verb*, Gen.  
 xxxvii. 15.

E. T. indeed retains the *Verb found*,  
 but when *the finding* is not in conse-  
 quence of a preceding *Search*, as 2 *Tim.*  
 i. 17. εὗρισκω conveys the same Idea  
 with our *English Verb to light on*, and  
 may often be translated thereby. So  
*Matt.* xxvii. 32. and *D. Hal.* I. 640.  
 2. ὃ πάλιν ἡδὲ δεῖξαι πῶς, εὗρισκὲν καὶ  
 δαίμονα ἀνδρὸς ἐξ αἵματος ποθεν ἀπὸ τοῦ αἵματος.

We have frequent mention of an  
 accidental and unexpected finding of  
 things without a prior *Search*.

*D. Hal.* I. 125. 21. Εἰ ὅτι πῶς πελάγῃ  
 — μίαν ὄναι λέγει διόπερ. ἀρεθίστως δ'  
 αὐτὸν φασὶ ἐν τοῖς βασιλείοις τοῦ Νομά,  
 μηδὲν ἀνθρώπων εἰσενέγκαν, &c. p.  
 247. 7. 41.

γ. 29. *Then*] Gr. καὶ. E. T. *and*, so also  
*Acts* xv. 39. . xxv. 23. . xxviii. 5.

γ. 31. *Told*] Gr. διασησαν, *related to*, or  
*informed of*, or *acquainted with*.

*D. Hal.* I. 495. 34. ὡς ὅτι πῶς προε-  
 λόμα εἰσέφη, περιελθόντες οἱ ὑπάτοι —  
 τα δοξάντα τῷ συνιδεῖν διασησαν.

*Polyb. Hist.* Lib. III. §. 95. p. 342.  
 Διασησαντων ὅτι τῶν θητιῶν κατασκοπῇ  
 ἐκπεμφθέντων, οἱ &c. and §. 103. p.

352. l. 12. τῇ δὲ Μάρκῳ Διασησαντος CHAP.  
 ὅτι τῇ πλῆθους ἀνοίας, &c. XVIII

Syr. uses the same *Verb* as for δια- γ. 31.  
 γνωρίζω, *to make known abroad*, Luke ii.  
 17. and ἐμφανίζω, *to inform*, *Acts* xxv.  
 2, 15. and γνωρίζω, *to make known*,  
*Joh.* xv. 15. *to declare*, *Joh.* xvii. 26.  
 and φανερῶ, *to manifest*, *Joh.* xvii. 6.

*That were done*] Gr. τὰ ᾤοντο. γ. 31.  
 E. T. *that was done*. (as in the former  
 part of the Verse, *what was done*, q.  
 τὸ ᾤοντο, Luke xxiii. 47.) but *Matt.*  
 xxvii. 54. *those things that were done*.  
 and xxviii. 11. *the things that were*  
*done*.

*D. Hal.* I. 394. 43. ἤλυνον αἱ τῶν  
 πάλιν οἱ μελλόντες δηλώσιν τῇ βουλῇ τα  
 νομή. L. V. *que gerebantur*. Where  
 note the *Verb δηλω* is of the same im-  
 port with Διασησεω in this Verse.

*Because*] Gr. ἐπεὶ, which is render'd γ. 31.  
*because*. E. T. *Matt.* xxvii. 6. *Mar.*  
 xv. 42. *Joh.* xix. 31. *Vulg.* *quoniam*.  
 and Syr. as if οτι.

Οὐκ εἶδεν] *Vulg.* *nonne ergo oportuit*, γ. 33.  
 q. ἢ καὶ εἶδεν, or ἢ καὶ εἶδεν ἔν.

*Chrysost.* VI. 382. 29. ἢ καὶ εἶδεν, ο-  
 mitting καὶ, which yet is found Vol. II.  
 392. 1, 4.

Εἶδεν σι, E. T. *shouldst thou*. So *Matt.*  
 xxvi. 35. *δεῖ με*, and *Mar.* xiv. 31.  
*με δεῖ*, *I should*.

*Even as*] Gr. ὡς καὶ, render'd *even* γ. 33.  
*as*, *Matt.* xx. 14. *Luke* ix. 54. 1 *Cor.*  
 vii. 7. *Eph.* v. 23. *elsewhere as also*,  
*Acts* xiii. 33. . xvii. 28. . xxii. 5.

In the following places καὶ is not  
 translated after ὡς, *Acts* xi. 17. . xxv. 10.

*Delivered over*] Gr. παραδωκεν, which γ. 34  
*Verb* signifies *to deliver up*, or *over to*  
*Justice*.

*Joseph.*

CHAP. XVIII. *Joseph. de Bell. Lib. VI. cap. 7. §. 1. p. 394.* 'Ο ὃ ἰππῶς — ἀναστῆναι πρὸς γ. 34. Σιμωνά παρ' ἡ μηδεν εἶπεν ἔχων, ἀρδὰ λα τῆς τῶν ἡμετέρων ὡς ἀδιδῶν καλασθησόμενος.

Sometimes otherwise to surrender.

*Joseph. de Bell. Lib. VI. cap. 6. §. 2. p. 393.* εἰπάσι ὃ τὰ ὅπλα, καὶ ὡς ἀδιδῶν τὰ σωματά, χαρίζομαι το ζῆν.

*Thucyd. Hist. Lib. IV. §. 37. p. 261. 53, 55.* τὰ ὅπλα ὡς ἀδιδῶναι, καὶ σφας αὐτῆς Ἀθηναίων. p. 266. 31.

*D. Hal. I. 33. 45.* οἱ μὲν τινες περὶ παρὸν δόσαν αὐτῶ τας πόλεις, &c. and p. 180. 26. 182. 46. ὡς ἡγεῖσθαι ἡσσαν οἱ Ἀθηναῖοι — ὡς ἀδιδῶναι πῶς ἐκγεγνησιν αὐτοῖς.

γ. 34. Tormentors] Gr. βασανισαίς. E. T. Gen. Jaylers.

*Phon. Lex. p. 150. 3.* βασανισαίς, ο δημοκρινῶν. πολλὰ καὶ ὁ Ἀλκιβιάδης, καὶ ο ὡς τῶν ἀνδραγαθῶν τῶν ἀληθῶν πινθονομῶν. and p. 198. 3. Δημοκρινῶν, καὶ βασανισαίς, καὶ δημοκρινῶν, ὁ ἐρεβλῶν καὶ βασανισαίς.

γ. 35. Will do] E. T. shall do. Gr. ποιησάτω.

So the Future Tense is frequently expressed by will. *Matt. xxi. 40.* what will be do. *Job. vii. 31.* 2 *Cor. xi. 12.* 1 *Thess. v. 24.* and *Rom. ix. 28.* will make. and 1 *Cor. x. 13.* will suffer — will make.

*Mar. xii. 9.* shall do — will come and destroy, and will give. *Luke xviii. 5, 7, XVIII. 8.* I will avenge her — and shall not γ. 35. God avenge — he will avenge — shall be find.

If ye do not every-one of you forgive] γ. 35. Gr. ἵνα μὴ ἀφῇτε ἑαυτοῖς.

Observe a Singular Collective Noun with a Plural Verb. Vid. Not. Matt. i. 21.

*Apoll. Rhod. Arg. I. 969.* δὲ ἂν ἰκνῶν (οἱ ἰκνῶν) Ἀνδρῶν ἡρώων θῆναι σολῶ. Schol. 'Ο ὃ σολῶ, ὡς Ἀλεξανδρῶν ὀνομα, σολῶναι ἐπὶ ἡλῶν πρὸς πλεονασμὸν ἔρημα πῶ ἰκνῶν.

*Athen. Deipn. Lib. VIII. p. 363. F.* ἵνα ἂν εἰκοσθε ἑαυτοῖς. as *Hom. Iliad. A. 606.* *Odys. H. 229.*

*Thucyd. Hist. Lib. VIII. §. 82. p. 554.* οἱ: τῶν τε ὡς ἀληθῶν ἐλπίδα ἑαυτοῖς καὶ τῶν ἐνέου καὶ τῶν ἐνέου ἐνέου ἐνέου, καὶ τῶν ἐνέου ἐνέου ἐνέου ἐνέου.

Just so the Hebrew word *Isb* is constructed with a Plural Verb.

1 *Sam. xiv. 34.* Bring-ye to me every-man his ox, and every-man his sloop, and slay-ye them here, and eat-ye, and do ye not sin &c. and they-brought even all the people every-man his ox — and they slew them there.

*Ezek. xx. 8.* They did not every-man cast-away &c.

C H A P. XIX.

CHAP. XIX. [Is it lawful] Gr. ἢ ἐστιν. *Ei* is used Interrogatively, *Luke γ. 3. xiii. 23.* Vulg. *fi.* *Ats* i. 6. Vulg. *fi.* And *Matt. xx. 15,* where I find *ei* in R. Steph.'s Copy; but Dr. Mill. *Er. Schm. Bez. Wells,* &c. have *ei*.

Syr. has *En*, which occurs *Matt. iv. CHAP. 3, ei.* and γ. 9. *en.* *if.* as also *XIX. Mar. xv. 36.* *Luke xiv. 28.* 1 *Cor. i. γ. 3. 16. ei, whether.* and *Job. vii. 17.* *en, whether.* The Syr. *en* is also used by way of Interrogation, for *ei, Ats*

CHAP. *Acts* i. 6. and without *α*. *Job*. ix. XIX. 19.

γ. 3. *For a Man*] Gr. *ἀνδρᾶν*, but *Mar.* x. 2. *ἀνδρῶν*.

Syr. *nešb*, which is often used for *τῆς*, *Matt.* xii. 29, 47. . xii. 24. but in *St. Mark*, Syr. has *gabro*, the usual word for *αὐτοῦ*, or the male sex, *Mar.* vi. 20. *Luke* v. 8. though sometimes it answers to *ἀνδρῶν*, when used of a Male, *Matt.* viii. 9. . ix. 9. . xiii. 45. or even, for a human Person in general, including both Sexes, *Job*. iii. 4.

γ. 3. *For every Cause*] Gr. *ἐν πάσαις αἰτίαις*. Shall the Divorce be left to the Arbitrary Will of the Husband? or, for any Cause? Is there any one Cause sufficient to justify a Divorce?

*Πᾶς* is frequently used for *every*, *Matt.* iv. 4. . xv. 13. and sometimes for *any*, *Matt.* xiii. 19. *When any person beareth*, or *any-one*. . xviii. 19. *ἐπεὶ περὶ* *περὶ* *πᾶσιν*, concerning any thing.

γ. 4. *The Creator*] Gr. *ὁ ποιῶν*. E. T. *he which made them*, later Edd. have *them* in *Italic*. *Vulg.* *qui fecit hominem*. *Beza*, *opificem* — *fecisse*. So *Er. Schm.* *Deum opificem* — *fecisse*. But the Original has neither *αὐτοῦ*, according to E. T. nor *τοῦ ἀνθρώπου*, according to *Vulg.*

I choose by *ὁ ποιῶν* to understand *ὁ ποιῶν*, the Creator, or Maker of Mankind, or of the Universe. See *Homburg*. ad loc. p. 58. and *Elfsner*. p. 87.

It is not unusual thing for *Participles* to degenerate into *Nouns*. *Matt.* iv. 3. *ὁ πειράζων*, the Tempter. . xiii. 3. *ὁ κτίζων*, a Sower. . xxi. 42. *οἱ οἰκοδομοῦντες*, the Builders.

So *οἱ λόγοι* signify *Orators*. *Plut.* CHAP. *Dem.* IV. 413. 11. *οὐρομένης ἢ τῆς Δημολογίας* — *οἱ πατὴρ φιλοπονησάτω* γ. 4. *ἐν τῇ ἀρχῇ*, — *χαρὸν καὶ ἔχον πρὸς τὸν δῆμον*, ἀλλὰ *κεφαλαιώδεις ἀνθρώποι* *ταύτης* *ἢ ἀμαθὲς αὐτοῦ* *ἢ καλοῦμαι* *το βήμα*, *παροῦσιν* *ἢ αὐτῷ*.

*At the beginning*] Gr. *ἀπ' ἀρχῆς*. Or γ. 4. as E. T. γ. 8. h. cap. *from the beginning*. So also *Luke* i. 2. *Job*. viii. 44. . xv. 27. Or as E. T. *Acts* xxvi. 4. *at the first*.

*Kaladēfen*] *Vulg.* *dimittet*, but *Mar.* γ. 5. x. 7. *relinquet*. Hence we see the Use of the Verb *dimitto* in the *Vulg.* which may account for its rendring *αφαις τῆς οἸκλῆς*, *dimissis turbis*. *Matt.* xiii. 36.

*One flesh*] Gr. *οἱ σαρκὰ μιαν*. *Vulg.* γ. 5. *in carne una*. Syr. *one flesh*, So *Mar.* x. 8, as E. T. but *Vulg.* as here.

*So that*] Gr. *ὥστε*. *Vulg.* *itaque*. γ. 6. *Syr.* *modin*, the very same word by which it renders *αἰετῆς*. *Matt.* vii. 20: and *xx*, *Luke* xvi. 27. and *xxv*, *Job*. xviii. 37. as well as *ὥστε*, *wherefore*, *Matt.* xii. 12. . xxiii. 31.

*Did command*] Gr. *ἐνέταλτο*, which γ. 7. is the word here used by the Pharisees, in answer to which our Saviour says, γ. 8, *Μωϋσῆς ἐπέτρεψεν*, permitted. But in *Mar.* x. 3, 4. our Saviour asks the Pharisees, *What did Moses command*, *ἐνέταλτο*? they answer, *Moses permitted*, *ἐπέτρεψε*.

Instead of *ἐπέτρεψε* *Chrysostom* has the word *ενομοθέησεν*. II. 375. 39.

*A Bill of Divorce*] E. T. *a Writing* γ. 7. of Divorcement. Gr. *βιβλίον διαζευγματος*, answering to only *διαζευγματος*, *Matt.* v.



CHAP. 31, render'd also a *Writing of Divorce*.  
XIX. *ment.*

† 7. The Syr. word corresponding to β-  
βαιον is the same in both Texts, but  
that answering to *ῥήματα* is different.

Vulg. in both places, *libellum re-  
pudi.*

† 8. Or.] I have followed E. T. in omit-  
ting οτι after the Verb *ἔδωκεν*. So also †.  
9. and Matt. vi. 16. . ix. 18, 33. . x.  
7. . xx. 12.

† 10. Of a man] Gr. *τις ἀνθρωπ.*

Here *ἀνθρωπ* evidently signifies a  
Man as distinguished from a Woman,  
or his Wife. So also in *Tbucyd.* Lib.  
II. §. 6. p. 102. 52. cited by Mr.  
Blackwall, in *Sacred Class.* Vol. I. p.  
161.

In like manner it is frequently used  
to denote a Woman, or one of the  
female Sex.

*Aristoph.* *Lystr.* †. 935. *ἀνθρωπ*  
*ἐπέδειξεν* με. *Schol.* ἄντις τις ἡ γυνή, ἡ  
*ἀνθρωπ* ἄντις. and *Biset.* on the same  
Verse. Σημειώσαι ὅτι τὸ *ἀνθρωπ* οὐκ  
ἔστιν ἀνὴρ, ἀλλὰ τις γυνή, λαμβανόμενος, &c.  
and then cites *D. Hal.* I. 55. 37.

To which add *Diad. Sic.* Lib. II.  
p. 67. l. 12. *Strab. Geogr.* Lib. XVII.  
p. 1162. A. *Athen. Deipn.* Lib. XIII.  
p. 575. C. *Demosth.* in *Eurg.* p.  
689. B.

I cannot but think *ἀνθρωπ* answers  
to *Person*, which is applicab'e to either  
a Man or a Woman.

Nay even *ἀνθρωπ* in Composition may  
respect either Sex, so *ἀνδροφόνος*,  
1 *Tim.* i. 9. is *Homicida.* and is used  
by *D. Hal.* in a case where the per-  
son murder'd was a Woman, I. 153.  
15, 19.

† 10. It is good] Or it is expedient. So  
*συμφέρει* is render'd, *Job.* xi. 50. . xvi.

7. . xviii. 14. 2 *Cor.* viii. 10. Vulg. CHAP.  
here *non expedit nubere.* XIX.

*All-men*] Or all men, not all men, †. 11.  
which is *πάντες ἀνθρωποι*, not barely  
*πάντες*. See 1 *Cor.* xv. 19. and *D. Hal.*  
I. 263. 38.

*Syr. culnojb*, which is in the Singular  
Number. See *Matt.* x. 32. . and †.  
29. h. cap. where *was*, and *Matt.* xii.  
50. *ἐν*. Hereby *πάντες* is render'd  
with a Sing. Verb. *Matt.* xxvi. 33.

*Do not receive.*] Gr. *ὃς καὶ λαμβάνει*. E. T. †. 11.  
*cannot receive*, as if the Rev. Transla-  
tors had read *ἀποχωρῶν λαμβάνει*. Tindal.  
*can not away with*. But Wiclif. *not  
alle men taken this word*. and Rhem.  
Test. *not all take this word*, agreeably  
to Gr. and Vulg. *capitunt* &c.

*λαμβάνει* is render'd to receive, 2 *Cor.*  
vii. 2.

*Syr. Sophek*, the same word, or its  
Verb, is used for *καὶ λαμβάνει*, 2 *Cor.* iii. 5.  
and *ἀποχωρῶν λαμβάνει*, *Hebr.* xiii. 5. and *ἀποχω-  
ρῶν*, *Acts* xi. 17.

*Eunuchs*] Gr. *ἀνδρες*. Wicl. *gel.* †. 12.  
*dyngis*. O. T. and E. T. *Gen.* cbaſte.

See *Etymolog. Magn.* col. 304. 28.  
much to the same purpose with *Phav.*  
*Lex.* p. 328. 1.

Our Saviour represents some as hav-  
ing been *Eunuchs* from their Birth.  
Thus *Dorotheus*, a Presbyter of *An-  
tiocb*, was τὸν φυσικὸν ἀλλὰς ἀνδρες, εἰς  
πεφικώς ἐξ αὐτῆς ἡλικίας. *Euseb. Eccl.*  
*Hist.* Lib. VIII. cap. 32. p. 366.

Others were made *Eunuchs* by men.  
In this Sense *Josephus* thinks, that *He-  
zekiab's* Sons were made *Eunuchs* in  
the Palace of the King of *Babylon*, a-  
greeably to the Prediction, 2 *Kin.* xx.  
18. *If.* xxxix. 7. See *Ant. Jud.* Lib.  
X. cap. 2. §. 2. p. 514. Ο ὅς πορεύεται  
ἐκ τῆς πατρὸς, καὶ φέρει, — εἰς τοὺς ἐν-  
γόνους,

CHAP. γένει, ἀνυχομένης, ἃ ὑπολασσανται  
XIX. ἡ ἀνδρὲς εἶναι, τῷ βαβυλωνίῳ δουλοδουλίῳ  
γ. 12. βασιλῇ.

Though the Reader is not to learn that the Term *ἀνυχοι* may sometimes be applied to a *Court Officer*, who was a married man. LXX. Gen. xxxix. 1, 7.

Others have made themselves *Enemies* for the Kingdom of Heaven.

Thus *Origen*, according to *Euseb.* *Ecc. Hist.* Lib. VI. cap. 8. p. 264.

γ. 12. *He that is able*] Gr. ὁ δυνάμενος.

*Chrysost.* seems to understand this of *Will*, or *Choice*. II. 397. 25. and 842. 18. ὁ δυνάμενος — ὅστις οὐδὲ πολλὰς δυνάμεις τῶν προσημασμένων λαβεῖν. See also L. 17. ej. pag.

γ. 13. *Rebuke them*] Gr. ἐπὶμνησεν αὐτοῖς, sc. τοῖς παισίν. So E. T. and Vulg. *increpabant eos*, sc. parvulos oblatos. But *Mar.* x. 13. ἐπὶμνησεν τοῖς προσφερόμενοις, *them that brought* the Children, which agrees with *προσφερόμενοι* in the beginning of that Verse, and renders the Reading of *Syr.* here more probable. See my *Review* &c. ad loc.

γ. 14. *Let the little-children alone*] Gr. ἀφήτε τὰ παιδιά. E. T. *suffer little-children*.

*Αφήτε* is render'd *to let alone*, *Matt.* xv. 14. *Mar.* xiv. 6. xv. 36. *Job.* xi. 48.

These *παιδιά* are called *βρέφη*, *Luke* xviii. 15. and yet they are said here *ἐλθόντες, to come*, which may be explained in a consistency with their being brought, γ. 13. Though really I see no Impropriety in saying Persons were brought to Christ, who could walk alone, without being carried in Arms; as was the Case of many who were brought to be *touched* for the Evil in

the late Queen's time. See *Matt.* iv. CHAP. 24. ix. 32. xviii. 24. *Luke* xxiii. 14. XIX.

*Chrysost.* II. 397. 41. ἀφήτε τὰ παιδιά. δια ἐρχομένων πρὸς με, omitting ἃ μὴ πωλοῦντε αὐτά.

So *S. Austin*, Vol. X. col. 10. A. *Sinite parvulos venire ad me, talium est enim &c.*

*Syr.* reads, ἀφήτε τὰ παιδιά ελθόντες πρὸς με, ἃ μὴ πωλοῦντε αὐτά.

One] Vulg. *unus*. *Εἷς* seems here γ. 16. equivalent to *τις*, which E. T. renders *one*, *Matt.* xii. 29, 47.

*Grieved*] Gr. λυπημένος. E. T. *for* γ. 21. *troublesome*, but *Mar.* x. 22. *grieved*, where Vulg. *moerens*, but here, *tristis*, as if the *Participle* had degenerated into a *Noun*.

This is frequently the Case, that a *Participle* in one Language may aptly be render'd by a *Noun* in another. So *Matt.* ii. 6. *ἡγεμὸς*, a *Governor*. iv. 3. ὁ πειραστὴς, the *Tempter*. xxii. 11, τοὺς ἀνακηρύχτας, the *Guests*. and *Mar.* vi. 14, the *Baptist*.

So in prophane Authors of good Note.

*Joseph. Ant.* Lib. IV. cap. 5. §. 1. p. 210. τοῖς βασιλευσίν is explained by a *Var. Lect.* τοῖς βασιλεῖσι and *Ant.* Lib. XX. cap. 8. §. 9. p. 974. οἱ περιδουλοῦντες is of the same Import with οἱ πρὸς τοῖς *Ant.* xiii. 15. xxviii. 17.

So *D. Hal.* I. 210. 46. ἀποδεκτοί is acceptable or agreeable. p. 288. 44. 389. 21.

And in *Plato de Repub.* Lib. VIII. Vol. II. 563. D. τοῖς γυμνασμένοις, *leges scriptae*, are opposed to ἀγραφοί, *non scriptae*.

*A Camel.*] Gr. κάμηλον. γ. 24. *Τίς γάρ, says Theophylact, κάμηλον, ὃ πωρεῖται φάσιν, ἀλλὰ πωρεῖται χειρὶν, ὃ χεῖρ*

CHAP. χρητὸς καὶ τὸν πρὸς τὸ εἶπεν τὰς ἀλκυονας. XIX. Comment. in Matt. p. 113. D. Agreeably hereto Phavorinus, Καμηλῶ, π ἀχθοφορον ζων. Καμηλῶ, ἢ π παχυν χρονον ἐν ᾧ διαμένουσιν τὰς ἀλκυονας οὐ τὸν. And then refers to this Text, or its parallel ones, Mar. x. 25. Luke xviii. 25. See Lex. p. 401. col. 1. and yet col. 2. ej. pag. he says, καμηλῶ δὲ ἄλφ τὸ ἰ, τὸ παχυν σχοινον. Herein this Lexicographer is countenanced by Schol. on Aristoph. Vesp. §. 1030. Θερμοπρεπῶν δὲ ἢ καμηλῶ, ἢ λαλῶ. Καμηλῶς δὲ, π παχυν χρονον ἄλφ τὸ ἰ.

To this purpose consult Suid. Lex. II. 236. in voce Καμηλῶ, where is a Citation from Aristoph. Av. §. 279, with a small variation. See also Huët. Observ. et Not. ad Origen. Comment. p. 68. Vol. II. and Joseph. Ant. Lib. XIII. cap. 13. §. 5. p. 672. Note b.

§. 24. The Eye] Gr. τρυπημαλῶς, called in Mar. x. 25. and Luke xviii. 25. τρυμαλῶς.

Syr. is the same in all three places.

Origen citing this Text uses the word τρυπη. Com. in Matt. p. 387. E. Hereby perhaps this Father intended to explain τρυπημαλῶς. And it is observable, that Phavorinus makes τρυπαι synonymous with τρυμαλῶς. Lex. 710. 3.

§. 24. A needle] Gr. ερφιδῶς.

Chrysostom, II. 402. 6. and Theophylact. Com. in Matt. p. 113. D. make ερφῶς equivalent to βελονῇ. So also Phav. Lex. p. 644. 3. and what he means by βελονῇ appears from Lex. p. 153. 3. Βελονῇ, π σιδηρεῖον, δι' ἧς ἐκπύουσι τὰ ἐκδυσματὰ. A few lines lower he says, ἢ δὲ ερφῶς τὸ ἴσιν, καὶ αὐτὸς γινώσκων.

Consult Origen's answer to Celsus,

who charged our Saviour with borrow- CHAP. ing this proverbial Expression from XIX. Plato. See c. Cels. Lib. VI. p. 286. From §. 24. which passage we learn, that this Father read τρυπημαλῶς, not τρυπη; as also that he understood καμηλῶς to be an Animal, not a Cable, see also Com. in Matt. p. 388. l. 1. And further, he is surprized that Celsus should imagine our Lord had read Plato, since he was born and bred among the Ἰουδαῖοι, and μὴδε γεγραμμένα μεμαθηκώς, ὅτι μόνον τὰ ἑλλήνων, ἀλλ' ὅτι τὰ ἑβραίων, οὗτοι καὶ αὐτοὶ φιλαλήθως μαθήσονται γεγραμμένων τῶν αὐτῶν.

In the Regeneration] I have followed §. 28. the oldest Edd. of E. T. in placing a Comma before these words.

The ingenious Mr. Mede places a Semicolon before ἐν τῇ παλιγγένειᾳ, and understands this Regeneration of the Resurrection. Disc. XXIII. p. 85. Herein he follows Theophylact, who explains παλιγγένειᾳ by ἀνάστασις.

See also Burnet's Theory &c. p. 162.

Josephus uses the words παλιγγένειᾳ καὶ παλινδοσις, as equivalent to the ἀνακαταστάσις, or Restoration of the Ἰουδαῖοι into their own Country by Darius. See Ant. Lib. XI. cap. 3. §. 8, 9. p. 554. ἢ τὸν ἀνὰ ἑαυτὸν καὶ παλιγγένειαν καὶ παλινδοσίαν ἐργαζόμενος.

To conclude, the Scholiast on Pind. Olymp. B. §. 123. p. 34. applies the word παλιγγένειᾳ to the μετεμψύχωσις of Pythagoras.

Thrones] Gr. θρόνοι. I choose to §. 28. follow E. T. in using the word Thrones rather than Seats, because the Original retains the same word, by which the Throne our Saviour shall sit on is expressed, though in a different Number; as also because the Apostles are represented

CHAP. sented as actually sitting in Judgment XIX. on the twelve Tribes of *Israel*.

§. 28. However I am sensible that *θρονος* frequently signifies a *Seat*.

*Xenoph. Sympos.* Cap. IX. §. 2. p. 196. *Εν τῷ τῆς περιουσίας μὲν θρόνου τῆς ἐν δὲ καλότητος, &c.*

*Eurip. Alcest.* §. 946. *Θρόνος τ' ἐν οὐρανῳ.*

The *Syr.* makes use of two different Words for *θρονος* and *θρόνος*; the former is a Corruption of the Greek *θρόνος*, and properly expresses a *Throne*, *Rev. v. 1.* the latter signifies *Seats*, *καθιδέξαι*. See *Matt. xxi. 12.* . *xxiii. 2.*

§. 28. Judging] *St. Chrysost.* explains *κατανοεῖς* by *κατανοεῖς*. II. 406. 3, 4.

§. 29. Children] *Gr. τέκνα.* *Vulg. filios.* See Note on *Matt. x. 21.*

§. 29. Shall receive] *Gr. ἀνψαῖ.*

*Chrysostom* adds *ἐν τῷ τῶν αἰώνων.* II. CHAP. 402. 31. and p. 405. 39. . 406. 22. XIX. *ἐν τῷ αἰωνί τῶν.* §. 29.

*Many shall be First, &c.] E. T. many that are first, shall be last; &c.* So also *Beza, Cast. &c.* *Gr. πολλοὶ ἢ ἐσὺ περιουσίαι, ἐξουσίαι &c.* But I choose to follow *Vulg.* which has *multi autem erunt primi novissimi, &c.* and *Rhem. Test. and many shall be first, that are last: &c.*

I might have said, *many shall be first, that were last; &c.* So *Er. Schmidt.* *qui erant ultimi.* and *Le Cl. plusieurs de ceux, qui avoient été les premiers, seront les derniers; &c.*

*Le Clerc* joins this 30th Verse to the next Chapter, and omits *δὲ*; and then *ἰδ* is render'd *car, i. e. for, very properly.*

## CHAP. XX.

CHAP. XX. **F**OR] *Gr. ἰδ.* It is difficult to see the Connection usually expressed §. 1. by the Particle *ἰδ.* What if *ἰδ* be redundant, as it may seem to be *Matt. i. 18.* . *xviii. 11?* It is omitted in the *Fr. Test.* published by the *Geneva Divines*, A.D. 1726.

§. 2. A day] *Gr. τὴν ἡμέραν, sc. οὐ τὴν ἡμέραν,* rather than *ἡ τὴν ἡμέραν.*

*Thucyd. Hist. Lib. VI. §. 37. p. 673.* *οὐ δ' ἵππας [λαμβανούσιν sc.] πλεον μὲν ἐπὶ τοὺς μέδοντας οὐ τὴν μὴν, πῶς ἢ δὲ.* *Lat. Vers. in mensem.* A few lines above, this Historian makes use of a *Genitive Case*, instead of an *Accusative*, with the *Præp. οὐ.* See l. 27. *ὅψων δ' οὐ μὲν πικροὶ λαμβανούσιν ἢ ἡμέρας*

(*in diem*) *δὲ οὐ βόλεις· οὐ ἢ ταξιαρχοὶ δὲ πλεον· οὐ ἢ ἵππας δεσχυμένω.* So also XX. *Thucydides, Hist. Lib. III. §. 17. p. 177.* *τὴν τὴν δὲ Πόλειδαν διδραχμοὶ οὐ πλεον ἐφύρουν (αὐτῶν δὲ ἢ ὑπὲρ δὲ δεσχυμένω λαμβανούσιν ἢ ἡμέρας.)* To which add *Xenoph. Hist. Græc. Lib. V. cap. 2. §. 14. p. 302.*

*Without-work]* So *Perf.* and *Fr. §. 3.* *Gen. and Mart. sans rien faire.* *Le Cl. qui n'avoient rien a faire.* *Vulg. otiosos.* *Gr. ἀεὶς, q. ἀεὶς, unemployed, or without-work.* They could not properly be called *idle*, as *E. T.* because they stood in the Market in order to be hired, consequently they shewed their Disposition to Work.

CHAP. So in *Josephus*, ἀφ' ὧν τὴν ἑβδομὴν, is  
XX. *otium diei septimi agere. De Bell. Jud.*  
†. 3. Lib. VII. cap. 3. §. 3. p. 408. and in  
the same Paragraph, καὶ ἀναπαύσας τὴν  
ἑβδομάδα ἀφ' ἧς ἡμέρας. where ἀφ' ἧς ἡμέ-  
ρας is a Day of rest from work, not a  
Day of Idleness. See *de Bell. Lib. II.*  
cap. 19. §. 2. p. 202. and Lib. IV.  
cap. 2. §. 3. p. 270. l. ult. καὶ ἀφ' ὧν  
τὴν ἑβδομὴν, καὶ ἀφ' ὧν τὴν ἑβδομὴν [or τὴν  
ἑβδομὴν] αὐτοὺς ἐστὶν ἡ ἑβδομάδα ἀφ' ἧς ἡμέρας.

When applied to the Earth, ἀφ' ὧν  
signifies *unlaboured, uncultivated.*

*Xenoph. de Instit. Cyr. Lib. III. p.*  
200. l. 8. βυλοὺς αὖ τὴν τὴν ἀφ' ὧν ἡμέρας  
ἡμέρας ἐστὶν ἡμέρας.

And *Josephus* says, no part of *Gal-*  
*ilee* was uncultivated, περιήκουσεν γὰρ  
ὅτι οὐκ ἐστὶν ἀφ' ὧν ἡμέρας, καὶ μετὰ αὐτὴς  
αὐτὴν ἀφ' ὧν. *de Bell. Lib. III. cap. 3. §.*  
2. p. 223.

To conclude, ἀφ' ὧν signifies *to live*  
*without working for one's livelihood, not*  
*to be idle.*

*Xenoph. K. Π. Lib. I. p. 17. 5.*  
ἀλλ' οἱ μὲν δυνάμει τρεῖς τὴν τὴν αὐτὴς  
ἀφ' ὧν, περιήκουσεν οἱ δὲ μὴ δυνάμει, καὶ  
περιήκουσεν.

†. 4. *Right*] Or *meet. Phil. i. 7. or just.*  
*Col. iv. 1. Syr. vole. Gr. δικαίον.*

So *D. Hal. I. 251. 29. εἰς δὲ οὗ*  
*ἐστὶν ἀφ' ὧν τὴν τὴν παρὰ βασιλε-*  
*ως, κατὰ τὴν δικαίον, τὴν ἡμέραν αὐτὴς*  
*βυλοὺς αὖ.*

*Xenoph. K. Π. Lib. I. p. 7. 10. Πη-*  
*τατίσεν αὐτοὺς — μὴ παύειν ἐν μὴ δικαίον.*

†. 8. *The Master*] Or *owner. Gr. ὁ κυ-*  
*εῖς. So Luke xix. 33, the owners.*  
and κυεῖς τὴν ταύρην, and τὴν λακκὴν, is  
the *Owner of the Ox, and Pit. Exod.*  
xxi. 28, 34.

Κυεῖς answers to מֵיִשְׁרָאֵל in *Hebrew,*  
*Job xxxi. 39. Prov. i. 19. Eccles. v.*  
11, 13. (al. 10, 12.) in which places

it is render'd *Owners*; but *Master* in *CHAP.*  
*Exod. xxii. 8. Jud. xix. 23: Is. i. 3. XX.*

So מֵיִשְׁרָאֵל is *Owner. 1 Kin. xvi. 24.*

*Wages*] Thus *E. T.* renders μισθός. †. 8.  
*Job. iv. 36. 2 Pet. ii. 15. but here,*  
*hire, as also Luke x. 7.*

*They should receive more*] *Gr. πλεον. †. 10.*  
*καὶ ἀφ' ὧν. E. T. they should have re-*  
*ceived more, which is certainly impro-*  
*per; because their Expectation respect-*  
*ed a Receipt which was future. Ac-*  
*cordingly Vulg. plus essent accepturi.*  
and *Beza, plus esse accepturos. Cast.*  
*se plus accepturos. Wicliff. thei schul-*  
*den take more. Tind. they shoulde re-*  
*ceive. E. T. Gen. they shoulde receive.*  
*Rhem. Test. should receive.*

So *French Versions, croyant recevoir,*  
*ils crurent qu'ils recevroient, croyoient*  
*recevoir, s'attendoient de recevoir, but*  
*none of them, avoir reçu.*

*Have wrought one hour*] *Gr. μίαν ὥρην. 12.*  
*ἐν ποιῶσιν. Vulg. una hora fecerunt,*  
*sc. opus, as Ruth ii. 19.*

*Chrysostom's Text* has ποιῶσιν, but  
*Marg. ποιῶσιν. II. 407. 14, 39.*

*Syr. uses the same word as for ποιῶ.*  
*Job. vii. 21. and ἐλαζομαι. Matt. xxvi.*  
*10. Mar. xiv. 6. Job. v. 17. and ἐλα-*  
*ζω. Eph. i. 20.*

*E. T. have wrought but one hour.*  
*(In later Edd. but should be in Ital.)*  
and in *Marg. have continued one hour*  
*only. ποιῶ is render'd to continue, Jam.*  
*iv. 13.*

Sometimes αἱ, *one*, is designed to  
exclude *more*, then it may be render'd  
*one-only, or, but one.*

*D. Hal. II. 225. 27. Herodotus, εἰς*  
*πολεμίας μίας, αἱ εἰς τὴν ἐν ἐν ἐν ἐν ἐν ἐν*  
*ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν ἐν*

CHAP.

XX. *With my-own*] Gr. ἐν τοῖς ἑαυτοῖς, sc. *things*. In things which I can call my own.

*Cast. an mihi non licet meis uti meo arbitrati?*

Beza, in *meis* rebus. *Vulg.* omits these words, ἐν τοῖς ἑαυτοῖς. *Maldonat.* ad loc. an non licet mihi in meis facere, quod volo? sic enim Græce legitur, et ad hunc modum Latinam versionem corrigendam puto.

§. 15. *Is thine Eye*] Gr. ἡ ὁ οὖτος. *cu.* So *Dr. Mill.* but *R. Steph.* α ὁ οὖτος. *cu.* This last Reading is supported by several MSS. But as the Verse consists of but two Questions, and the former begins with η, it is more probable the latter should do so too.

*Dr. Mill.* observes on 2 Cor. iii. 1. Note α; α et ἡ passim confundunt Librarii.

It is used *interrogatively*. See Note on *Matt.* xii. 10. . xix. 3.

It also introduces an *Interrogation*; see Note on *Matt.* vii. 9.

*Syr.* renders the Original *or*, both in the beginning and end of this Verse. Hence it appears That Translator read η in both places. But *St. Jerom.* has *an oculus* &c. though in the beginning of the Verse, *aut non licet* &c. So that he might possibly read α.

*Vulg.* agrees with *St. Jerom.*

§. 16. *So they that are Last*] Or as E. T. *so the last* &c. Gr. οἱ ἔσχατοι οἱ ἔσχατοι &c.

The Article α shows that ἔσχατος is the Subject of the Proposition. This generally obtains, according to that Rule, Cum dubium est an aliquod nomen vim habeat Subiecti, an Prædicati; id facile apud Græcos cognosci potest. Nam illud Nomen, cui Articulus præponitur,

Subiectum est. *Job.* i. 1. α ὁ θεὸς ὁ κύριος. *CHAP.* *Luc.* iv. 24. πνεῦμα ὁ θεός. See XX. some Exceptions, *Guarin. Gram. Hebr.* §. 16. Vol. I. p. 428. Can. IV.

This Note confirms my Version of *Matt.* xix. 30.

*Going up to Jerusalem*] Gr. ἀναβαίνων §. 17. α &c.

This was a customary Form of Expression, as appears from several Passages in *Josephus*, *Ant. Lib.* XI. cap. 3. §. 9. p. 554. ἐπεὶ τὸ ἀναβαίνειν αὐτὸν εἰς τὰ Ἱεροσόλυμα κέμενος — ἐπιδίξαντο. *Lib.* XX. cap. 8. §. 5. p. 972. l. 6, 10. ἀνέβησαν τινες αὐτοῦ εἰς τὴν πόλιν — μὴ πάσης τοῦ λοιποῦ ἀδικίας ἀναβαίνειν ἐν ταῖς πόλεσιν αὐτῶν. and §. 9. *ej.* cap. l. 3. p. 974. αὐτὸν τὴν πόλιν ἀναβαίνειν.

So the purest Greek Writers.

*Herodot. Hist. Lib.* VII. §. 136. p. 422. ἐπιδίκεν ὃ αὐτὸν ἀνέβηκεν εἰς Συσάκην.

We retain the same form of Expression; for we say, *to go up to* our Metropolis, even though it be down hill, as from *Hampstead* to *London*:

*What wouldst thou have?*] Gr. τί §. 21. θελήσῃς.

See Note on *Matt.* xii. 38.

*Chrysostom* has omitted this Question, not because he did not find it in his Greek Copy; but because he did not comment on it. Vol. II. p. 412.

*Command that* &c.] Gr. αὐτοῖς ὡς §. 21. &c. *Vulg.* dic ut &c. E. T. *Grant that* &c. q. δὲ ὡς. See *Mar.* x. 37. where *Vulg.* *da*.

Did *St. Chrysostom* read θελήσῃς — ὡς &c. II. 412. 33.? I should think not, from pag. 413. 15. his Memory seems rather to have failed him in the Pulpit, than his Copy to have varied from ours. Compare however

CHAP. however this Verse with *Mar. x. XX. 35. 37.*

†. 21. Εξ δυνάμεως. These words stand opposed to ἐκ δεξιῶν, and seem equivalent to ἐξ αὐτῶν, which is common not only in the N. Test. but in other good Greek Authors.

*Xenoph. de Cyr. Exp. Lib. IV. cap. 8. §. 14. p. 249. Οἱ μὲν ὅτι π. δεξιῶν, οἱ δὲ ὅτι π. δυνάμει διαπαράδειξαν, &c.*

The same Author *De re equestri. Cap. 7. §. 12. p. 28. ὃ δὲ πεφυκεν ὁ πῦρ εἰς μὲν τὰ δεξιά τριφυλῶς, πῦρ δεξιῶν ἀφ' ἑαυτοῦ, πῦρ δυνάμει δὲ, πῦρ αὐτῶν.*

*D. Hal. I. 284. 19. ἐξ δυνάμεως μὲν δὲ δεξιῶν ἐχούσι προβλήματα τῶν ποταμῶν. p. 559. 16. ὅτι δὲ π. μὲν δεξιῶν τῶν κρητῶν Οὐρεῖν, π. δὲ δυνάμει Σιγγῶν. and p. 545. 28. Compare p. 102. 34. πῦρ πῦρ δυνάμει — βεβαχίον, with p. 103. 18. πῦρ πῦρ αὐτῶν βεβαχίον. p. 532. 42.*

†. 23. But to those for whom &c.] Dr. Hamm. *save to those for whom.* The meaning is, The Privilege of sitting on my right and left Hand I can dispose of, but to those only for whom it has been prepared by my Father.

Syr. *unless, or except.* So the Greek *ἀλλὰ* signifies *except*, *Mar. ix. 8. ὁ δὲ ἀδελφὲς, ἀλλὰ πῦρ ἵππων μόνον*, compared with *Matt. xvii. 8. ὁ δὲ ἀδελφὲς ἀδελφὲς πῦρ ἵππων μόνον.* See also *1 Cor. iii. 5. 2 Cor. ii. 5.* So that Christ has a real Power to dispose of the high Honours of his Kingdom, but with this Restriction, *only* to those for whom his Father has prepared it. Agreeable hereto *Cast. non est meum dare, nisi quibus id paratum est a Patre meo.* See *Mar. x. 40.*

*Beza* supplies the Verb *δοῦναι*, *non est meum dare, sed dabitur quibus para-*

*tum est a Patre meo.* See also *Mar. x. CHAP. 40.* And herein he is followed by *XX. E. T.* which runs thus, *is not mine to give, but it shall be given to them for whom &c.* in later Edd. *but it shall be given to them for whom &c.* But *Mar. x. 40. E. T.* *but it shall be given to them for whom &c.* in later Edd. *but it shall be given to them for whom &c.*

*Vulg. non est meum dare vobis, sed quibus &c.* So *Mar. x. 40.*

Syr. as Gr. for *ello*, as the Gr. *ἀλλὰ*, signifies both *sed, but*, *Matt. iv. 4. and nisi, unless, or except*, *Job. x. 10. where ἀμὴ. and Mar. ix. 8. ἀλλὰ.*

I shall conclude this Note with the words of that celebrated Jesuit and Commentor *Maldonat*, *Cur ergo, dicit aliquis, adjunxit, [sc. Christus] sed quibus paratum est a patre meo, quasi sibi patrem opponat? Respondeo non sine causa non dixisse, non est meum dare vobis, sed patris mei; sed dixisse, non est meum dare vobis, sed quibus paratum est a patre meo, ne significaret se quidem dare non posse, patrem posse; sed se dare aliis non posse, quam quibus a patre suo paratum esset, ut recte Chrysostomus annotavit.* See *Chrysost. ad loc. II. 414. 18, 19 &c.*

*Minister]* Or *Servant*, so the original *†. 26.* word, *Δούλος*, is render'd *Matt. xxii. 13. .xxiii. 11.* and doubtless it is equivalent to *δούλος*, *†. 27. h. cap.*

*D. Hal. I. 270. ult. μὲν δὲ τῶν ἐπισκευῶν ἐξελθὼν ἐκ τῆς συμποσίου καὶ δούλους τῶν Δούλων, &c. and p. 271. 7. ἐπισκευῶν τῶν ἀνδρῶν βεβαχίον ποιεῖν τῇ μετὰ τῶν Δούλων, ἔμεινε μόνον ἐξὸς τῶν Δούλων, &c.*

Hence *Δούλος* is *to wait or tend as a Servant*, to which sort of *Ministratio* there is an evident Reference *†. 28. h. cap.*

CHAP. *Strab. Geogr. Lib. XVI. p. 1130.*

XX. B. C. Ολιβοδολοι δ' οἱ εἰς, υπο των συγγενων  
 §. 26. Δι' αὐτοὺς τὸ πᾶν, ἢ ὑπ' ἀλλήλων, ἢ αὐ-  
 τοδισκονοί, ὡς ἡ μετὰ των βασιλευν  
 Δι' αὐτοὺς τὸ πᾶν. — Οὐδὲν δ' ο βασιλευν  
 ἐστὶ δημοτικόν, ὡς πρὸς τῇ αὐτοδισκονίᾳ,  
 καὶ τῇ αὐτοδισκονίᾳ τοῖς ἀλλοῖς αὐτοὺς γι-  
 νῆσθαι.

See Note *Matt. viii. 15.*

§. 28. *Life*] Gr. ψυχῶν. Vulg. animam.  
 The original *Noun* denotes *Life*, as  
 well as the animating *Soul* of an hu-  
 man Body.

*D. Hal. I. 437. 26.* εἰς δ' αὖτε ἔχω τὴν  
 ψυχῶν, ὡς με ἀφίξει φρεσὶν μὴ ἔχ' αὖ  
 φρεσὶν λείπει. p. 641. 22. ἡ τελευτῶν ἐπὶ  
 προσετιθέμενον ἔκτιστον τῶν λόγων, ὅτι τὰς ψυχὰς  
 ἡ τὰ ὅλα σωζόντες ἡμεῖς, ἀλλο ἢ ἔδεν  
 εἶναι μικρὸν ἢ μείζον των πεπερασμένων ἐξ-  
 τελέμενοι.

See Note *Matt. xvi. 26.*

§. 28. *A Ransom for many*] Gr. λύτρον ἀνὶ  
 πολλῶν.

Λύτρον, says *Phavorinus*, δωρεὰ τὰ ἐπὶ  
 ἐλδομένην ἀρχιμαλῶν διδομένη. *Lex. p.*  
*484. 3.*

To this purpose *D. Hal. I. 183. 12:*  
 Σοφιδναὶ ἢ ἐκείδουσι Ῥωμαῖοι τὰς τε αὐτο-  
 μάχας ἢ τὰς ἀρχιμαλῶν ἀνδρὶ λύτρον, &c.  
*p. 291. 16.*

*Plut. Alex. IV. 62.* ἡ τὰ ἱππὺς ἀν-  
 τιστὶς τὰς λαβῶν ἐδωκεν.

*Polyb. Hist. Lib. III. §. 85. p. 327.*  
 I. ult. τὰς ἢ συμμαχίας ἀπέλυσε χρεῖς  
 λυτρῶν ἀπαλλαγὴς ἐν τῷ οἰκιστῇ, &c. παρὰ δὲ.

Vulg. renders λυτρῶν by *redemptionem*,  
 not *pretium redemptionis*.

Syr. uses the same word as for λυ-  
 τρωσις. *Luke i. 68. Hebr. ix. 12. and*

ἀντιλῦτρον *1 Tim. ii. 6. and Σοφισμῶν. CHAP.*  
*Rom. iii. 24. . viii. 23. 1 Cor. i. 30. XX.*  
*and σωτηρία. Luke i. 69. Acts iv. 12. §. 28.*  
*and τὴ σωτηρίαν. Acts xxviii. 28. Eph.*  
*vi. 17.*

ἀνὶ answers to *instead of*, or *in the*  
*room of.* So *LXX. Jos. ii. 14.* ἡ αἰ-  
 ψαν αὐτῇ οἱ ἀνδρες· ἡ ψυχὴ ἡμῶν ἀντὶ ὑ-  
 μῶν ἐν θανάτῳ.

*Strab. Geogr. Lib. XVI. p. 1130.*  
 D. ἱππὺς ἀφίξει ἡ χρεῖς. καμῆλαι ἢ  
 τὴν ὑπερίαν ἀπὸ ἐκείνων παρέρχοντο.

*D. Hal. I. 679. 14.* καὶ δὲ μάθωσιν  
 ἡδὲ πᾶσι Ῥωμαῖοι δόλοι γινώσκουσιν ἀντὶ ἐλδο-  
 θήσιν, καὶ μὴδὲν ἐπὶ μείζον φρεσὶς τῆς  
 τυχεῖς.

*By the Wayside*] Gr. ὁδῷ τῷ ὁδῷ, §. 30.  
*in the Road, or by the Road side.*

Read by all means *Plut. Dion. V.*  
*184. 12, with the Context, ὁδῷ τῷ*  
*ὁδῷ ἐν ὁδῷ τῷ κατέκρινεν αὐτοὺς.*

*Hearing that Jesus was passing-by*] §. 30.  
 Gr. ἀκούσας ὅτι Ἰησοῦς παρὰ. After the  
*Participle* in the *Aorist*. I. our Lan-  
 guage requires a *Verb* in the past Time.

So *Eurip. Suppl. §. 639.* Καπανεὺς  
 ἢ ἡ λαβῶν, ὅτι Ζῶνι κρεσσύνῃ πνεύματι  
 καὶ αἰσθητοῖ, προ καὶ αἰσθητοῖ. and §. 131,  
 696. Consult *Barnes's Notes ad loc.*

*Their Eyes received-Sight*] Gr. ἀντὶ-§. 34  
 βλεψάντων αὐτῶν οἱ ὀφθαλμοί. Vulg. *vide-*  
*runt*, omitting αὐτῶν οἱ ὀφθαλμοί.

I might have said, *their Eyes saw*, as  
*Luke vii. 22:* τυφλοὶ ἀπαβλεψάντων. E. T.  
*the Blind see; though Matt. xi. 5. the*  
*Blind receive their Sight.*

Syr. αὐτοὺς ἰδόντων αὐτῶν οἱ ὀφθαλμοί, as  
*Matt. ix. 30.*



## CHAP. XXI.

CHAP. XXI. **TO Bethphage]** Gr. εις Βηθφαση. **Ερμηνεύει** ὁ Φαρισαῖος, says Ori-  
 γ. 1. **gen.** τὴν Βηθφαση μὴ, οἶκον σιαιλων, η  
 τις των ιερων ἐν χειρον. *Com. in Matt.*  
*p. 435. D. See also Com. in Job. p.*  
*179. C. and Huet. Observ. in Orig.*  
*Com. p. 75. To which add Buxi.*  
*Lex. Talm. &c. col. 1691.*

γ. 1. **The Mount of Olives]** Gr. Τὸ ὄρε-  
 των ελαιων. *Montem olivarum*, but  
 Vulg. *Montem Oliveti*: Perhaps the  
 Nominative *Ελαιων* occurs *Luke xix. 29.*  
*xxi. 37.* as the Genitive does, *Acts i.*  
*12. Ελαιων*, where it is render'd by  
 E. T. *Olivet*.

The Syr. is the same in all those  
 three places, viz. *the House or Place*  
*of Olives*, but here in *St. Matthew*,  
 only of *Olives*, without *House*, or  
*Place*.

I take *Ελαιων* to be the Nominative  
 Case in *Josephus*, *Ant. Lib. XX. cap.*  
*8. §. 6. p. 972. Αφικνεῖται* ὁ τις ἐξ Ἀι-  
 γυπτου εἰς τὸν πεν καιρον εἰς τὸ Ἱεροσολυμα,  
*προφητης* εἶναι λεων, ἡ συμβολῶν τῇ  
*δημῶν* πληθει σὺν αὐτῷ πρὸς ὄρε-  
 το προσανατολόμενον *Ελαιων* ἐρχομεν, ο ἡ τ  
*πλευρῶν* ἀντικρυς κερήμενον ἀπὸ τῆς *σαδία*  
*πλευρῶν*. As the Genitive occurs, *p. 388.*  
*5. ἀναβαινοῦσιν* ὁ αὐτὸς εἰς τὸ *Ελαιων*  
*οὐκ* γυμνοῖς τις ποσὶ, &c. See also *De*  
*Bell. Lib. II. cap. 13. §. 5. p. 177.*  
 and *Lib. V. cap. 2. §. 3. p. 321.* and  
*Lib. V. cap. 12. §. 2. p. 358. 7.*

γ. 2. **A colt.]** The Greek word *πῶλον* is  
 not confined to a young Horse, but is  
 extended to the Young of other Ani-  
 mals.

*Phav. Lex. p. 642. 1. Πῶλον*, ὁ

*αἰσάρε*, ἡ ὁ ἴσθις *ἐπὶ*, but a little CHAP.  
 higher in the same Column, *Πῶλοι* κυ- XXI:  
*εἰς*, τὰ ἄνθημαλα των ἱππων, ἡ των αλ- γ. 2.  
*λων ἰλλων*, ἀπὸ ἐπὶ ἐχόμεν καλαυδων.  
 See *Schol. Aristoph. Pac. γ. 74.*

*Hom. Iliad. B. γ. 311. τρεῖς* νεοσσοί:  
*Schol. νεοσσοί* πῶλοι.

**The Foal of an Ass.]** Gr. ἡν ὑποζυ- γ. 5.  
 γων. Or *πῶλον* νεον, or as some Copies  
*πῶλον* ὑποζυγῶν. *Orig. Com. in Matt. p.*  
*432. B.*

Vulg. *filium subjugalis*.

*Suidas* makes *ὑποζυγῶν* a word com-  
 mon to Beasts of Burden or Draught.  
 III. 554. *ὑποζυγῶν*. οἱ ὑπο ζυγῶν βοες.—  
*λέγει* ὑποζυγῶν ἡ τ' ἄλλα των ἀχθοφορῶν  
*ζῶων*, οἶον, ἱπποὶ τε, ἡ ἡμίονοι, ἡ οἶον.  
 This agrees with *Phav.* in *Lex. p.*  
*722. 1. ὑποζυγῶν* λέγει, βοες ἡ ἡμίονοι,  
*καθὰ* πῶς ἡ ἱπποὶ, οἱ ὑπο ζυγῶν ἡσίοι.

*D. Hal. I. 641. 2. πρῶτον* μὴ τις  
*ἀνθρώπων*, ἡ ἱππῶν, ἡ τὰ ἄλλα ὑποζυγῶν  
*κατεκοφέν.* *p. 70. 34. 531. 28.*

*Xenophon* distinguishes the *ὑποζυγῶν*  
 from Oxen and Asses. See *De Cyr.*  
*Exp. Vol. II. p. 77. §. 5. τὸ* ἡ *εξ-*  
*τόμα* ἐπορεύετο σίλον, οἷως ἐδυνάτο, ἐκ  
 των ὑποζυγῶν, κοπῶντες τις βύς ἡ οἶον.  
 So *D. Hal.* distinguishes them from  
 the small cattle, which he calls *βοσκη-*  
*μαλα*, I. 167. 20.

**They set him upon them]** Gr. *ἐπέκα-* γ. 7.  
*θισαν* ἐπάνω αὐτῶν. Vulg. *sedere fece-*  
*runt*.

*R. Steph.* ἐπέκαθισεν ἐπάνω αὐτῶν. Syr:  
 and *Iesus* sat, or rode upon it, sc. the  
 Colt.

*Luke xix. 35. ἐπέβησαν.* E. T. *they*  
*set.* Vulg. *imposuerunt*; and Syr. *they*  
 S 2 made



CHAP.

XXI. Robbers] Gr. λησων. E. T. Thieves, f. 13. q. κλεπτων. but λησης is a Robber, Job. xviii. 40. 2 Cor. xi. 26. κινδυνους λησων, and is distinguished from κλεπτης, Job. x. 1, 8.

Jer. vii. 11. Is this bouse — become a den of Robbers in your eyes? LXX. σπηλαιον λησων.

Judea was noted for the λησαι. See Joseph. de Bell. Jud. Lib. I. cap. 16. §. 2. and 4. p. 92. and Lib. II. cap. 12. §. 2. p. 174. and Cap. 13. §. 3. p. 177.

They had a Leader called αρχηγος, Joseph. Vita. §. 22. p. 10. and de Bell. Jud. Lib. II. cap. 13. §. 2. p. 176.

Syr. has borrowed the Greek word, as in several other places, so Matt. xxvii. 38. At other times it uses the word Gajoso Matt. xxvi. 55. Job. x. 1. whereas the common word answering to κλεπτης is Ganobo. See Matt. xxiv. 43. Job. x. 10.

The Rabbits also have borrowed the word λησης. See Buxt. Lex. Talm. col. 1148.

f. 15. The Children] Sc. in age; for so the next Verse would lead one to understand τας παιδας.

Doubtless παεις is frequently used to denote a Child, as distinguished from an adult Person.

Plut. in Lyfandro. III. 13. 8. εκλωσι — τας μιν παιδας ασεβησαν, τας δ' ανδρας ορκους εξαπαλαν. and in Cam. I. 310. 9.

D. Hal. I. 176. 30. δυο καλαπων ηναι, τον μιν, ετι παιδα τη ηλικια· τον δ' περιεβύζον, αβλιας θρουνηλα·

Thucyd. Hist. Lib. I. §. 115. p. 73. 13. δ' εμμενυ ελαβον των Σαμίων, πωληνοια μιν παιδας, ους δ' ανδρας, &c.

Xenoph. Symp. Cap. 4. §. 17. p.

153. επι πατερ γε παει γινεσθαι παλδς, u. CHAP. τω δ' μερεσιν, δ' ανηρ, δ' περιεβύζον. XXI:

Babes] Gr. νηπιων, sc. τεκτων.

f. 16.

Dion. Hal. supplies the Ellipsis. I. 107. 7. τινες δ' αυτων δ' τενα νηπια επαγομεναι. So also Plut. in Cam. I. 308. 5. Albinus — ες τις φεγγασιν ετοχα τενα νηπια δ' γυναικα μιν χρηματων αναβαιων εφ' αμαξης υπεκομίζον.

Herodotus supplies the Ellipsis by παιδιων. See Lib. V. §. 16. p. 291. Τα δ' νηπια παιδια δεσος (sc. οι Παιονες) τυ ποδ' αταρτη, μη καλακυλιδη δημαιτοισι.

Elsewhere in the same Author we read thus, εοιων δ' ετι των παιδων τυλων νηπιων, Πηλοποιων ουχι δ' Θηρες τιν ες Σπαρτη βασιλειων. Lib. IV. §. 147.

The Scholiast on Hom. Iliad. B. f. 136. explains νηπια τενα by μικρα τεκνα. So again f. 311. where the word τεκων is used for the Young of a Bird; as η for that of an Ass. f. 5. h. cap.

Properly speaking, νηπια, sc. βρεφη, are such as cannot yet speak.

Suid. Lex. II. p. 618. 1. Νηπια: τα βρεφη. οτι τω νη περιεβύζον, δ' πω ε-π' ην, τα μηπω λεγον διαμεμνηα.

So Phav. Lex. p. 525. 3.

However it is evident the Children mentioned in this Context, were old enough to speak, unless we suppose their Mouths used miraculously as the Instruments of the Divine Praise.

Theophylast ad loc. p. 122. E. Αχ τω νη φησιν εν σοματ' νηπιων, αντιστο-μ' ους ε δ' αυτων Αλφειας ησαν τα ρη-ματα, αλλα μιν τυ σοματ' θεα χαρηι κυμμεν.

See also St. Chrysof. II. 424. 23.

Sucklings] Gr. θηλαζοντων, sc. τεκτων f. 16. or παιδων, i. e. Children that suck. So θηλαζω is used for to suck. Luke xi. 27. δ' μασι γε θηλασας. It signifies also

CHAP. also *to suckle*, or *give suck*, *Matt.*  
XXI. xxiv. 19.

§. 16. Consult *Scholast* on *Aristoph. Lysistr.*  
§. 881. *Θηλαζει ὃ λείψ* ἢ ἡ μήτηρ τὰς  
θηλάς, ἢ τὸν μαστὸν τὸ γάλα τοῖς παιδι-  
οις τροφῆς χάριν παρέχουσα. Καὶ τὰ παι-  
δια τὰς μητέρας θηλαζοῦσι λείψ, τινεὶ τὸ  
γάλα ἐκ τῆς θηλῆς, οἷοι μαστὸν τῇ σωματι-  
καίᾳ, ἢ πινον.

*Ibo. Magister in Nom. Att.* p. 90.  
Θηλαζει τὸ θηλυ μελαβαλίκως, ὃ δὲ καὶ ἢ  
θηλαζοῦσι τὰ τεχνίδια ἀμελαβαλίκως.

See *Luciani Solocicist.* p. 1111. D.  
Ed. Par. Or Vol. II. p. 734. Ed.  
*Amst.* with Note 2.

Syr. has the same word as in *Matt.*  
xi. 25. for *ἐπινοῖς*.

§. 17. *Unto Bethany*] This Place was distant  
from *Jerusalem* 15 Stadia. Thus *Ori-  
gen Com. in Job.* p. 130. E. *Βηθανία*  
— ἀπὸ τῆς Ἱερουσαλὴμ ὁδοῦ δεκά  
σταδία.

§. 17. *Lodged*] Gr. *κυλισθ.* Vulg. *mansit.*  
*Phar. Lex.* p. 135. 3. *Αυλιζομαι*, τὸ  
ἀναστρέφομαι ἐν τῇδε τῇ τοπῇ. καὶ αὐλι-  
ζομαι, μὲν, ἐνδιαιτέω. and a little  
lower *Αυλιζομαι*, ἀπὸ τῆς κοιμώμεναι.

*Pliny. Hist. Lib. VI. §. 7.* p. 382.  
77. ὑπὸ ὃν αὐλισσάμενος τὸ σελῶμα-  
τὸ ἀπαῖσι, &c. *Lib. VI. §. 50.* p.  
409. 28. and §. 64. p. 419. 65. εἰς  
ὃ τῆς ἀλγυμῆς αὐλιζοῦσθαι τὸν ἐπὶ τὴν  
ἐν τῇ πελάγῃ.

*D. Hal. I. 45. 16.* . 101. 18. and  
p. 122. 32. In the Day time any one  
may enter into the Temple of *Ih̄sa*,  
ὡς τὸν ὃ ἐστὶν τὸν ἀγῶνα ἐναυλισσάμε-  
νος. and p. 560. 3.

Syr. *Verb* the same here and *Luke*  
xxi. 37. E. T. *abode*; as *Joh. xix. 31.*  
*μένει*, E. T. *remain*.

§. 19. *A Fig-tree*] Or *one Fig-tree*. Gr. *ἐν-  
ὅν μίαν*. Vulg. *fructum unam*.

So *as* is render'd *a*, *Matt. v. 41.* CHAP.  
See Note. XXI.

Syr. as Gr. so also *Mar. xi. 13.* §. 19.  
where *μὴν* is omitted in *Greek*, as also  
by *St. Chrysost.* on this Text. Vol. II.  
424. 38.

*How soon — withered away!*] The §. 20.  
surprise that the Disciples were in,  
upon seeing the Figtree withered a-  
way, is better expressed by a Note of  
*Admiration*, than of *Interrogation*, as  
E. T. The *Greeks* have no Note of  
*Admiration*, or they express it by the  
same Mark with that of *Interrogation*.  
See *Nouv. Meth. de Gr.* Liv. VII. p.  
398.

In the several Edd. of E. T. there  
is a considerable Variation in the Point-  
ing. Ex. Gr. *Matt. vi. 23.* in later  
Edd. *How great is that darkness!* in  
the older you find a Note of *Interro-  
gation*.

So in Old Test. *Psal. lv. 6.* . lxxxi.  
13. . cxxxix. 17. 2 *Sam. vi. 9.* *Baskets*,  
Edition *Lond. A. D. 1712.* has ! older  
Edd. ?

*This of the Fig-tree*] So Syr. But §. 21.  
E. T. *This* which is done to the fig-  
tree. Gr. τὸ τὸ εὐκας.

*Xenoph. Cyr. Ped. Lib. VII. p. 524.*  
8. οἱ ὅτι τὸ τὸ ποταμὸς ὡς ἐπερρωτο.  
The Rev. Mr. *Hutchinson* having cited  
this Text in *St. Matthew*, immediat-  
ly subjoins; *Sic autem loqui amant*  
*Autores, quoties indicare volunt, quod*  
*alteri quocunque modo accedit.*

*One thing*] Gr. *λεγον οἱα.* E. T. §. 22.  
*Mar. xi. 29.* *one question.* Marg. *thing*.  
So *λεγον* is render'd *thing*, *Luke i. 4.* .  
xx. 3. as also *εἰπας*, *Luke ii. 15, 19.*  
*Acts v. 32.* and *Luke i. 65.* Marg.  
*things*, and §. 37. ej. cap. ὡς *εἰπας*,  
*nothing*.

This

CHAP. XXI. This Use of the word *ἀλφ* is consonant to that of the Hebrew *אֵלֶּף*, *℣. 24.* which is render'd *thing*, as well as *word*. See *Gen. xx. 10.* *Thou hast done this thing.* *xxiv. 66.* *xlvi. 1.* *1 Sam. xxiv. 6.* and *Gen. xix. 22.* *any thing.* *1 Sam. iii. 17.* *any thing—things,* and *℣. 18.* *col baddevarim, every whit,* *Marg. all the things, or, words.*

*℣. 25.* *With themselves*] Gr. *παρ' εαυτοῖς*, which is equivalent to *παρ' εαυτῶν*, *Luke xx. 14.* where E. T. *among themselves*, as also *ἐν εαυτοῖς.* *Matt. xvi. 7.* Why may not the *Prep. παρ'* be render'd *among* here, as well as *Matt. xxviii. 15?*

*℣. 26.* *All bold John as a Prophet*] Gr. *πάντες ἔχουσιν τὸν Ἰωάννην ὡς προφήτην.* A like Form of Expression occurs in *Aristoph. Pac. ℣. 814.* *Schol. Οἱ δ' Ἀβλαῖται τὸς ἰχθύας ἔχον ὡς μέλα ὀδισμα.*

*℣. 29.* *He repented*] Gr. *μεταμελήσας.* *Xenoph. de Cyr. Exp. Lib. I. cap. 6. §. 7. p. 43.* *Οὐκ ἐν—ἐλθὼν ὅτι πρὸς Ἀλέξανδρον βῆμεν, μεταμελήσας οὐ ἐφύδα, ἃ πείσας ἐμε, πρὸς πάλιν ὀδισμας μοι, ἃ λαβὲς παρ' ἐμῶν;* *Lib. VII. cap. 1. §. 4. p. 377.*

*D. Hal. I. 526. 48.* *Ἰησοῦς ὁ τῶν ἀρχιερέων, ὅδε τις παλαιὸς κριδισμὸς ὁρᾷ τὸν δῆμον, ἃ μεταμελομένων ὅτι τῇ Κρίσει καὶ ἀδικῇ, &c.*

*℣. 32.* *The Harlots*] Gr. *αἱ πόρται, ἢ γυναικες.* So *Demosth. Orat. in Olympiad. p. 697. B.* *ἃ ὅτε Σόλων οἱ νομοθέται λέγει, ἀφροσύνη, ὡς ἂν πρὸς τὴν παρὰ τὴν ἀφροσύνην αἰσχροπύνην, ἢ ἡλικίαν πειθεσμένην παρῇ.*

If *πρὸς* be a *Substantive* (*Steph. Thes. III. 242. C.*) *Demosthenes* uses the same form of Expression with our Author *Matt. xiii. 45. . xxii. 2.* So also

in this very Oration p. 694. *I. 5. b. Chap. XXI.* *λαβὲς τὸ ἀφροσύνην ὅδε τὴν αἰσχροπύνην τὴν αἰσχροπύνην.*

*A certain man*] Gr. *ἀνὴρ τις.* *℣. 33.* *certain man was an Householder, who &c.*

After the same manner *D. Hal.* has *ἀνὴρ τις.* *I. 237. 34.* and *αὐτομαλ' τις.* *p. 296. 30.*

*Built a Tower*] Gr. *οικοδομεῖ πύργον.* *℣. 33.*

From the *Etymology* of the word one would think the *Verb* *οικοδομεῖν* was appropriated to the building of *Houses*, *οικῶν*, or *οικιών.* *Herodot. Hist. Lib. I. §. 114. p. 47.* But we frequently meet with it applied to other things. So *οικοδομεῖν πύργον*, here, and *Ἰερουσαλ.* *Ant. Lib. I. cap. 4. §. 3. p. 19.*

*Ταφον.* *Matt. xxiii. 29.* *Πυργμυδας.* *Herodot. Lib. II. §. 101.* *Βυρρον.* *Joseph. de Bell. Lib. I. cap. 1. §. 4. p. 53.*

*Εκκλησιαν.* *Matt. xvi. 18,* which however is the *House of God*, *1 Tim. iii. 15.*

*Τηχ'.* *Thucyd. Hist. Lib. VIII. §. 90. p. 560. 3, 4.* *οικοδομεῖν ὃ ἐπὶ πρῶτον μάλιστα τὸ ἐν τῇ ἑλισσῇ τῆς τεχ'.*

In like manner other Words depart from a strict adherence to their *Etymology*.

*Γεωμετρεῖν* is properly *to measure the Ground, or Land.* *Strab. Geogr. Lib. II. p. 170. C. and Lib. XVII. p. 1136. A.* Yet it is applied to the measuring the Space of a Flea's Leap. *Xenoph. Symp. Cap. 6. §. 8. p. 177.* And in *Aristoph. Av. ℣. 996.* *Γεωμετρεῖται βυλόμεαι τὴν ἀστρον.*

Just so the *Verb* *οινοχοεῖν.* See *Aristot. Poet. Cap. XXV. p. 674. B.* *οὐκ ἐστὶν οἶνος ὁ Γαυμυχὸς διὰ τοιοῦτον, ὡς πρὸς τὸν οἶνον.* (*sc. τὸν θεῶν*) *οἶνον.*

CHAP. Such a Καταχρησις is common in the XXI. best Latin Authors. Virg. *Æn.* II. *Æ.* 33. 15, 16. *Equum adificanti.* See *Quint. Stil. Instit. Orat.* Lib. VIII. cap. 6. p. 740.

†. 33. Travelled] Gr. ἀπεδημεν. Vulg. *peregre profectus est.* He took a journey, or travelled abroad, generally, I believe, into foreign Parts.

*Herodot.* Lib. I. §. 29. p. 11. καὶ δὲ ἢ Σολων, ἀνὴρ Ἀθηναιῶν, ἐς Ἀθηναιῶσι νόμους μελόντας ποιήσας, ἀπεδημεν εἰς ἄλλα, καὶ διωραῖς προφασιν ἐκπλάσας, ἵνα δὲ μὴ τίνα τῶν νόμων ἀνακακοῦν ἴδωσι τὸν εὐεργετήν.

To be abroad from Home. D. Hal. I. 677. 31. πάλαι μὲν ἐν τῇ πατρὶς λαῶν Οὐρεσίον ἐκ τῶν δημοκρατῶν, ἐν δὲ ἀπεδημεν ἐξελθόντων ὑπὲρ τῆς πόλεως.

*Plut.* in *Sol.* I. 178. 5. ὡς παρὲν δὲ, ἀλλ' ἀπεδημεν ἐφασαν αὐτὸν ἤδη πάλιν χρῆσιν. He was in a foreign Country.

†. 38. Seize-on] Gr. καταλαβόν. Perhaps a softer word may better express the Original Verb *κατέλαβον*; as to take, *Luke* xiv. 9. or to take possession of, or to possess, as *E. T.* 1 *Cor.* vii. 30. 2 *Cor.* vi. 10.

Vulg. *habebimus*, q. simply *λαβόντες*, from *εἶναι*.

D. Hal. I. 201. 20. εἰαν οἱ φανδραπτεῖς αὐτὸν τὴν ἀρχὴν καταλαβόντες. p. 254. 4. οἱ μὲν οὖν νεώτεροι, — εὐνοῦντο πρὸς ἀλλήλους ἀμα φιλοῦσαι τὴν μητρὸς, βουλομένης κοινῇ τὴν βασιλείαν καταλαβόντες.

†. 41. He will miserably destroy those wicked men] These are evidently the words of the High Priests &c. *Æ.* 23, 27, 31. But much the same words are put into our Saviour's Mouth, to which the Hearers answer, *μη φροῖς.* *Mar.* xii. 9. *Luke* xi. 16.

In the Original we read κακῶς κακῶς CHAP. XXI. *δοκίμασαν αὐτοὺς.*

Like Terms of Expression are made use of by other Greek Writers.

*Demosth. Orat. adv. Zenoth.* p. 575. C. ἐκείνῳ μὲν οὕτως ὡς πρὸς τὴν ἀξίαν κακῶς κακῶς ἀπώλετο.

*Soph. Aj. Flag.* *Æ.* 1409: τοῖς γὰρ ἐφ' Ὀλυμπῶν τὰ δ' ὁ πρὸς δόξαν πατήρ, μνηστὴρ τ' ἑλάνης, καὶ τελευτῶν Δίκη, κακῶς κακῶς φθείρειαν, ὡς πρὸς ἡβλὸν δέξαι.

So the Jewish Writer *Josephus*, *Ant.* Lib. XII. cap. 5. §. 4. p. 610. ἠφανίζετο δὲ (sc. *Antiochus Epiphanes*) αἰσίου βίβλου ἀρετῆς πρὸς καὶ νόμου, καὶ παρ' οἷς ἀρετῆς καὶ οὕτως κακῶς κακῶς ἀπώλετο.

After the same manner *Aristophanes* uses the Adverb κακῶς. See *Acharn.* *Æ.* 865. Ποῦν προσέειπεν οἱ κακῶς δόξα μὲν δέξαι. and *Æ.* 951. Μόλις γ' ἐπιδέσθαι τὸν κακῶς δόξα μὲν.

In their Seasons] Gr. ἐν τῇ καιρῷ *Æ.* 41. αὐτῶν, sc. καὶ πρὸς. The Season of Fruit is when it is ripe, or, as we say, in Season.

*R. Steph.* has αὐτῶν, but *Dr. Mill* αὐτῶν, though his Editor *Kuster* follows the Reading of *Stephanus*.

If we read αὐτῶν, it refers to γεωργῶν, the Husbandmen. Vulg. *fructibus* [not *fructus*] *temporibus suis*, sc. *agricolarum*, and then there is a Reference to the stated Seasons of Payment agreed on between the Landlord and his Tenants.

Rejected] Gr. ἀποδοκίμασαν.

*Suid. Lex.* I. 273. ἀποδοκίμασας. οἱ ἀχρηστοὶ ἐκφάνισας. And then he cites a passage from *Polybius*, Lib. XVII. §. 24. p. 1063. with some small Alteration. Οἱ δὲ Ἀντίοχος ἀποδοκίμασας τὸν ἐξ ἀρχῆς ὑπαρχόντα αὐτοῖς καθόλιστον, ἀμα τῇ νικῆσαι τὴν πρῶν μάχην, ὡς χρῆμα.

†. 41.

CHAP. μα τοις Ρωμαίοις ἐπὶ τοῖς καθύπερθε τοῖς θυ-  
XXI. ναμίαις.

§. 42. Xenoph. *Pæd.* Lib. VI. p. 438. 1.  
καὶ τὰ μὲν τοῦτα καὶ ἀκονίᾳ διασπιδάσκον-  
ται, &c.

§. 43. To a Nation] Gr. ἐθνῷ. Vulg. genti.  
but Syr. λαφ.

Origen, referring to this Text, ex-  
presses himself thus; ἡ βασιλεία τοῦ Θεοῦ  
ἀρχοῦν) μὲν ἀπ' αἰωνῶν, καὶ διδοῦν) τοῖς  
δοῦν) των ἐθνῶν. c. *Cels.* p. 60. l. 30.

§. 44. It will grind-to-powder.] Gr. λικ-  
μησεί.

Here is a plain Reference to the CHAP.  
Use of the Fan in purging the Corn XXI.  
from the Chaff. §. 44.

*Phav. Lex.* p. 477. col. 2. Λικμαν,  
των σίλων καθαιρεῖν. Again Λικμῶν, σίλων,  
το Ἀλγασκοπέζω. καὶ λικμαν, καὶ λικμῶν,  
ὁ ἐστὶ Ἀλγασκοπέζω, ὡς καὶ τὸ λικμαν.

They knew] Gr. εἰδότες. E. T. they §. 45.  
perceived. So also *Matt.* xxii. 18.

And they fought] Gr. καὶ ζήλοντες. E. T. §. 46.  
but when they fought &c.

καὶ is elsewhere render'd but, *Matt.*  
xi. 19. . xxvi. 60. 1 *Joh.* ii. 27.

CHAP. XXII.

CHAP. Answered, and spake] Observe the  
XXII. Jewish form of Expression, where-  
§. 1. by an Answer is denoted without a  
preceding Question.

See Note *Matt.* xi. 25. and xvii. 4.

§. 2. Is like] Gr. ὡμοιωθῆ. So also the  
Verb is render'd to be like. *Matt.* vi. 8.  
Vulg. simile factum est. elsewhere to be  
likened, *Matt.* xiii. 24.

Might I not say, The Kingdom of  
Heaven may be resembled to a Man &c. ?  
See *Luke* xiii. 18.

§. 2. Made a Wedding-feast.] Gr. ἐποίησε  
γάμους. In this Sense *Athenæus* uses the  
Middle Voice, ποιεῖν τὰς γάμους — ποιεῖ-  
μεθα τὰς οὐς γάμους. *Deipn.* Lib. XIII.  
p. 575. C. D. Not but that the same  
Author uses the Active Voice in the  
same Sense. *Deipn.* Lib. I. p. 9. B.  
*Menelaus* τὸν παῖδων γάμους ποιεῖν, &c.  
The Celebration of the Nuptials is ex-  
pressed by another Verb, συντελεῖσθαι.  
ead. pag. D. and συντελεῖν, E.

That γάμος signifies not only the

Wedding itself, but the Entertainment CHAP.  
occasioned by it, is evident beyond XXII.  
dispute. §. 2.

*Jul. Poll. Onom.* Lib. III. §. 38. p.  
284. καὶ τὸ μὲν ἑρῶν οὐκ, καὶ ἡ ἐορτὴ, γά-  
μος. and §. 44. p. 288. Οὐκ οὐ μὲν οὐκ,  
καὶ τὸ ἑρῶν μόνον, ἀλλὰ καὶ τὸ ἐστῆαι, γά-  
μος καλεῖται. The Passage in *Homer* re-  
ferr'd to is *Odys.* A. §. 226. See  
also *Phav. Lex.* p. 169: 1.

Syr. word expresses a Feast, or En-  
tertainment, and though its Etymology  
leads one to the Idea of a Drinking-  
bout, yet its use is not confined to such  
purposes. The same word occurs, *Joh.*  
ii. 1, 2. *Rev.* xix. 7. for a Wedding-  
feast.

So in *Est.* viii. 17. *Hebr.* Mishteb,  
E. T. a feast. but ix. 22, the same  
word is render'd Feasting, LXX. γά-  
μων. See LXX. *Est.* i. 3. Mishteb,  
δοχίω. §. 5. ὡλον. . ii. 18. ὡλον —  
γάμους ἔδοξε.

Invited] E. T. bidden. Gr. κεκλη- §. 3.  
ῶντες. Vulg. vocare invitatos.

CHAP. Καλεω is a proper word in Greek to XXII. express an Invitation to a Feast. Luke  
 γ. 3. vii. 39. . xiv. 8, 10. 2 Sam. xiii. 23.  
*Abraham invited all the Kings Sons.*

*Aristoph. Av. γ. 1601.* ὅτι κινεῖ τις  
 πρὸς τὸν ἐπὶ αἰσιν καλῶ.

*Joseph. Ant. Lib. XI. cap. 6. §. 10.*  
 p. 572. ἡ γὰρ σήμερον οὕτως δειπνῶμεν παρ'  
 αὐτῆς μου τοῦ τῷ βασιλεῖ, ἡ κληθεῖσθαι πα-  
 λιν εἰς τὴν δειπνῶσαν. and Lib. VII. cap.  
 14. §. 4. p. 406. τῇ δὲ Ἀδριανῇ ᾧδε-  
 πιδωσάμενος δειπνῶν, ἐξῆλθε πάλιν — ἡ  
 πάλιν καλεσάμενος τὴν ἀδελφὴν Χωρὴν Σο-  
 λωμῶν — τὴν δὲ ᾧδε πρὸς ἀρχιερεῖα —  
 καὶ ἐκαλεσεν ὅτι τὴν ἐστίασεν.

*D. Hal. I. 117. 48.* — εἰς ταῦτα γὰρ ἡ  
 καλεῖν αὐτὴν ὅτι τοῦ δειπνῶν.

*Xenoph. de Cyr. Exped. Lib. VII.*  
 cap. 3. §. 7. p. 403. εἰδὼς τὸ οἱ μὴ  
 ἄλλοι αὖτε ταχέως ἐκλινοῦσαν, ἐγὼ δὲ ἡ  
 ἡ λοχαγεὶς ὅτι δειπνῶν Σάββη ἐκαλεσε,  
 πάλιν καλῶν ἑαυτὴν. And Κυρ. Παιδ.  
 p. 117. l. 13.

However the Original Verb is ap-  
 plied to other sorts of Invitations.

So Numa was invited to accept of  
 the Roman Government. *D. Hal. I.*  
 117. 10. ὁ δὲ Νόμας, ἀφικόμενος οὕτως αὐ-  
 τῶν τῶν καλῶν οὕτως εἰς ἑρμηνείαν, τῶν  
 μὴ ἀνελθόντων, &c. And so the Romans  
 were invited to dwell with their Neigh-  
 bours. *D. Hal. I. 416. 28.* πάλιν δὲ  
 καλεσάμενος οὕτως ᾧδε τὴν Ρωμῶν, καὶ πάλιν  
 εἰσχωρῶν πάλιν ἐκαλεσε τὴν βυλαμένην οἶκον  
 ᾧδε εἰς Ρωμῶν, &c.

Hence αὐτὴν signifies uninvited.  
*Plat. III. 174. B. C. D. E.*

*Xenoph. Symp. Cap. 1. §. 13. p. 129.*  
 τοῖς αὖτε γελῶντες ἦσαν, τοῖς αὖτε, ἡ τοῖς  
 ἀπὸ τῶν αὐτῶν ὅτι τοῦ δειπνῶν.

γ. 4. Dinner] Gr. αἰσιν.

Αἰσιν has been taken for the same  
 Meal with δειπνῶν. *Athen. Deipn. Lib.*  
 V. p. 193. A. ἄρα πρὸς αὐτὸ πρὸς μὴ  
 αἰσιν, πρὸς δὲ δειπνῶν τοῦ αἰσιν. See  
 also *Phay. Lex. p. 193. 2.*

Elsewhere they are distinguished, as CHAP.  
 in *Xenoph. Cyr. Instit. Lib. II. p. 117. XXII.*  
 Ἐπιμαλὸς δὲ ἡ τῶν οὐ Κυρῶν, οὕτως μὴ οὕτως γ. 4.  
 ἀπὸ τῶν αὐτῶν ὅτι τοῦ αἰσιν ἡ τοῦ δειπ-  
 νῶν αἰσιν.

Φιλαμῶν δὲ φησὶ, says *Alibeneus*, οὕτως  
 τροφῆς ἑαυτοῦ οἱ παλαιὸι ἀπεθῆσαν,  
 αἰσιν, ταπεινῶν, δειπνῶν. *Deipn. Lib.*  
 I. p. 11. D.

But the Names of the Meals were  
 afterwards changed. See *Athen. p. 11.*  
 E. ἡ αἰσιν μὴ ἐστὶν, πρὸς τὴν τοῦ λαμ-  
 βανόμενου δειπνῶν δὲ μισθόμενου, ὁ ἡμῶν  
 αἰσιν.

Read by all means *Phay. Lex. p.*  
 120. col. 2. in v. αἰσιν. To which  
 add *Athen. Deipn. p. 193. A. B. and*  
*Schol. upon Hom. Iliad. B. γ. 381. and*  
*Iliad. Ω. γ. 124. Schol.* Whence it  
 appears that these Writers make the  
 αἰσιν a morning Meal, and δειπνῶν the  
 noon one.

*Bulls]* Gr. ταυρῶν. E. T. Oxen. So γ. 4.  
 also *Acts xiv. 13.* but elsewhere *Bulls*,  
 as *Hebr. ix. 13. . x. 4.*

From *J. Pollux* it is evident that  
 ταυρῶν signifies properly a Bull. See  
*Onomast. Lib. I. §. 250. p. 148.* κα-  
 λῶν δὲ τῶν μὴ βουῶν τοῦ τοῦ μοχλῶν τῶν δὲ  
 πρὸς τῶν, αἰσιν τῶν δὲ αὐτῶν, ἐλπίδι. ὁ  
 δὲ τῶν αὐτῶν ἡμῶν, τῶν δὲ τῶν  
 ἐλπίδι, ἡ αὐτῶν τῶν δὲ βουῶν, ταυρῶν.

Hence it appears that βουῶν is a gene-  
 ral Name for Male or Female; Bull or  
 Cow; but ταυρῶν a Name proper to  
 the Male, which we call a Bull.

This is confirmed by *Plut. in Rom.*  
 I. 4. 13. ὁ δὲ οἰκιστὴς ἐμβαλὼν ἀφ' ἑαυτοῦ χαλ-  
 κῶν ἰων, ἐπεβύβησε δὲ βουῶν ἀρρενῶν ἡ θη-  
 λεῶν, αὐτῶν μὴ ἐκ τῶν αἰσιν αὐ-  
 λακα βύβησαν πρὸς τῶν, &c. So *Hom.*  
*Odys. T. γ. 420. βουῶν ἀρρενῶν. and Iliad.*  
*p. γ. 389. ταυρῶν βουῶν.*

*Herodot. Hist. Lib. IV. §. 186. p.*  
 281. οὕτως μὴ — τοῖς αὐτοῖς οὕτως κρι-  
 γῶν



CHAP. γοι τε ἡ γαλακτοπόη λιθους· ἡ θηλειαν  
XXII. τε βουν ἡ τῆς γαλακτοπόης, διακρίτει ὑδὲ λιθου-  
ς. 4. τῶν, ἡ ὅς ἡ τριφύλλος. βουν μὲν τῶν θη-  
λειαν ὑδὲ αἱ Κυβηταίων γυναικες διακρίνει  
αὐτῶν, &c.

Sometimes βους signifies a Cow, as distinguished from a Bull.

Hom. *Iliad*. A. 727, 728. ταυρον δὲ Προνδαυσι, λιθὸς ἀβλῶσαι γλαυκῶπιδι βου ἀγέλαω.

Aristot. *de Hist. Anim.* Lib. V. cap. 14. p. 842. C. ἡ βου ἐπαινοῦσα ἔχειν, ὡς ἡ ὑπερφύλας. See also *Problem.* Vol. II. p. 723. E. Διὰ τὴν αἰσὶν μὲν ἡ προβάλα ἀμύλην πλῆστον γάλα, ἡ μείστον σαρμὰ ἔχουσα· ἀνθρώπου δὲ ἡ βου, ἐλαττον ὡς ἡ λάον.

Luciani *Amores*. p. 569. B. ταυρὸς ἀελαρχεῖ βουσι θηρόδον, ἡ κεῖται οὐλῶ τῶν ποιμῶν ἀρρεῖται πλῆρες ἀντιμαλῶ.

Hippocr. *de Morb. Mul.* Lib. II. p. 644. 25. μέλιπυλα δὲ πινέω, θη τις αἰσά-  
εστωῖα κρεῖται, γάλα βουθ θέρμεον.

Herodot. Lib. IV. p. 281. 24. Αἱ δὲ τῶν Βαρυαίων γυναικες ὑδὲ νοτὶ περὶ τῆς βουθ γάλας.

I never met with ταυρὸς in the sense of an Ox, or Bull gets.

Syr. uses the same word as for μασχῶ, Luke xv. 23, 27, 30. and βους, Luke xiv. 5, 19. 1 Tim. v. 18.

γ. 4. Are killed] Gr. τεθυμένα. Vulg. occisa sunt.

Hence it appears that θύω is not confined to Killing by way of Sacrifice. See Luke xv. 27. Job. x. 10. *Acts* x. 13. xi. 7.

So Joseph. *Ant.* Lib. I. cap. 11. §. 2. p. 34. Abraham μοχλὸν θύσας ἡ σπῆ-  
σας, ἐκομίσεν αὐτοῖς ὑπὸ τῇ δουρί καλῶς-  
μῶν. and Lib. IV. cap. 4. §. 4. p. 205. οὐκ ἔστι ἡ τοῖς κατ' εἰκὸν θύσας, ἀ-  
ρχαὶς οὐκ ἔστι αὐτῶν ἀλλὰ μὴ θρησκείας,  
ἀνακλῶ κομίζον τοῖς ἰσχύσιν οὐκ ἔστι ἡ χε-  
λῶν ἡ τῶν δεινῶν βροχίονα τῶν θυμῶν.

CHAP. XXII.

They made-light-of it] Gr. ἀμύλη-  
σας. ἀμύλη signifies to neglect, or  
disregard. See E. T. *Hebr.* ii. 3. viii. 9.

Phon. *Lex.* p. 61. 2. ἀμύλη, ἀμύ-  
λε, ἀμύλε, ἀμύλεσι, ἀμύλε-  
ται, and a little higher, ἀμύλη, κατὰ  
φροντισ.

Joseph. *de Bell.* Lib. I. Prooem. §. 5. p. 49. τιμαῖς δὲ παρ' ἡμῶν τῶν ἰσο-  
εἰας ἀλλήθης, ἐπεὶ παρ' Ἑλλήνων ἀμύλη.  
and Lib. I. cap. 21. §. 10. p. 108. ἀμύ-  
λες δὲ αὐτοῖς τῶν τε σπῆσας ἡ φίλως, ὑδὲ  
τῶν αὐτῶν μετῆς. ἡμύληται, ἀλλὰ φρεσὶ  
θρησκείας — ἀρεσθηροῦσιν ἡμῶν  
ἀφ' αὐτῶν.

Arrian. *de Exp. Alex.* Lib. IV. §. 13. p. 170. 16.

His-own Farm.] Gr. πν ιδίον ἀγρον. γ. 5. E. T. his farm. q. πν ἀγρον αὐτοῦ, as immediately τῶν ἀγρον αὐτοῦ.

Compare Luke vi. 41. ἐν τῷ ιδίῳ οφθαλμῷ, with Matt. vii. 3. ἐν τῷ ἑαυτοῦ οφθαλμῷ. and Mar. xv. 20. τὰ ἱμάτια τὰ ἰδία, with Matt. xxvii. 31. τὰ ἱμάτια αὐτοῦ.

Agro, a farm. Vulg. villam. else-  
where a field, Matt. vi. 28, 30. xiii. 24. and land, *Acts* iv. 37. and ἀγροί, lands, Matt. xix. 29.

Armies] Gr. στρατοῦ. E. T. sol. γ. 7. diers, *Acts* xxiii. 10. or Men of War, Luke xxiii. 11. where Vulg. cum exercitu suo, as here, missis exercitiis suis.

Why may not στρατοῦ be put for στρατός; as well as αρχὰς for ἀρχόντες? Xenoph. *Cyr. Instit.* Lib. I. p. 16. 8.

So Abstracts are frequently put for Concretes.

Callim. *Hym. in Apoll.* γ. 107. where φθινῶ is put for φθινῶν. See *Observ.* Spanb. ad loc. p. 112.

CHAP. *Joseph. de Bell.* Lib. II. cap. II. §.

XXII. 1. p. 171. Γαα — δολοφονηθείς, αρ-  
 γ. 7. παρ' ἐμῆς ὑπὸ τῶν ἐν Ρωμῇ στρατιωμάτων  
 ἐκ τῆς ἀρχῆς Κλαυδίου.

D. Hal. I. 368. 4. οτι κ παρ' ημων  
 μενοις η παρτοις παντα παρ' αλυσαν εσα-  
 σιανεν, και ταπεινωτης παρ' επιφανεας,  
 &c.

3. 7. *Burnt-up*] Or *set their City on fire.*  
Gr. τὴν πόλιν αὐτῶν ἐνέπρησε. Or *burnt-*  
*down.*

*Joseph. Ant. Lib. VI. cap. 12. §. 6.*  
*p. 345. περιέλας ὃ ὁ Σαταπῆ καὶ εἰς τὴν*  
*πόλιν τῶν ἡρώων Ναζαῖν — αὐτὸν τε ε-*  
*νεπνεύσεν. and con. Arigon. Lib. I. §. 14.*  
*p. 444. το λοιπον τας τε πολεις ωμως ενε-*  
*πνευσαν, κα τα μερ των θτων καλεσκαζαν.*

Consult *Plut. in Alex.* IV. 7. 2. b.  
and *Polyb. Hist.* Lib. IV. §. 19. p.  
401. 3. and *D. Hal.* I. 180. 32. and  
*Thucyd. Hist.* Lib. III. §. 85. p. 220.  
52.

γ. 9. *Highb Ways*] Gr. τὰς διζίδους τῆς  
ἁγίας.

Cast. *Triclia*. *Chrysost.* III. 165. 10.  
 ὡς τις ἐν ᾧ τραποῖς ἐκαλεῖται.

D. Hal. I. 300. 31. εἰς τὸ αὐτὸ  
 γὰρ τὰ σφαιρὰ παρὰ τὸ δι' ἐμπροσθεν  
 τῶν ὀφθαλμῶν, καὶ αὐτὰς καὶ ἀποκαταστήσονται δι'  
 ἐμπροσθεν τῶν οὐρανῶν.

*Thucyd. Hist. Lib. III. §. 98. p. 227. 26.* τοὺς δὲ πλεονε, τῶν εἰδὼν ἀμαρτανολίας, ὃ ἐν τῇν ὑπὸν ἐσφιστευόμεν ὅτιον διζέδου ἐκ ἡσων. See this passage cited by *H. Steph. Thes. II. 1169. G.* as also *Herodian. Hist. Lib. VIII. §. 2. p. 266. Ed. Oxon.* τὰς δὲ διζέδου ἐσφιστ, &c.

Does not it answer to our *English* word *Outlet*? See *Phar. Lex.* p. 209.  
2. Διέξου, διέξαλ-ου, πατιώ, εκ-  
ου, είν πατιέ-ου).

Syr. uses the same word as for *the way*.  
*Luke ix. 31. 2 Pet. i. 15. and many*  
*1 Cor. x. 13. E. T. a way to escape.*

CHAP. XXII.
*The Wedding-feast.*] Doth not *rajos* here signify the *Hall* or *Room* where the Entertainment was made? So I think Syr. understood it, for it has *beith meštutko*, viz. the House or Place of the feast. and agreeably hereto one of *Stephanus's* Copies (\*) reads *rajos*, which E. T. renders *Bride-chamber*.

So *Suppositor* signifies not only the *Company* or *Entertainment*, but also the *Place*. See *J. Poll. Onom. Lib. I. §. 70. p. 51, 52. and Lib. VI. §. 7. p. 566.*

Consult *Atben. Despn.* Lib. XV. p. 671. A. *παραλθαι τις τὴν συμπύκνωση οὐ πρὸς τῷ, ἀλλ' ἐπὶ τῷ σιφῶντι ἐξελκυσθαι.*

D. Hal. I. 270. ult.  $\mu\tilde{\nu}$  ἡ τῶν ἱερῶν ἐξελθὼν ἐκ τῆς συμποσῆς καὶ λουσάσθης τῆς ἀλκυονίδος, καὶ πρὸ τῶν θυρῶν τῆς ἀνδριάντος ἀπελθὼν.

*A Wedding Garment]* Gr. ενδυμα γα-γῆ. II.  
μεν.

The Passage in *Xiphilin's Epitome* of *Dion Cass.* referred to by Dr. Hammond, ad loc. is in Lib. LXIX. p. 796. A. Corn. Fronto, μαῖον — διαζών αυτον, ἐν τε τῇ σολῇ τῇ δεκνυίδι μπειρ σχει, ἐς το διασκελεν αυτς ετελῆς, κα πωσασαυ ετι γι τῷ ἐωθινῷ προσημαλι τῷ Χαιρε, ἀλλὰ τῷ ἐπεραντ τῷ Τίσιανε κρησαυλθ.

Nay even their *Beds* or *Couches* were adorned with *σελας*. See *Athen. Deipn.* Lib. XII. p. 538. C. *ὡς δὲ οἱ εἰς ἐκτετακται* Θ, *ἐν ᾧ ἐκτετῆ ὡς κλην, πεποιημένη σελας γαμικῇ ποιεῖται μεταφύλλον, ἢ δὲ αὖτε χρυσόπενος ὡς.*

Dr. Hamm. renders *ἁγία γαῖα* by  
*a festical Garment.*

*He was struck dumb*] Gr. *ἐκπνέων*, *expirans*.  
E. T. *he was speechless*.

*Plat.*

CHAP. *Phar. Lex.* p. 734. 3. *Φίμοι, δε-  
XXII. μύδι, μφεστί, αχί, θησομυζι.* It  
y. 12. seems to be used *Metaphorically* from  
φίμοι, κημθ, *εξοσμιον, φημθ, a  
Muzzle, or Bitt.* *ead. pag.*

*Suid. Lex.* III. p. 434. in v. τα  
τελα δεσ. τις επι θανάτων αλομύοις μέλλω  
παρησιας, *ωσθ τροφης ελ εως πληρωθεις  
τελα δαλει, α βυλον? μεθ α εφικνυτο.*

*Joseph. de Bell. Proem.* §. 5. p. 49.  
μεθ ελ τλω ισουαν ενθα χρη τ'αληθη λε-  
γον — *πεφικμεν*, δεσ. and *Lib. I.*  
*cap. 22. §. 3. p. 111.* *αλλ' ο μω πεφι-  
μω τον μωροισ.*

y. 15. *That* Gr. *οπως.* *Vulg. ut.* E. T.  
*how,* as also *Mat. xii. 14. and Mar.*  
*iii. 6.* So *Cant. πωρ.*

*Mat. xxvi. 59.* E. T. renders *οπως  
θανάτωσαι, to put to death,* where  
*Vulg. ut;* though it has *quomodo,* *Luke*  
*xxiv. 20.* E. T. *how.*

*Phar. Lex.* p. 550. 3. *Οπως, οτε  
λαμβανει αντι τα λε, ης εωπταδισεν  
Σοπιδισθ — οτε ελ λαμβανει αντι του  
Πωρ, δεσ.*

y. 15. *They might insnare*] Or as E. T. *in-  
sangle.* Gr. *παλιδωσων.*

*Παλι,* according to *Phavorinus,* is  
*πιδεσθ' ελ π πωσω εκει, ελ παλις  
λεθ' ελ παλι δαλυν, η εθρογικον εφανον  
τιδεσων.* *pag. 565. 2.* It is render'd a  
*Snare,* *Luke xxi. 35.*

Hence *παλιδωω* is *to insnare,* and is  
render'd by the same *Syr. Verb* with  
*αλβω, Mar. xii. 13. and πιαζω, Job.*  
*xxi. 3, 10. and ζωμι, Luke v. 10.*  
and *συλλαμβανω, Luke v. 9.* And the  
*Noun* derived from the same *Verb* an-  
swers to *εαγλωη, Mat. xiii. 47. and  
δαλυν. Luke v. 5. Job. xxi. 6, 11.*

y. 16. *The Heredians*] Gr. *των Ημερικων.*  
These, according to *Cbrystem,* were  
*Herod's Soldiers.* II. 442. 21.

*Theophylact* says, *ad loc. p. 131. C. CHAP.*  
*Ηρωδιανοι ε ησαν, η οι τε Ηρωδου τεσλων,* XXII.  
*η οι νομιζοντες Ηρωδω εναι τον Χριστον.* y. 16.  
In this latter Sentiment was the great  
*Sir Jf. Newton.* See his *Chronology,*  
p. 358.

*Vid. Hieronym. ad loc. Tom. VI. p.*  
*47. I. Mittunt igitur Pharisei discipulos  
suos cum Herodianis, id est, militibus  
Herodis — Quidam Latinorum ridicule  
Herodianos putant, qui Herodem Cbristum  
esse credebant, quod nusquam omnino legi-  
mus.*

*Tribute*] Gr. *κλωσ.* *Vulg. Censum.* y. 17.  
*Syr. signifies Poll-tax, or Head-  
money.*

*St. Luke* expresses this Tribute by  
*φειρον,* *Chap. xx. 22.* But E. T. and  
*Syr.* use the same words as here.

*Phar. Lex.* p. 426: 3. *Κλωσθ, π  
νομισμα.* But our Saviour expressly  
distinguishes *κλωσθ* from *νομισμα,* y.  
19. h. *cap. π νομισμα τε κλωσ.* The  
money paid for Tribute.

*Money*] Gr. *νομισμα.* Or perhaps y. 19:  
*Coin.*

*Athen. Deipn. Lib. XV. p. 669. D:*  
*Χαλκας ε περσευεβδην (sc. Dionysius) ελ  
π συμβυλδωσαι Αθωνικου χαλκου νομι-  
μαλ χησασθ.*

*Plat. Alcib. I. Vol. II. p. 123. A.*  
*ελ ης Λακεδαιμονια νομισμαλ ανωλθ  
μω τα ιχνη τα κωσσι τελομυμωα δηλα,  
εξισθ ε, εδμη αν τις ιδι.*

*Plut. in Theb. I. 5. 16. ελ εθ εθ  
ιση αλωις πολωχθ, sc. Neptune, η ε  
καρπον απαρχιθ, ελ τελαιαν εθσημει  
ιχνη τε νομισμαλθ.*

*Appian. Alex. de Bell. Civ. Lib. IV.*  
*p. 1014. 4. ελ ελ τις εθσωνεις ελ π  
δεξιν χησων τι παλθθ ελ αλυν. ελ τεπ  
μω εκπιε, ελ νομισμα επι.*

To conclude, consult *Aristot. Eth.*  
*Nicom. Lib. V. cap. 5. p. 214. Ed.*  
Ox.

CHAP. XXXII. Οχι Οχι δ' ἀπαλλασμα δ' ἔχεναι, το νομο-  
μα γυνο. δ' εὐαγγελιστὴν δ' ἄλλο τὰ τοια-  
ύ. 19. μη ἔχον νομισμα, ἐπὶ τ' εὐαγγ. ἀλλὰ νομω-  
εσι, δ' ἴσθ' ἥμιν μὴ ἐκβαλλέν δ' ποιεῖται α-  
χρηστον.

γ. 20. Image] Gr. εἰκων.

In general εἰκων signifies εἰμοιωμα.  
Rbav. Lex. p. 237. 2. Particularly  
here the Resemblance of the Emper-  
or's Face on the Coin,

The Original Word is frequently  
applied to a Face engraven on a Seal.

Joseph. Ant. Lib. XIX. cap. 2.  
§ 3. p. 934: Trebellius Maximus ἐξ-  
αυρετικῶν τῶν ἀργυρίων το Σηγῶν· ἡδὲ  
δ' εἰκόνα Γαῖου ἐνὶ ἑγγλυμμένῳ· ἐδιδόμμετο  
αὐτῶν.

Thucyd. Hist. Lib. I. § 129. p. 83.  
57. Schol. ἡ σφραγὶς το Περσῶν βασιλέως  
αὐτοῦ, δ' μὴ τίνας, τῶν βασιλέως εἰκόνα·  
δ' ὅτι τινος, &c.

Elsewhere εἰκων signifies a Status.

D. Hal. I. 195. 21. δ' οὐκ ἐμνηστὴς αὐ-  
τῶν τυφάτοι ἐξ τῶν θησινομήων, ἐκ-  
τα καλασπιδάσας αὐτοῦ χαλκῶν διέστηεν ἐπὶ  
τ' εὐαγγ. and p. 291. 38.

D. Cass. Xiph. Lib. LXXI. p. 813,  
D. E. and Lib. LXXIV. p. 841. A.

γ. 20. Inscription] Gr. ἑπὶ γράφῃ. Vulg.  
superscriptio E. T. superscription, but  
Marg. Inscription, as Vulg. Mar. xii.  
16. Inscriptio.

ἑπὶ γράφῃ is applied by D. Hal. to  
the Title of a Book. II. 182. 35.  
Which he elsewhere calls ἑπὶ γράμμα.  
p. 83. 25. But in I. 122. 9. it is ap-  
plied to an Inscription on a Statue.

γ. 22. And when &c.] Gr. δ', omitted by  
E. T.

See Note on Matt. vi. 10.

γ. 24. Not having Children] Gr. μη ἔχον  
τῶνα. E. T. having no Children. Luke

xx. 28. ἀπὸ τοῦ, E. T. without chil- CHAP.  
dren, or childless. XXII.

Bez. has filios not liberos, but Chil- γ. 24.  
dren better answers to ἀπὸ τοῦ γ. 25.  
than Sons; because ἀπὸ τοῦ (Bez. sol-  
les) includes Daughters as well as Sons.  
And it is observable E. T. renders  
Deut. xxv. 5. and have no Child, Hebr.  
ben, usually render'd a Son. Deut.  
xxviii. 56.

De Dieu ad loc. chooses, with Be-  
za, to render τῶνα, filios; qui enim,  
says he, solas filias habebant, semen  
habere non censebantur, quia in filiis se-  
men propagatur.

But consult Ainsworth on Deut.  
xxv. 5.

Shall marry] Gr. θήγαυροὺς δώσει. γ. 24.  
Vulg. ut ducat. Bez. ducet affinitatis  
jure. Mar. xii. 19. and Luke xx. 28.  
λαβῇ.

Syr. uses the same word as for γα-  
μῶν, γ. 25, 30. Mar. x. 11. 1 Cor.  
vii. 28, and ἔχω. γ. 28. h. cap. and  
Mar. vi. 18. and λαμβάνω, Matt. xvi.  
5. Mar. xii. 2, 19. Luke xx. 28.

Until the seven] E. T. unto the se- γ. 26.  
venth. So Vulg. usque ad septimum.  
Gr. ἕως τῶν ἐπτα.

Syr. and until those seven, q. δ' ἕως  
τῶν ἐπτα, sc. had her. Mar. xii. 22,  
23. Luke xx. 31, 33.

Had her] Gr. ἔχον αὐτῶν. Vid. Note γ. 28.  
Matt. xiv. 4.

In the Resurrection] Gr. ἐν τῇ ἀνα- γ. 30.  
στάσει.

See Origen in Matt. Vol. I. p. 486.  
B. He says the Sadducees πᾶν τοῦ ἀν-  
θρώπου τῶν ψυχῆς οὐ μόνον ἀθανάσιαν, ἀλ-  
λά δ' ὀφθαλμοῦ, οἰοῦντο μὴ εἶναι ἐν τοῖς  
Μωσαιοῦς γράμμασι ἐκμαρτυρῶν τὸ ψυ-  
χῆς μὴ ταῦτα ζῆναι, and again D. ἠδὲν  
τῶν

CHAP. τὸν ἀνθρώπον· τὸν ὁμιλοῦντα ὡς ἑαυτόν·  
XXII. κεφ. p. 487. C.

†. 30. They neither marry] Gr. οὐ γαμήσουσι.  
Vulg. neque nubent.

Isidorus ad loc. Tom. VI. p. 48.  
L. Latina consuetudo Græco idiomati non  
respondet. Nubere enim proprie dicuntur  
Mulieres; et Viri uxoras ducere: Sed nos  
simpliciter dictum intelligamus quod nu-  
bere de Viris, et nubi de uxoribus scrip-  
tum sit.

†. 32. God is not a God of the Dead] Gr.  
οὐκ ἐστὶν ὁ Θεὸς, Θεὸς νεκρῶν.

I know no other way of expressing  
the difference between the Subject with  
an Article, (ὁ Θεός, God) and the Pra-  
dicate without one (Θεός, a God.)

So E. T. have render'd Θεός, Luke  
xx. 38. For he is not a God of the  
Dead, or of dead persons. and Hebr.  
viii. 10. I will be to them a God.

The Hebrew Elobim is also render'd  
a God, Gen. xvii. 7. Exod. vi. 7. Deut.  
xxix. 12. (E. 13.) Jos. xxiv. 19. 1 Sam.  
xvii. 46. 2 Kin. i. 3. Psal. lvi. 12.  
(E. 11.) Jer. xlii. 23.

So also the Hebr. El. Exod. xxxiv.  
14. Deut. xxxii. 4. Jos. xxiv. 19. Pf.  
v. 5. (E. 4.) xcix. 8. If. xlv. 15, 21.  
Mich. vii. 18.

And Eloab. as also Chald. Elab.  
Neb. ix. 17. If. xlv. 8. and Dan. ii.  
28.

Not but that Θεός without an Arti-  
cle is frequently used of the great God;  
See in this very Gospel only; Matt. iv.  
4. v. 9. vi. 24. xiv. 33. xix. 26.  
xxvii. 43, 46, 54. But in those places  
it is not joined with ὁ Θεός in the same  
Sentence as here; and Job. i. 1. where  
the Original should be render'd, and  
the Word was with God, and the Word  
was a God.

CHAP. XXXII.

They were astonished at his Doctrine] Gr. ἐκπληροῦντο τοῦ ἐν τῇ διδασκῇ αὐτοῦ. †. 33.  
Vulg. mirabantur in doctrina ejus.

The Surprise expressed here is that  
of Admiration and Esteem, not of Hor-  
rour or Fear. See Note on Matt.  
xiii. 54.

D. Hal. uses the word διδασκῇ in  
much the same Sense with our Au-  
thor, for Instruction communicated,  
though the Thing taught be different.  
Vol. I. 332. 41. Εἰς τὴν οὐρανὴν ταῦτα  
μὴ οὐρανὸς μεγαλὸν νομίζουσιν, ἀλλ' οὐρανὸς  
καὶ τῆς ἀντιπολεμίας πλῆθος, βραχὺ δὲ δι-  
δασκῇ μαθήσασιν. ταῦτα μὴ δυνάμει δεινῆς, μα-  
λὰς δὲ ἀσάμηνος.

He had stop't the Sadducees mouths] †. 34.

Gr. ἐφίμωσεν τοὺς Σαδδουκαίους. E. T. he  
had put the Sadducees to silence. Beza,  
occlusisse os Sadducæis. So †. 12. h.  
cap. Beza, illi os occlusum est.

A like strong Metaphor we find  
applied to the Sea. Mar. iv. 39. σι-  
πῶμα; πεφίμωσεν. E. T. Peace, be still.  
Vulg. tace; obmutescet.

Tempting him] Gr. πειράζων αὐτόν. †. 35.

Le Cl. pour l'éprouver, sc. pour voir  
s'il avoit bien étudié la Loi et s'il l'en-  
tendoit, comme la multitude le disoit.

So Ulysses addressing his son Tele-  
machus; Τηλεμαχ', ἦτοι μήτις ἐν μελαρ-  
σιν ἔαται Πειράζειν μινδεν. Hom. Odyss. γ.  
†. 113. Schol. Πειράζειν. Δυσπνεσθ' ἀμ-  
βαίνεν.

The great Command in the Law] Gr. †. 36.  
ἐπὶ ὅλῃς μετὰ τὴν ἐν τῷ νόμῳ; i. e. μετὰ τὴν  
νομον.

So the Hebrews express the Superla-  
tive Degree, as Luke i. 28. δολιχυρότη-  
ς ἐν γυναιξίν.

Guar. Gram. Hebr. I. 470. 1. He-  
braei efferunt Superlativum per Adjec-  
tium.

CHAP. *vum regens Ablativum cum Præpositione*  
XXII. 2. in. Prov. xxx. 30. *Leo fortissimus*  
y. 36. *bestiarum*.

The Greeks sometimes put the *Positive* for the *Superlative Degree*, and subjoin the *Genitive Case* instead of the *Ablative* with a *Præposition*.

Ham. II. B. y. 221. (al. 714.) p. 85. *πρὸς τὴν ἀδμήν τε καὶ διὰ γυναικῶν Ἀλκίης*. Schol. *Διὰ γυναικῶν*. Ἀνὴρ τε ὑπερήδην, δαδάλῃ. ὁ ἐστὶ, θαυμάσιος καὶ ἀσφιδροῦς ὡς πάσας τὰς γυναικας.

See Not. Clariss. Hutch. in *Xenoph.* K. II. Lib. VII. p. 497.

Mar. xii. 28, 29. *πρῶτη παῶν*; not first in Order, but Dignity.

y. 40. Depend] Gr. *κρεμᾶν*. Vulg. *Lex pendet et Propheta*, qu. ὁ νομῶ *κρεμᾶν* καὶ οἱ προφῆται. So also Syr. as *Matt.* xviii. 6. *Ἄντ* xxviii. 4.

y. 43. David in Spirit] Gr. *ἐν πνεύματι*. Mar. xii. 36. *ἐν τῷ πνεύματι τῷ αἰῶνι*.

y. 44. Till I make — the Foolstool &c.] Gr. *ὡς θῶ—ὑπεποδίσαι*. So *τίθημι* is render'd to make, Mar. xii. 36. *Ἄντ* xx. 28. *Rom.* iv. 17. 1 *Cor.* ix. 18. 2 *Pet.* ii. 6.

Several MSS. read *ὑπεκαῖω* for *ὑπεποδίσαι*. So Syr. till I put thy Enemies under thy feet, as also Arab. But *ὑπεποδίσαι* is countenanced by *Vulg.* which has *scabellum*; and agrees better with *Psal.* cx. 1, whence this Citation is made. Besides Syr. has *ὑπεποδίσαι* as well as *ὑπεκαῖω*. See *Ἄντ* vii. 49.

y. 46. Nor durst any-one &c.] Sc. of those Pharisees mention'd y. 41. They durst not ask him any more such ensnaring Questions. The meaning is not, that

no-one ever asked him any other Questions at all; for Questions were asked XXII. him by his Disciples, the Governor, y. 46. &c. *Matt.* xxiv. 3. . xxvii. 11.

Nor — any-more] Gr. *οὐδὲ — οὐκέτι*. y. 46.

The Genius of our Language differs so much from the Greek, that a double Negative in that Tongue may sometimes be render'd into ours by a single Negative and an Affirmative.

So *Luke* ix. 36. *οὐδὲν ἀπηγγέλλαν* — *οὐδὲν ὧν ᾠσσεύασαν*. E. T. told no man — any of those things which they had seen.

*Herodot.* Lib. I. §. 71. p. 28. *καὶ οὐκ ἔστι τι καλὸν ἢ ἔχοντι τρωάν, καὶ ἄλλο ἀλῆθιν οὐδὲν*. nec aliud quicquam boni. and Lib. III. §. 77. p. 191. *οὐδὲ ἐπερωτᾷ οὐδὲν*. neque interrogavit quisquam.

D. Hal. I. 428. 45. *οὐ (sc. νομῶ) οὐ καὶ τῶν πολλῶν οὐδὲν δόσονταί αὐτοισι*. que nullum civium indemnatum occidi finat.

*Plat. Phæd.* Vol. I. p. 61. E. *οὐδὲν ἢ οὐδὲ αὐτὸν οὐδὲν ποτὶς οὐδὲν ἀπὸ καὶ*. nihil certi de iis a quoquam audiri.

However in these and the like Instances the two Negatives do really deny. See *Luke* xx. 40. *Job.* v. 30. . xii. 19. . xv. 5. . xvi. 24. . xix. 41.

Consult *Guar. Gram. Hebr.* Vol. I. p. 572. Can. III. *Due Negationes apud Græcos fortius negant*. Aliquando tamen, adds he a little afterwards, *due vel plures negationes apud Græcos, perinde ut apud Latinos, affirmant*. See *Ἄντ* iv. 20. *καὶ ὁμιλεῖσθαι* — *μη λαλεῖν*. E. T. we cannot but speak. Bez. non possumus — non loqui.

*Chrysost.* II. 449. 40. *Οὐδὲν γὰρ ἐτολμήσιν ὁποῖον κρεῖττον ἐκείνης ἐπερωτῆσαι αὐτῶν*. An evident Citation by Memory.

## CHAP. XXIII.

CHAP. XXIII. *SIT*] Gr. *καθισαν*. See the Rev. Mr. Blackw. *S. Class*. Vol. I. p. 2. 128.

§. 4. *And hard-to-be-born*] Vulg. *et importabilia*, sc. onera. Syr. omits these words, perhaps as thinking them redundant, or only explicative of βαρεα, and so only a Marginal Note crept into the Text. I am the rather confirmed in this because Luke xi. 46, the Syr. Version uses the same word as here for βαρεα.

*Ireneus*, citing this Text has, only *sarcinae graves*. c. *Har*. Lib. IV. cap. 12. §. 4. p. 241.

I can't think *δυσχεραστα* synonymous with βαρεα, because the Effect is really different from the Cause. I may properly say, *This burden is heavy, and therefore I cannot carry it without difficulty or pain*. See *Soph. Aj*. §. 774. *Schol*.

§. 4. *With a finger of theirs*] Gr. *τω δακτυλῳ αὐτων*. E. T. *with one of their fingers*, as if they had read *ενι των δακτυλων αὐτων*, nearly as Luke xi. 46.

§. 5. *They make bread*] Gr. *παραλυσιν*. *Phar. Lex*. p. 606. 2. *παραλυσω, ζωωω*.

§. 5. *And make large*] Gr. *η μεγαλυνωσιν*. *magnas faciunt fimbrias*. So Luke i. 53. *μεγαλυνειν π ελιθ* is to *stetw* great Mercy.

St. Chrysost. explains *μεγαλυνω* by *μεγαλοποιω*. *Com. in Matt*. II. 454. 2.

§. 5. *Fringes*] Gr. *κορυμβια*, called כִּתְרִי, *Deut*. xxii. 12. See *Num*. xv. 38,

where the *Targum* has borrowed the Greek word in our Text. CHAP. XXIII.

See *Chrysostom's* account of these *κορυμβια*. Vol. II. 453. 41. *η να η διεωθεν παλη υπαμινησκων*, ο πολλοι πολλας ποιουν ως θηλανθρομνοι, λινφ η κορυ των δακτυλων λυπεδμεντες, το ο διθωωπε παιδιους εκιλωσε ποιειν, κλωσμα νικηθινη θη των ματιων ωε τιω αν τιω ωε τες ποδας λυπεδμεντες να προσεχοντες αναμινησκων των ελωων, η εκαλειε κορυμβια.

*First-place*] Gr. *τω πρωτοκλισιαν*. §. 6. E. T. *the uppermost rooms*. Vulg. *primos recubitus*, but Luke xx. 46. *primos discubitus*, E. T. *chief rooms*. where Gr. in *Plur. Num*. *πρωτοκλισιας*, as also *Mar*. xii. 39. and Luke xiv. 7. Vulg. *primos accubitus*.

*At Feasts*] So E. T. *Mar*. xii. 39. §. 6. and Luke xx. 46. Gr. *εν τοις δεπτοις*. Vulg. here, *in coenis*, but Luke xx. 46, *in convivis*. In *Sing. Num*. *δειπτον* is render'd a supper. Luke xiv. 12, where it is distinguished from *αριστον*, a dinner.

So *Joseph. de Bell*. Lib. III. cap. 5. §. 3, p. 227. *ελε γδ δειπτον η αριστον οπισθε δελησκειαν αυτεξουσιν εκαστω, πασι η ομω*.

*Xenoph. Hell. Hist*. Lib. VI. cap. 1. p. 363. *κατω γδ εσι η ενθω απερε ημεεσ χρεαδ, η ειν απωδ, αριστον η δειπτον ποιησαμην* αμα πεινηδ.

*First-seats*] Gr. *πρωτοκλισιαν*. E. T. §. 6: *chief seats*, and *Mar*. xii. 39. but Luke xx. 46. *bigbest seats*, and Luke xi. 43. *uppermost seats*, where Gr. in *Sing. Num*. *πρωτοκλισιας*, as *πρωτοκλισιαν* in this Verse.

CHAP.  
XXIII.

Salutations] So E. T. Mar. xii. 38, *ψ. 7.* but here, *greetings*. Gr. *αὔτως*. Vulg. *salutationes*.

*ψ. 11.* Minister] Rather Waiter, or as E. T. *Servant*. Gr. *Διῆκον*. So E. T. *Matt.* xxii. 13. *Mar.* ix. 35. *Job.* ii. 5, 9. xii. 26.

Hence *Διῆκον* to serve, *Luke* x. 40. xii. 37. and *Διῆκον*, Service, *Rom.* xv. 31. *Rev.* ii. 19. and *Serving*, *Luke* x. 40. or *Administration*, 1 *Cor.* xii. 5. 2 *Cor.* ix. 12. and *Office*, *Rom.* xi. 13. xii. 4.

See Note *Matt.* xx. 26.

*ψ. 14.* Pray long] Gr. *μακρὰ προσεχόμενοι*. E. T. *make long prayer*, or *prayers*, as *Mar.* xii. 40. *Luke* xx. 47.

So *Aristophanes* uses this *Neuter Plur.* Adverbially. *Plus.* *ψ.* 612. *κλαυον μακρὰ*. and *Pac.* *ψ.* 254. *κλαυον μακρὰ*. *Lyfist.* *ψ.* 1224. *κωκυλλε τὰς τευχὰς μακρὰ*. See *Schol.*

I rather read *μακρὰ* than *μακρὰ* as some read *Luke* xx. 47. See *Dr. Mill.*

*ψ. 14.* A more abundant Judgment] Gr. *πλεονεκτηρον κερμα*. So *θελοσολεγε τιμη* is a more abundant honour, 1 *Cor.* xii. 23, 24.

E. T. the greater damnation. Vulg. *amplius judicium*.

*Dr. Clarke* renders the words, a more abundant condemnation; i. e. a Measure of Wrath, over and above the general Sentence which shall pass upon the World of the Ungodly. Vol. I. *Serm.* XVII. p. 399.

*Κερμα* is render'd by E. T. Judgment, *Matt.* vii. 2. *Job.* ix. 39. *Rom.* ii. 2. v. 16. where *κερμα*, judgment, is distinguished from *κατακερμα*, condemnation. 1 *Cor.* xi. 29, 34. *Marg. Gal.* v. 10. Elsewhere *κερμα* is translated condemnation, *Luke* xxiii. 40.

1 *Cor.* xi. 34. 1 *Tim.* iii. 6. and *dam-nation*, *Mar.* xii. 40. *Luke* xx. 47. XXIII. *Rom.* iii. 8. xiii. 2. 1 *Cor.* xi. 29.

The Land] Gr. *τὴν ἔρημν*, i. e. *τὴν ψ.* 15. as opposed to the Sea. *Gen.* i. 10.

*Syr.* has the same word as for *πῆλν*. *Matt.* xiv. 13. *Mar.* vi. 33. and *γῆ*. *Luke* v. 3. and *αἰαλας*. *Acts* xxvii. 40.

*Athenaeus* supplies the Ellipsis, from an ancient Poet. *Deipn.* Lib. XIII. p. 598. B. *Δαρδανίω ἡ θάλασσαν, ὑπο ἔρημν θίπ γαίαν ἔεε*.

Just so *ἔεε* is used for *θαλασσα*. See *Hom. Iliad.* K. *ψ.* 27. *Ἀρήνοι, πῆ δὲ εἶνεν ἔντεκα πύλων ἐφ' ὕψην Ἡλυθον ἐς Τροίην*. Sch. *Πύλων ἐφ' ὕψην* i. e. *Ἐπὶ πύλων θαλασσαν*. *Ἀττικῶς*. So also *Odys.* A. *ψ.* 97. *τὰ μὲν φέρον ἡδὲ ἐφ' ὕψην, ἠδ' ἐπ' ἀπειροσά γαίαν ἄμα πνίγεις ἀνέμοις*.

*Aristoph.* *Vesp.* *ψ.* 676. *πολλὰ μὲν ἐν γῇ, πολλὰ δ' ἐφ' ὕψος πύλωνισσας*. Consult *Spanhem.* *Observ.* in *Callim. Hym.* in *Jovem.* *ψ.* 22. p. 12.

That sanctifieth the Gift.] Gr. *τὸ α-ψ.* 19. *γιαζον τὸ δωρεν*, i. e. that consecrates it unto God, and appropriates it to his Use, according to Mr. Mede. See his Works Book II. Chap. 8. p. 376.

Ye tithe] So E. T. *Luke* xi. 42. but *ψ.* 23. here, *ye pay tithe of.* and *to give tithes*, *Luke* xviii. 12. so *Gen.* xxviii. 22. LXX. *δεκαλλω δωδεκαλλω, to give the tenth*.

Elsewhere *αποδεδικαλω* is render'd to take tithe, *Hebr.* vii. 5. and 1 *Sam.* viii. 15, 17. to take the tenth.

Mercy] Gr. *πρὸς εἰσιν*. *ψ.* 23. *Phaustrius* defines *εἰσιν*, (*ἀρεστικῶς*) *ἡ ἐλεημοσύνη, ἡ παρ' ὧν τὰς παρ' ἀξίαν τεταπεινωμένους, ὡς τὰν συμπάσης ἀνθρωπίνων γνησίων*. *Lex.* p. 254. col. 3. But is *Compassion* due only to the Innocent?



CHAP. *Innocent?* God's *Mercy* is without doubt extended to the *Guilty*.

γ. 23. Εἰς is sometimes used in the *Neuter Gender*, *Luke* i. 50; as well as here in the *Masculine*.

Just so *Εκός* is *Masc. Hebr.* xii. 18. and *Neut. Matt.* xxii. 13.

See *Eurip. Herub.* γ. 1. ἡ σκόπευ-  
λας λιπών. *Schol.* γεσφεται ἡ τὸ σκο-  
πῶν ὑδρίων, ἡ ὁ σκόπῶν ἡ τὸ μὲν ὑ-  
δρίων χρεῖν οἱ κοίτοι, τὸ δ' ἀρτυκὸν οἱ  
Ἀντακοί.

*D. Hal.* I. 104. 16. σκόπευον ἡδὲ  
ἀρτυκὸν εἰς τὰς οὐκ αἰσθητοὺς χρεῖνας  
ἀπὸ ἡλιασάντων.

*Vid. Sel. Not. on Matt.* ix. 13.

γ. 23. *Faithfulness*] Or *Fidelity*. Gr. *πιστιν*.  
E. T. *Faith*, instead of which St. *Luke*  
mentions the *Love of God*, omitting  
*Mercy*. Chap. xi. 42.

*Pisus* evidently signifies *Fidelity* to  
men, in *Herodot. Hist. Lib.* VIII. §.  
105. p. 492. ἔφαθ' ὅτι πῖσι βαρβαροῖσι τι-  
μιωτέροι εἰσι οἱ ὄνυχαι, πῖσι δ' οὐκ αἰ-  
σθητοῖσι, τῶν ἐνορχεῶν.

So *πιστιν* is *faithful*. *Matt.* xxiv. 45.  
xxv. 21.

Others choose to render *πιστιν* *Faith*,  
and think it respects *God* as its Object.  
See *Joseph. de Maccab.* §. 16. p. 518.  
ἡ ὑμεῖς ἐν τῷ αὐτῷ πιστὸν εἰς τὸν θεόν ε-  
χούτε.

If *Faithfulness* to our *Trust* be a  
*Duty* incumbent upon *Men* to their  
fellow *Creatures*; much more to *God*,  
who has a *supreme Right* to our ut-  
most *Fidelity*.

γ. 24. *Who strain-out*] Gr. οἱ διυλίζοντες. So  
*Tind.* *strayne out*, and E. T. *Gen.* and  
O. T. *straine out*. *Rhem. Test.* *straine*.  
*Vulg.* *excolantes*.

E. T. *straine at*. Ye do as absurdly  
(says Dr. *Wells* ad loc.) as those *who*  
in drinking *strain at a Gnat*, or such

smallest thing, and swallow a *Camel*, CHAP.  
or a thing a thousand times bigger. XXIII.

The *Idea* convey'd by our Saviour γ. 24.  
is that of *straining liquor* through a  
*Sieve* or *Strainer*.

*Phav. Lex.* p. 215. col. 2. Διυλι-  
ζόντες, διηθμυδόντες, διηθύντες.

And the *French Versions* have, *vous*  
*coulez*, *vous passez*, or the like, which  
expressions convey the same *Idea*.

After I had made this *Correction*,  
and drawn up this *Note*, I was direct-  
ed by a learned *Clergyman* to a *Passage*  
in the *Rev. Mr. Chishull's Inscriptio*  
*Sigea*, p. 37, which confirmed me  
in my former *Opinion*, by the *Con-*  
*currence* of a *Gent.* of so great *Learn-*  
*ing* and *Judgment*. The *Passage* is as  
follows, *Hunc percolandi morem in Pro-*  
*verbio notabis Evangelico* (*Matt.* xxiii.  
24.) τὸν κωνοπα διυλίζοντες, τὴν δὲ καμη-  
λον καλαπίνοντες. Ibi enim *Hefychius* δι-  
υλίζοντες recte reddidit διηθμυδόντες, διη-  
θύντες. Latina pariter *Versio* excolantes  
culicem: et simili certe modo *Anglicana*  
reddere debuisset, which strain out a  
*Gnat*, &c. Nunc vero maxime miran-  
dum, prorsus plane aliena sacram hanc pe-  
ricopam occupari; legique passim a popu-  
laribus, which strain at a *Gnat*: unde  
conceptus non verus, ab *Hagiographo* longe  
alius ac diversus, audientium animis in-  
generatur.

See also the *Rev. Dr. Doddridge* ad loc.

*Swallow*] Or *swallow-down*. Gr. κα- γ. 24.  
ταπίνοντες.

Though *καλαπίνω* may properly sig-  
nify to *drink down*, from *πινω*; yet it  
frequently answers to the *English Verb*  
to *swallow down*, whether *Liquids* or  
*Solids*, to the latter of which it is of-  
ten applied in the best *Authors*.

*Lucian. de Saltat.* p. 508. A. ἡ σο-  
μα κεχρηθῶ παμμεῖα, ὡς καλαπινώ-  
ντες θεάλας.

CHAP. *Atheniensis*, speaking of Figs, αλλοι-  
XXIII. οὗ δ' ἔστι λαν, ἢ ἀπὸ τοῦ δουπεπτοῦ αὐλῶν,  
§. 24. ἀλλ' οἱ καλῶσι τοὺς τε ταχίως ἢ λεαν-  
τες, ἢ τῶν διεξόδων διὰ ταχίαν ποιῶν.  
*Deipn. Lib. III. p. 79. D.*

§. 25. *Of the Dish*] Gr. παροψιδῶ, which  
signifies a Dish in which Victuals are  
served up at Table.

*Phav. Lex. p. 582. 3.* Παροψιδε, τὸ  
τρῦνδλιν λειψῶ, and again, Παροψιδε, ἐμ-  
βαφίον, ἐξυβαφίον.

*Tbo. Magister, Nom. Att. p. 143.*  
Παροψιδε, τῶν ποιῶν μαζῶν, ἢ τὸ οἶνον,  
Ἀττικοί. ὅστις δ' κυλικῶ, ἢ τρυβλίον, μὴ λε-  
γῶ, οἷς τινες.

Παροψιδε may also signify the Provi-  
sions contained in the Dishes, or both  
together. Thus we also use the word  
*Dishes*. See *Xenoph. de Cyr. Institut.*  
*Lib. A. p. 21. cum Not. Cl. Hutch.*  
and *Athen. Deipn. Lib. IX. p. 367,*  
368.

§. 27. *Ye resemble*] Gr. παρομοιαζέσθαι. *Vulg.*  
*familes estis. Syr. q. omoioi issa, as Luke*  
*xii. 36.*

§. 27. *Whited*] So E. T. and *Vulg. deal-*  
*batis. Syr. also is alledged to the same*  
*purpose, but let it be observed, that*  
*the word here used occurs Deut. xxvii.*  
*2, 4. and Dan. v. 5. for a sort of*  
*Plaster or Mortar.*

To support the other Rendering, viz.  
*Plastered*, consider what follows.

We find a different Syr. word *Attis*  
*xxiii. 3: πῶς κακομαζῶν.* The word  
there used undoubtedly signifies *whited*,  
and a Participle of the same Verb in  
*Arbel* occurs *Mar. ix. 3. for λεῶνα.*

Again, *Hieronymus* indeed in his  
Version agrees with *Vulg. dealbatis*;  
but in his Note ad loc. has these  
words, *Quod in calice et paropside demon-*  
*strarat, eo quod foris loti essent, et in-*  
*trinfecus sordidi: hoc nunc per exemplum*

*sepulcrorum replicat: quod quomodo se-*  
*pulcra forinfecus lita sunt calce, et or-*  
*nata marmoribus, et auro coloribusque*  
*distincta, intus autem plena sunt ossibus*  
*mortuorum: sic &c.*

*Phav. Lex. p. 419. 2.* Κεκονιαμῆνοι,  
ασβεστῶ κεχρησμένοι. and p. 441. in v.  
κονία. Κονία, ἡ ασβεστῶ, ἀφ' ἧς κονιά τὸ  
ασβεστῶ χρω, ἢ κεκονιαμῆναι ποιεῖται, ὁ  
ασβεστῶ κεχρησμένος.

*Suid. Lex. Vol. II. p. 410. in v.*  
*λακκῶ.* Ἀθλωαὶ ἢ οἱ ἄλλοι τῶν ἑλ-  
λῶν οὐρύματα ὑπο τῶν γῆν ποιῶντες ὀρυ-  
χῶς ἢ τρογυλάς ἢ τετραγῶνας, ἢ ταύτας  
κονίωσις, οἷον ὑπιδεχόμεναι ἢ εἰλαῖον εἰς αὐ-  
τά· ἢ ταύτας λακκῶς καλεῖται. Were not  
these like our Terrace Cisterns?

*Diod. Sic. Biblioth. Lib. XIII. p.*  
*376. 3.* εἶναι δ' ἐν αὐτῷ (sc. *Agrigentum*)  
τετρακοσίων μὲν πύλεις, ἐξ αὐτῆς δ' ὅσας  
τετρημύρας, ἐκαστὴν ἐκατόν ἀμφοτέρας χωρεῖ-  
ται· κολλυμβήθραν δ' παρ' αὐτοῖς ὑπαρχοῦσαν  
κεκονιαμῆναι, χωρεῖσαν ἀμφοτέρας χίλιντας ἐξ  
ἧς τῶν εὐσθῶν εἰς τὴν πύλιν γινέσθαι.

To conclude, the *Dutch Version* has  
here *white-plaster'd*, but *Attis xxiii. 3.*  
*whited.*

And what *St. Matthew* calls ταφοὶ  
κεκονιαμῆνοι, *St. Luke* expresses by τὰ  
μνημεῖα τὰ ἀθάνα. xi. 44. See *Wolf.*  
*Curæ Philolog. p. 330.*

*If we had been*] Gr. εἰ ἦμεν, or as γ. 30  
other Copies ἦμεθα.

The same Syr. word is used here  
which we find *Rom. ix. 29. for ἐξηγη-*  
*μῶν, where E. T. we had been.*

So the *Imperfectum* is render'd as the  
*Plusquamperfectum. Job. ix. 18. that*  
*he had been blind, τυφλῶν.* and xi.  
21. *if thou hadst been here, εἰ ἦς ὧδε.*

See the *Review of Dr. Mill ad loc.*

*Our Fathers*] Gr. τῶν πατέρων ἡμῶν. §. 30.  
That is, our *Ancestors*. And in this  
Sense πατέρες is used by *J. Pollux, in*  
*Onom.*

CHAP. Ονομα. Lib. III. §. 8. p. 270. Το μὲν  
XXIII. πρ κοινον απεν, γονεις, πατες, οι ηγνησαν-  
†. 30. τες, οι φουαγες, οι απηρογες, οι ποιησαν-  
τες, οι τεκοντες, οι προαλαβοντες ης φως, οι  
θρηψαντες, οι πατερες. ταυτ δ ε εχ τα ηγ-  
νησαντ μορον, αλλα εχ εχ των αυω προ-  
γονων ονομαζετ).

†. 30. Partakers with them.] Gr. κοινοναι  
αυων.

Joseph. Ant. Lib. VII. cap. 1. §. 6.  
p. 367. Δαυιδης δ αντας αινηρηδμον τον  
Αβιηρον — μαρτυρεται — παττας,  
αναλειπον εις τον θιον τιν δεξιαν ε βαων,  
ως ετε κοινωτ ειη ε Αβιηρον σφαης, ετε  
κατ ελθων ε βυλυσιν ιδιαν σκοθαντοι.

See Note Matt. x. 1. where you'll  
find several Instances of the Genitive  
Case's not being expressed by of in our  
Language.

†. 31. Unto your selves] Gr. ταυτοις.  
Syr. against your soul, or selves. So  
Jam. v. 3. υμιν, against you.  
See Blackw. Sac. Clafs. Vol. I. p.  
164, 165.

†. 33. Brood] E. T. Generation. So Syr.  
in Sing. jaldo, which is sometimes used  
for a Singular Noun. See Matt. xxvi.  
29. Mar. xiv. 25. E. T. fruit.  
Pbatorinus in his Lex. p. 173. 2.  
and Hefychius, p. 213. explain ηγνημα  
by παιδιον.

Consult Chrysoft. II. 462. 15. ωπατε  
δ εκνεα τοις τις γονδσει εχ τιν τα του  
λυμω, ετω ε. υμεις τις παλεσει εχ το  
φουκων. and l. 38. οφεις, ηγνηματα εχιδ-  
ων, τυλεσι, ποτηροι ποτηρων παιδες, εχ  
των ηγνησμων ποτηροτεροι.

†. 34. Some of them] Gr. εξ αυων, sc. τι-  
νας εξ αυων. See the accurate Mr.  
Hutch. on Xenoph. K. Π. p. 159.

†. 34. Ye will crucify.] Gr. σταυρωσι.

Crucifixion has been thought a pu- CHAP.  
nishment peculiar to the Romans. But XXIII.  
Josephus represents it as a Syrian one †. 34-  
too. Perhaps the Syrians learnt it from  
the Romans. See Ant. Jud. Lib. XII.  
cap. 5. §. 4. p. 610. εχ δ μαρτυρητοι,  
εχ τα σμαλα λυμωμφοι, ζωτες ετι εχ  
εμπνησεις ανεσταυρωτο. Crucifixio Syriaca  
poena, says Reland. ad loc.

That there &c.] Gr. επως ελθ, &c. q. †. 35-  
and so upon you shall come. This does  
not express the End aimed at by them,  
but the Event, that should take place  
upon them. See Matt. xiii. 35. Luke  
ii. 35.

Abel.] Rather Habel. Gr. Αβελ, †. 35-  
which should be accented Αβελ not  
Αβελ.

Vulg. indeed has Abel, but Syr. has  
retained the He, agreeably to the He-  
brew אָבֶל, which signifies Vanity.  
But in pausa the Hebrews write it אָבֶל,  
whence Gr. Αβελ, as perhaps LXX.  
originally pronounced it, but the La-  
tins, not finding Accents in the ancient  
MSS, nor understanding the original  
Hebrew, wrote it Abel. See Gen. iv.  
2, 8. in the Original.

Just so Hebr. Hagar, Gen. xvi. 1.  
Gr. Ασα. Gal. iv. 24. Vulg. Agar.

One would think Josephus knew no-  
thing of Hebrew; for in his Ant. Jud.  
Lib. I. cap. 2. §. 1. p. 9. he thus ex-  
plains the proper name Abel. Αβελ  
— σημανει εχ πωδ τοσο. As if this  
Name had been אָבֶל in Hebrew,  
which signifies Mourning. Gen. l. 11.  
And yet he must in some measure  
have been Master of the Hebrew Lan-  
guage. See de Bell. Lib. VI. cap. 2.  
§. 1. p. 374. l. 10.

Between the Temple.] Gr. μεταξυ τε †. 35-  
ναου.

Hence

CHAP. Hence it is evident that μέλας re-  
XXIII. spect<sup>s</sup> Place, as well as Time.

† 35. Plato refers it to Time. See *Phæd.*  
Vol. I. p. 58. C. ὁ δὲ ταῦτα καὶ οὐ πολλὸς  
χρὸν<sup>ος</sup> ἐξήντητο τῷ Σωκράτει ἐν τῷ δεσμοφω-  
νίῳ ὁ μέλας τῷ δὲ δίκῃ τῷ καὶ τῷ θανάτῳ.

D. Hal. I. 305. 42. ἐν τῷ μέλας  
χρὸν<sup>ος</sup>.

Xenophon uses the same word with  
respect to Place. See *Hist. Græc. Lib.*  
VI. cap. 5. §. 16. p. 415. οἱ δ' ἐκ τῆς  
Τηέας Ἀργαδῆς, ἐχόμενοι τοῖς μέλας Μαν-  
τινῆας καὶ Τηέας ὄντων, παρήσαν μάλα πολ-  
λοι οὐκ<sup>ον</sup>, &c.

So also D. Hal. I. 102. 4. . 121.  
28.

Να<sup>ος</sup> expresses that part of the Te-  
ρον, or Temple, which St. Luke calls  
οικ<sup>ον</sup>. Chap. xi. 51. Elsewhere it is  
used to express the whole Teron, in-  
cluding the Sacred House (made up  
chiefly of the Sanctum, and Sanctum  
Sanctorum) and the several Courts,  
with their Buildings.

So Josephus clearly distinguishes the  
να<sup>ος</sup> from the Teron, in the passages re-  
ferred to in the Note on Matt. xxi. 12.  
to which add De Bell. Lib. VI. cap.  
2. §. 3. p. 375.

Thucydides distinguishes between Να-  
ος and Teron, *Hist. Lib. IV. §. 90. p.*  
290. 77. But there they are applied  
to different sorts of Buildings, not dif-  
ferent parts of the same pile of Build-  
ings.

† 37. A Hen.] As ορνις signifies a Hen in  
this place, so ὁ ορνις expresses a Cock in  
Athen. Deipn. Lib. X. p. 420. C.

Elsewhere this Noun signifies a Bird

in general, as Dr. Ham. understands CHAP.  
it here. XXIII.

Phav. Lex. p. 554. 1. Ορνις απλος, † 37.  
παντα τα περιμετρα ιδιως †, οι εις μαντεαν  
σωληωντες ορνιθες, &c.

Lycophr. Alex. † 104. Schol. Βροχος  
†, ὅπου των βροχων, οις θηρδουσι περιδικας  
καὶ ορνις ετερας.

So perhaps Suidas, III. 113. in v.  
Πιθανον. Ου † η ορνις ως εστι μηδε.

And Lucian. Halcyon. p. 52. C. η-  
τα δη περιμετρασαν ὁλα τινα δαιμονιαν βε-  
λησιν, εις ορνιθ<sup>ος</sup> τροπον περιμετρασαν τα πε-  
λαγη, ζήσαν ἐκκενον. p. 53. B.

Chickens] Gr. τα νοστια, which fig. † 37.  
nifies young birds in general, and is  
applied to Turtles. LXX. Ps. lxxxiii.  
4. καὶ τρυφῶν νοστιαν ταυτη, ἡ θησιν τα  
νοστια ταυτης.

Phav. Lex. p. 528. 2. Νοστον, νο-  
στιον, αμφοιν λεγεται το ἰ, ὁλα τελο αδεκι-  
μα. λεβ<sup>ον</sup> εν νοσι<sup>ος</sup>, νοστιον, να αρχαιος  
Ατιν<sup>ος</sup> φαν<sup>ος</sup>.

By no means] Gr. κα μη. E. T. not. † 39.  
So Syr. Arab. and Vulg. have only a  
single Negative.

See E. T. Matt. xxiv. 34. . xxvi.  
29. and compare Matt. xxiv. 2, κα μη,  
with Luke xxi. 6. κα.

Blessed be] So E. T. in later Edd. † 39.  
Luke xix. 38. but originally blessed bee.  
Here the same Version has blessed is,  
but later Edd. blessed is. Gr. ελοση-  
με<sup>ον</sup>. And Mar. xi. 10. E. T. Blef-  
sed be the Kingdome &c. Gr. ελοση-  
με<sup>ον</sup> &c.

CHAP. XXIV.

CHAP. XXIV. **HIS** Disciples] Gr. οἱ μαθηταὶ αὐ-  
του. Mar. xiii. 1. αἱ τῶν μαθητῶν  
†. 1. αὐτου.

†. 3. *When shall these things be &c.?* ] Gr.  
ποτε ταῦτα εἶναι, &c.

Castellio expresses this without an  
Interrogation; *Dic nobis quando hæc fu-  
tura sint, et quod signum sit adventus  
tui, interitusque mundi.*

But I think ποτε is properly an In-  
terrogative, and in Luke xxi. 7. it is  
evidently so; διδασκαλε, ποτε ἔν ταῦτα  
εἶναι;

It is observable however, that R.  
Steph. has no Mark of Interrogation  
in Mar. xiii. 4. though Dr. Mill has  
put one in his Edition.

†. 3. *Coming*] Or *Presence*. Gr. παρουσία.  
In this Sense Josephus uses the word  
παρουσία, *Ant. Lib. XIX. cap. 8. §.*  
*1. p. 949. ult. ὃς ἂν τῶν γε δοκῶν δι-*  
*καιῶς τῇ τῶν βασιλέων παρουσίᾳ τιμηθῇ.*  
and *De Bell. Lib. IV. cap. 5. §. 5. p. 289.*  
*πῶς δὲ Ἰδμεαῖος ἐν ᾧ παρουσία μετεμῆκε,*  
*&c. jam se venisse poemitebat.*

Syr. uses the same word for παρουσία,  
2 Cor. vii. 6, 7. 2 Pet. iii. 12. and for  
ἐλθῆναι, *Acts vii. 52. and προσθῇ, Acts*  
*xiii. 24. and in 1 Cor. xi. 26. ἀρχὴς οὐ*  
*αὐ ἐλθῇ. Syr. has ἀρχὴ τῆς παρουσίας αὐτοῦ,*  
*till his Coming.*

†. 5. *The Christ*] Or *the Messiah*, or *the*  
*Anointed one.* Gr. ὁ Χριστός.

So the Hebrew word *Messiah* comes  
from מָשַׁח, to anoint. See *Exod. xxix.*  
*7. 1 Kin. xix. 16.*

Consult, 1 Sam. xxiv. 7. (E. T. 6.)  
*Jehovah's Messiah*, or *Anointed one.*

and 2 Sam. xix. 22. (E. T. 21.) and CHAP.  
*Psal. ii. 2. against Jehovab, and against XXIV.*  
*bis Messiah*, or *Anointed one.* LXX. †. 5.  
ὅτι τὸ Χριστὸν αὐτοῦ.

*Ye shall hear*] Gr. μελλήσεις ἀκοῦναι. †. 6.  
Mar. xiii. 7. ὅταν ἀκούσῃτε.

*Rumours*] Or *Reports*. Gr. ἀκοαί. †. 6.

See Note on *Matt. iv. 24.* and to  
the Passages there cited from *Thucy-  
dides* add *Athen. Deipn. Lib. XIII. p.*  
*575. A. ἡ χερὶ δὲ θαυμαζῶν ἡ ἐξ ἀκοῆς*  
*τινὲς ἐρεθίζονται τινῶν, ὅπως Χερὶς —*  
*φῆσιν οὐκ ἔστι θαυμαζῶν τινος ἢ μὴ προ-*  
*τερον εἶδεν, ἐρεθίζων αὐτὸν. p. 574. E.*

*The Beginning of Sorrows*] Gr. ἀρχὴ τῆς  
ἡ ἀρχὴς ὧδων. *Vulg. initia sunt dolorum.*  
qu. ἀρχαὶ ὧδων, as *Mar. xiii. 9.*

Olearius by ἀρχὴ ὧδων understands  
*dolores maxime insignes.* See *Wolf. Cu-  
ræ Philolog. ad loc. p. 340.* but I a-  
gree with this great Man that the ἀρ-  
χῆς in *St. Mark*, leads one to the Idea  
of *Beginning*.

Syr. has a Sing. Noun, *Risbo*, both  
here and in *Mark*. Now *Risbo* may  
signify *the Beginning*, as *Mar. xiii. 19.*  
and *the Chief* &c. *Matt. xxiii. 6.*

*Vulg.* has *initia* here, but *initium*,  
*Mar. xiii. 9.* as if the Greek had been  
ἀρχὴ, agreeably to the Reading of se-  
veral MSS. and Versions. See Dr.  
*Mill ad Mar. xiii. 9.*

ὧδεις may signify *Sorrows* in ge-  
neral, or *Pains*, *Acts ii. 24.* as well  
as *Travail*, 1 *Thess. v. 3.*

Consult *Phæv. Lex. p. 756. 3.* where  
ὧδεις are made equivalent to πῶροι, and  
ἀλγιδόρας.

Shall

CHAP.

XXIV. *Shall grow-cold*] Gr. ψυχεῖ).

γ. 12. *Suid. Lex.* III. 710. Ψυχεῖ. ἀντι τῷ ψυχραίνεῖ, μαρτυρεῖ. ἐν Ἐπιθεσμιαῖς. Καὶ φλοξ — ψυχεῖ ἀσπιδόματος.

γ. 13. *The same*] Gr. ὅτι, He. Vulg. *hic*. but frequently render'd *the same* by E. T. elsewhere omitted, as *Matt.* x. 22. *Vid. Not.* as also οὗτοι, *Matt.* xiii. 38.

So the *Hebrew* נִיִּי seems redundant *Prov.* xxxi. 30. But this is not peculiar to that Language; for consult *Xenoph.* Κυρ. Παιδ. Lib. VI. p. 437. 9. ἡ πρῶτον μὲν ἐκείνη — ὅτι οἱ προσὸν νικησάντες ἡμᾶς πρὶς πάλιν ἔρχοντο — ἡ δεύτερα δὲ, οἱ τότε ἐκκοφάντες —, νῦν ἔτι ἔρχονται, &c.

γ. Pell. *Onom.* Lib. IX. §. 116. p. 1103. ὁ δὲ πρὶς ἑτέρου πρὸς βίαν ἐλευσας, — νικᾷν ὅτι δόκιμ.

γ. 14. *In the whole World.*] Gr. ἐν ὅλῃ τῇ οἰκουμένῃ.

The great Mr. *Meade* understands this of *the Roman Empire*. Book III. p. 705. So it is used *Luke* ii. 1.

Οἰκουμένη is doubtless used in a limited Sense: as in *Joseph.* Ant. Lib. XIX. cap. 1. §. 2. p. 916. ἀναπειλακώσας δὲ αὐτὴν συκοφαντίῳ καὶ κακίῳ πάσας τῶν οἰκουμένων ἢ ἐπὶ ἐκείνῃ, &c. and in some respect, Cap. II. §. 4. p. 935. l. 15. speaking of *Cæsar*, τὰ πάντα αὐτῷ ἐπὶ τῶν νικησάντων οἰκιστῶν ὅτι τῷ Ῥωμαίων τυχῶν καὶ τῷ ὑπὸ αὐτοῦ αὐταῖς οἰκουμένης.

However elsewhere this word is more extensive than the *Roman Empire*, and takes in the *whole habitable World*.

*Joseph.* de Bell. Lib. II. cap. 20. §. 7. p. 209. μάλιστα δὲ αὐτὸς ἦτορ πρὸς τὸν πόλεμον, πρὸς ὅσας τῶν Ῥωμαίων ἐπὶ τὰς ἀντιθέσεις, καὶ ὡς πολέμους πρὸς ἀλλήλους, οἱ δὲ ἀλλήλων σωματικῶς καὶ ψυχικῶς

ἀδυστοχῶντας ὁλοῦν δὲ οἰκουμένης κατὰ τοῦτον. And Lib. XIX. cap. 2. §. 4. XXIV. p. 935. l. 17.

*D. Hal.* II. 76. 24. καὶ μίας πωλείας — ἀλλὰ οὐκ ἀπὸ πάσης τῆς οἰκουμένης.

*Polyb.* Hist. Lib. III. p. 335. τὰ δὲ περὶ τὰ καὶ Καπύλιον — καὶ τοῖς πρὸς ἐμπορείαις χερσὶν, οἱ αὖ οὐκ ἀπὸ πάσης τῆς οἰκουμένης καταστρέφουσιν οἱ πλεονεῖς ἐν Ἰταλίᾳ.

*Herodot.* Hist. Lib. III. §. 106. p. 201. Αἱ δὲ ἑσχατιαὶ καὶ τῆς οἰκουμένης τὰ καλλίστα ἐλάχον, (sc. *Indi*) καταπερὶ ἡ Ἑλλάς τὰς ὡρὴς πολλοὶ τὴν καλλίστην κικλήσκοντες ἐλάχον.

*Athen.* Deirni. Lib. I. p. 20. B. Οἱ οἰκουμένης ἄνθρωποι τῶν Ῥωμαίων φασί — καὶ δὲ οὐκ ἐπὶ ἀδελφείᾳ αὐτοῖς (sc. *Romæ*) συσπασί, ὡς τὸ Καππαδοκίᾳ καὶ Σκυθίᾳ καὶ Ποντικῇ, καὶ ἄλλων πλεονεξούντων οὗτοι ἐπὶ πάντες οἱ συμπαῖς ἄνθρωποι τῆς οἰκουμένης.

*Strab.* Geogr. Lib. III. p. 201. Τούτου δὲ ἐστὶν ὑπερβατικόν, καὶ τῆς Εὐρώπης μοῖραν, ἀλλὰ καὶ τῆς οἰκουμένης πάσης στήθειον — περὶ αὐτοῦ μὲν δὲ ὅσον τῶν δυοῖν ἡμερῶν ἡ οἰκουμένη πρὸς δύσιν, τοῖς τε τῆς Εὐρώπης ἀκροῖς, καὶ τοῖς περὶ τοὺς Δίδυμους.

*Diod.* Sic. Bibl. Lib. I. p. 8. 16, 26. Φασὶ δὲ τοὺς πάντες θεοὺς τοὺς προσηγορευμένους πάσας τῶν οἰκουμένων ἀπὸ πορρωτάτης, φανταζομένους τοῖς ἀνθρώποις ἐν ἱερῶν ζωῶν μορφαῖς, &c. p. 10. 21. 12. 2, 17.

The passages referred to in my *Review* ad loc. make it evident, that *Origen* and *Chrysostom* understood οἰκουμένη as equivalent to κόσμος, or in other words *παντα τὰ ἐπὶ τῇ*, as in *Mar.* xiii. 10.

*The End*] Gr. τὸ τέλος. Vulg. *con-f. 14* *suminatio*, qu. *σωτηρία*.

*The End*, either of the World, or of the Jewish State, according to Mr. *Meade*, Book I. Disc. VIII. p. 36.

The

CHAP.

XXIV. *The Abomination &c.*] See *Joseph*.  
 y. 15. *de Bell. Lib. IV. cap. 6. §. 3. p. 292.*  
 with *Hudson's Note &c.*

y. 18. *Clothes*] Gr. τα ἱματια. But *Mar.*  
 xiii. 16, τα ἱματιον, as *Vulg.* and *Syr.*  
 here.

*St. Austin* has *tunicam*, and in *Mark*  
*vestimentum*. *Epist. CXCIX. col. 572.*  
*A. B. Tom. II.*

y. 19. *To them that give suck*] Gr. Ἐθλα-  
 ζουσιν.

*Θηλαζω* is to give suck, so here and  
*Mar. xiii. 17. Luke xxiii. 29.*

Elsewhere it is render'd to suck,  
*Luke xi. 27. and Matt. xxi. 16. Θηλα-*  
*ζουτων, sucklings, or sucking children.*

See *Note on Matt. xxi. 16.*

*St. Austin* ad loc. translates this *Par-*  
*tricle* by *nutrientibus*, *Tom. II. col. 572.*  
*A. but Tom. IV. col. 256. mamman-*  
*tibus.* See *F. ej. pag.* where he explains  
*mammantes* by *lactantes*.

y. 20. *On a Sabbath*] Gr. ἐν σαββατω.

*Vulg. in byeme vel sabbato*, not that  
 its Author did not read, ἐν in the  
 Greek here, any more than in *Mar. ii.*  
*24. sabbatis*, Gr. ἐν τις σαββασιν.

See *Mede's Works*, Book IV. p.  
 841.

y. 21. *Εὖ ὅτι &c.*] *Irenæus*, citing this  
 Text by Memory, has it thus; *Erit—*  
*tribulatio qualis non est facta ab initio,*  
*neque fiet*; unless his Translator may be  
 supposed to vary from the Original.

y. 22. *Shall be shortened*] Or *curtailed*. Gr.  
 ἐκκορωθήσων. The *Aorist* I. seems put  
 for the *Future*, as *D. Hal. I. 369. 34.*

*Suidas* makes *κολωον* equivalent to  
 ἐκκορωθαι. Vol. II. p. 339. and *Pbav.*  
*Lex. p. 439. I. κολωον, ἐλλιπει.* To

this purpose *Athenæus* cites *Aristotle* as *CHAP.*  
 opposing this word to τελευτον and ελον. XXIV.  
*Deipn. Lib. 674. F. οτι οὐδεν κολωον y. 22.*  
*προσφερομεν πρὸς τας θινς, αλλα τελευ-*  
*τα ελα.*

So the *Verb* *κολωον* conveys the I-  
 dea of *Curtailling*.

*Hesych. Lex. p. 543. 2. Κολωον, ὀπι-*  
*κασι.*

See *Athen. Deipn. Lib. XV. p. 675.*  
 l. 3.

*Should be saved*] Or *escape with y. 22.*  
*their Lives.*

So the *Verb* *σωζομαι* is frequently  
 used. See *D. Hal. I. 336. 44. Απο*  
*των τελεγκισμωτων σωζων, ὁ τελειω-*  
*σπικων, — οὐ λειφθεντες ελαττες μωων,*  
*σωθησαν ὅτι τα σφετερα.*

Here — here] Gr. ὡδε — ὡδε. y. 23.  
*E. T. here — there. Vulg. hic — illic,*  
*qu. ὡδε — ἐκεῖ. as Mar. xiii. 21.*

*They shall shew*] Gr. δώσουσιν. So y. 24.  
*Αἰς ii. 19. δασω, I will shew won-*  
*ders &c.*

*Signs and Prodigies*] Gr. σημεια ὁ y. 24.  
*τεροτα.*

These words are frequently joined  
 together. See *Joseph. de Bell. Prooem.*  
 §. 11. p. 51. *τιν τε τ' ολης πολεως α-*  
*λωνιν, ὁ τα προ ταυτης σημεια ὁ τεροτα.*

The precise Distinction between  
 these two words is not very easy to de-  
 termine.

Consult *Hom. Iliad. Δ. y. 398, 408,*  
 where the *Scholiast* explains *τεροτα* by  
*σημεια.*

You have an Instance of a *Prodigy*,  
*τερος*, in *Herodot. Lib. I. §. 78. p. 31.*  
*το προαεικονταν οφειν τεροτα.*

*Closets*] So *E. T. Luke xii. 3. Gr. y. 26.*  
*ταμειοις. Vulg. in penetralibus.*

CHAP. Dr. Hamm. Store-houses, Cellars, XXIV: Places of Strength, Magazines, Fortifications, &c.

Syr. has a Sing. Noun, as Matt. vi. 6, though sometimes it uses the Plural Number, as Luke xii. 3, 24.

St. Chrysostom writes the word ταμινοῦς in his Comment. ad loc. II. 475. 44. and I. 680. 9. but II. 476. 31. we find αἱ τὰ ταμίνα.

Vid. Note Matt. vi. 6.

§. 27. *The West.*] Gr. δυσμῶν.

The Reader may perhaps wonder at the Plural Nouns, ἀνατολῶν and δυσμῶν, for East and West. But this is usual in Greek Authors.

Joseph. Ant. Lib. VI. cap. 6. §. 3. p. 327. γινε, οτι — ο παλαις αποπειν γδοσαδ τινα προ ηλις δυσμῶν, εδιδων μὲν επανασα. And Lib. VII. cap. i. §. 6. p. 367: αλλ' ομοσε γδοσαδ μεδεα, αχρε ηλις δυσμῶν.

Plat. Phad. I. 61. E. ἐν τῷ μεχερι ηλις δυσμῶν χροισ.

Herodot. Hist. Lib. III. §. 98. πρωςαι περ τοῦ ηλις ανατολας οικουσι ανδρωπων των ἐν τῇ Ασιῃ.

§. 27. *The Coming*] Gr. η παρουσία.

In this Sense Josephus uses this Noun Ant. Lib. XX. cap. 2. §. 3. p. 958. φυλασσαν αυτες διουμεις παρηνεν μεχερι τ' ἐπεινε παρεσιας υπερ ασφαλιας τ' ταυτων.

§. 28. *The Carcase*] Gr. το πτωμα.

D. Hal. I. 233. 3. ετι τ' νεοφωγας ερεμψεν τε σωματ' η παραιοτ' — αι ημιναι το πτωμα ιδουαι διαταραχθησαν — εκ ορεσ — τον παλιν εκ νεκρον ανημνον, η παροδον εκ υσαν αλλω, α μη αλφ τε πτωματ'; αλοι βια της ημιναις η τε πτωματ'. and p. 683. 37, 42.

Joseph. de Bell. Lib. V. cap. 12. §. 3. p. 359. τας τε ακμας των ξιφων εδοκυμαζον ἐν πωσ πτωμασι.

*The Eagles*] Gr. α αιτοι. Vulg. et XXIV. §. 28. aquila.

So Chrysost. II. 476. 3, 35. and V. 528. 16. in which last cited place as well as II. 476. 35. the Verb συναχθηνον is wanting.

*The Sun shall be darken'd*] Gr. ο ηλις τ. 29. σκολιδησε.

Herodotus expresses the darkening of the Sun by the Verb ἡμαρσεν. See Lib. IX. §. 10. απηε τ' τινε σκολιδω ο κλειομβροτ' εκ τε ιαδμυ αλφ τοδε' θυομδω ατ' επν τε Πιεση, ο ηλις αμασρωθη ἐν τῷ κροισ.

Consult also D. Hal. I. 61. 27. Οἱ τ' πλιντοι μυθολοισει τε δαιμον' εδωλιν — ηλις τε αφανισμον, η ζοφον ἐν κροισ καλαχοτ'.

*Shall give*] Gr. δωσ, i. e. sbeu, ex. §. 29. bibit, or emut.

The Syr. word is the same as for δεικνυμι, Jam. iii. 13. and δεικνυμι, 2 Thess. ii. 4. and εδωκνυμι, Rom. ix. 22. Ερβ. ii. 7. 1 Tim. i. 16. and δεικνυμι, Matt. xvi. 1. Hebr. vi. 17. and σημαινε, Job. xii. 33. . xxi. 19.

*Her Light*] Gr. το φειγ' αλως. So §. 29. Mar. xiii. 24.

The same Syr. word is used here as for φως, Matt. iv. 16. . xvii. 2. and φωτισμ', 2 Cor. iv. 4.

Phav. Lex. p. 729. 3. φειγ', φως ημερεσ, φως οκλινης. To the same purpose Hesych. Lex. p. 948. 1.

Joseph. Ant. Lib. IX. cap. 10. §. 4. p. 499. Και αλφσωντ' τε ιαν, φειγ' ηλις λαμπρον εξελαμψε.

Eurip. Hec. §. 248. Ως τ' εσορεν νυν φειγος ηλις ποδε. Vide Schol. φως τε ηλις.

D. Hal. I. 297. 5. ως δε πλινσιον εβρωτο τε χαρεατ' οι πρωςτοι παρεδωμδωι.



CHAP. μῆροι, καὶ ὅτι φωνὴ λαμπρῆς ἐστίν, XXIV. ὅτι &c.

†. 29. Xenoph. Symp. Cap. I. §. 9. p. 127. Πρῶτον μὲν ὅς, ὡς ἐστὶν φωνή τι ἐν νυκτὶ φωνή, πᾶσι προαλεῖ τὰ ὅματα, &c. Vide Aisen. Deipn. p. 188. A.

†. 30. The Tribes of the Land] Gr. αἱ φυλαὶ τῆς γῆς. E. T. the Tribes of the Earth.

The word φυλαί rather leads one to the Idea of Land, sc. of Judea, than of Earth. And γῆ is certainly applied to particular Countries.

D. Hal. I. 46. 34. ἀμύλω τῇ πλανῆς ἡδὲ τῇ γῇ μὴ μόνον λατρεῖ. p. 47. 2. αἱ δὲ μὴ, θύει τὴν δαίμονας αἱ κατεχούσι τὴνδε τὴν γῆν. &c. p. 49. 30.

†. 31. With a Trumpet of a loud Sound] Gr. μετὰ σαλπύγῃ φωνῆς μεγάλης. E. T. with a great sound of a Trumpet.

The Interlineary Version in the Polyglott has cum tuba voce magna, with a loud sound of a Trumpet. Fr. L'Enf. au son éclatant de la trompette. But others, as Fr. Gen. avec des trompettes d'un son éclatant. and Le Cl. avec des trompettes, dont le son sera très-grand. And Arab. with the sound of a great trumpet.

Syr. omits φωνῆς, and has only with a great trumpet.

Vulg. cum tuba et voce magna. So E. T. Marg. with a Trumpet and a great Voice. These Versions insert τὴν between σαλπύγῃ and φωνῆς. Hence it appears, that a Marginal Note of E. T. doth sometimes express a Various Reading, as well as a different Rendering of the same Reading.

St. Chrysost. agrees with Syr. in reading μετὰ σαλπύγῃ μεγάλης. II. 477. 36. IV. 198. 36.

μέγας when applied to Sound is translated loud; Luke i. 42. , viii. 28. with

a loud voice. Rev. xiv. 18. with a loud cry: CHAP. XXIV.

So the Hebr. מְרִיבָה. Gen. xxxix. §. 31. 14. with a loud voice. Marg. great. 2 Sam. xv. 23.

From the Fig-tree &c.] E. T. learn §. 32. a Parable of the fig-tree. Gr. ὡς τὸ συκῆς μαθήσῃ &c. Bez. a ficu autem discite parabolam. Vulg. ab arbore autem fici discite &c.

A Parable, Gr. τὴν παροίαν, or this Parable, according to Beza, who makes τὴν equivalent to ταυτὴν. See Beza ad locum. Cum autem Articulus et hoc loco et Marc. xiii. 28. contra Græcæ Linguae usum exprimitur, — puto illum omnino ex Hebræorum idiotismo respondere literæ Π, He, quam Notificativam vocant, ut idem valeat atque ταυτὴν, ejus Parabole commendandæ causa.

Tender] Gr. ἀπαλῶ.

This is a proper word to express a small, young, and tender plant. §. 32.

Pbav. Lex. p. 97. 3. ἀπαλῶ, ὅτι ζῶον ἐστὶν φυτόν, οἷον ἀπαλὰ βρέφη, ἐκ παλόντων ῥιζόν. and a little higher, ἀπαλῶς, μικρῶς. Which agrees with Hesychius, p. 115. 2. ἀπαλῶ, μικρῶς, τρυφερός.

It putteth-forth Leaves] Dr. Hamm. §. 32. leaves sprout forth.

The original Verb ἐκφυῖν may be accented ἐκφύω, as Dr. Mill, or ἐκφύῃ, as some MSS, with which Vulg. seems to agree, folia nata, sc. sint. and Cast. enascuntur folia. So also Syr. all which Versions, and many others, make φυλά the Nominative Case. But St. Luke seems to countenance the Reading followed by E. T., sc. ἐκφύω, the Subj. Mood of the Active Voice; for Chap. xxi. 30. he has ὅταν προβαλῶν ἡδὲ, sc. ἐκφύῃ, in §. 29.

CHAP. See *Wolf. Cura Philol. ad locum.* XXIV. p. 352. and *Er. Schm. ad loc. p. 32. 328.*

γ. 33. *At the doors*] Vulg. in januis. Gr. ὅτι θυραῖ. Syr. uses the *Sing. Numb.* qu. ὅτι θυρα. See *Job. xviii. 16. Acts v. 9.*

But the *Greeks* frequently use the *Plural* for the *Singular*, perhaps because *folding doors* might then be in fashion.

*Athen. Deipn. Lib. X. p. 441. B. Ἡρακλῆς ὁ ὅτι θυραῖς ἔσται, &c.*

*D. Hal. I. 271. 1. ἡ πρὸ τῶν θυρῶν τὸ ἀνδρῶτος ἀπὸ τῶν. 1. 9. αἰεὶς μόνος ἐξ ὧν ὁ θυραῖ. 1. 23. ἡ παρὰ τῶν θυρῶν &c. yet 1. 11. in *Sing. Number*, αἰεὶς τῶν θυραῖς ἀλφειῶν τῶν οὖν προσβάλλων.*

γ. 34. *Till*] Gr. ἕως αὐ. perhaps ἕως ὧ, as *Mar. xiii. 30. μέχρι ὧ.*

γ. 36. *My Father*] Gr. ὁ πατήρ μου. *Cbrystost. II. 481. 11. and Vulg. as also Syr. omit μου.*

Other Authors frequently omit the *Relatives*. So *Xenoph. Hist. Gr. Lib. IV. cap. 1. p. 199. ὁ ὅτι μοι ὁ πατήρ (sc. μου) ἡ οἰκονομία καλῶς, ἡ ὡς οἰκονομῶν ἡ δυνάμεις ἡ θύρα μετὰ καίλειπεν, &c.*

γ. 38. *The Deluge*] Gr. τὸ κατακλυσμῶς.

*D. Hal. uses this same word to express a remarkable Deluge in Arcadia. See Ant. Lib. I. p. 48. 49. ἐπὶ τῶν κατακλυσμῶν ἡμεῖς μὲν αὖτε τῶν Ἀρκάδιων, τὰ μὲν περὶ ἐξελικνύμεθα, ἡ πολλὰ χρόνους γαμψύμεθα ἀδυναμία ἡ.*

γ. 42. *Watch*] Gr. γρηγορεῖτε.

The *Verb* γρηγορεῖν signifies *to be awake*, as opposed to the being *asleep*.

*Xenoph. Tyrann. Cap. 1. §. 6. p. 201. ἡ ὡς ὡς τῶν θαυμασίων, ὡς τῶν*

ἐν τῷ ἰσχυρῶν ἐσφισσῶν ἡμιν τὰς αὐτῶν. CHAP. XXIV. οὐκ παρὶς, ἡ τὰ ἐν τῷ νύκτι.

*Phav. Lex. p. 489. 1. in v. Mania. γ. 42. Mania ἀνὴρ ἐσφισσῶν, μετὰ ὅτι π νύκτι, νύκτι ὅτι π ἐσφισσῶν, ἡ ἀνὴρ πύκτι.*

*Hippocrates in Coac. Præn. p. 197. B. καθάπερ ὅτι χρεὶ τῶν νύκτι, τῶν ὅτι ἡμεῖς ἐσφισσῶν.*

Hence there is an easy Step from being *awake*, to the being *wakeful*, or *watchful*, when we designedly *keep awake* to answer some valuable End.

*To be broken-through*] Gr. διαρῶ. γ. 43. γλῶσσαι.

The same *Verb* is used by *Xenophon* for the *Breaking open* of a House. See *Conviv. Cap. 4. §. 30. p. 157. Εἰς πύκτι ἐν τῇ τῇ πόλει οὐ μὲν πύκτι, πύκτι μὲν ἐσφισσῶν, μὴ τις μὲν οὐκ ἐσφισσῶν, ἡ τὰ χρεὶα λαβοί, ἡ αὐτὸν τὸ μὲν κακὸν ἐσφισσῶν.*

*Prudent*] Gr. φρονίμος. Vulg. pru. γ. 45. dens. but E. T. wife. qu. σοφός.

*Syr. has the same word for σοφός, Matt. xi. 25. Rom. xvi. 27. and φρονίμος, Matt. vii. 24. x. 16. Luke xii. 42. and σωφίς, Acts xiii. 7.*

*St. Cbrystostom* thinks this *Servant* is said to be *Prudent*, οὐκ ἐν τῷ πρὸ π δὲ οὐκ οἰκονομῶν τὰ δούλῳ. II. 483. 43.

*Servants*] Gr. ὁ διεσπῶν. Service. γ. 45.

So *Gen. xlv. 16. Εἰς τὸν φάρα, ἡ ὁ διεσπῶν αὐτῶν. Hebr. his Servants. Elsewhere it properly signifies Service. Plat. Phæd. I. 62. D. But in Herodot. Servants. Lib. V. §. 21. Καὶ ἐπὶ μὲν τῷ τῷ μορῷ διεσπῶν, ἡ αὐτὸν ἡ διεσπῶν αὐτῶν. ἐπὶ τῷ δὲ οὐκ ὡς οὐκ αὐτῶν, ἡ διεσπῶν, ἡ ὁ πᾶσα πολλὰ διεσπῶν. And Lib. VII. §. 55. p. 401. ὡς ὅτι ταῦτα οὐκ ἐπὶ οὐκ, διεσπῶν ὡς μὲν τῷ ἐπὶ τῶν γεινῶν τῶν πρὸ τῶν Πόλε, ὁ πρὸ τῶν ἡ ἐπὶ ἀπῶν*

CHAP. XXIV.  $\tau\acute{\iota}$   $\eta$   $\theta\epsilon\omega\varsigma$   $\tau\omega$   $\lambda\acute{\alpha}\lambda\omicron\upsilon\sigma\iota$ ,  $\tau\omega$   $\epsilon\pi\acute{\alpha}\nu\theta\upsilon\sigma\iota$ .  
XXIV.  $\eta$   $\eta$   $\theta\epsilon\omega\varsigma$   $\pi\eta\gamma\eta$ .

$\S$ . 45. Just as our Author uses  $\theta\epsilon\omega\varsigma$  for  $\theta\epsilon\omega\varsigma$ , *Thucydides* may have put  $\pi\epsilon\tau\epsilon\sigma\iota\alpha$  for  $\pi\epsilon\tau\epsilon\sigma\iota\varsigma$ . *Hist. Lib. II. §. 12. p. 105.*  $\iota\omega$   $\beta$   $\pi\epsilon\tau\epsilon\sigma\iota\alpha$   $\gamma\iota\omega\mu\eta$   $\pi\epsilon\tau\epsilon\sigma\iota\varsigma$   $\iota\omega\iota\kappa\eta\mu\alpha$ ,  $\kappa\eta\tau\epsilon\sigma\iota\alpha$   $\eta$   $\pi\epsilon\tau\epsilon\sigma\iota\alpha$   $\mu\eta$   $\pi\epsilon\tau\epsilon\sigma\iota\alpha$   $\delta\epsilon$   $\lambda\alpha\kappa\tau\iota\sigma\mu\omega\iota\omega\iota$   $\epsilon\lambda\epsilon\gamma\epsilon\iota\sigma\mu\omega\iota\omega\iota$ . So also the same Author uses the term  $\delta\upsilon\lambda\iota\alpha$ . *Hist. Lib. V. p. 332. 64. Schol.*  $\tau\omega$   $\pi\lambda\eta\theta\acute{\upsilon}\varsigma$   $\tau\omega\iota$   $\delta\upsilon\lambda\omega\iota$ .

$\S$ . 45. Food] The Greek word  $\tau\epsilon\phi\eta$  signifies rather Food or Provision in general; than Meat, according to the present use of that word, whereby it is determined to *Flesh*.

*D. Hal. II. 62. 45.*  $\iota\omega$   $\mu\epsilon\lambda$   $\delta\epsilon\omega$ ,  $\sigma\iota$   $\mu\epsilon\sigma$   $\Delta\iota\theta$ ,  $\eta$   $\sigma\iota$   $\eta$   $\pi\omega\tau\eta$   $\eta$   $\pi\epsilon\tau\epsilon\sigma\iota\alpha$ .  $\tau\alpha\iota\eta$   $\tau\epsilon\phi\eta$   $\tau\omega\iota$   $\alpha\eta\theta\epsilon\mu\omega\iota$ .

*Joseph. Ant. Lib. XX. cap. 2. §. 6. p. 960.*  $\pi\iota\varsigma$   $\delta\omega\pi\epsilon\mu\omega\iota\varsigma$   $\delta\iota\epsilon\kappa\tau\epsilon\iota$   $\tau\epsilon\phi\omega\iota$ . and *De Bell. Lib. II. cap. 8. §. 5.*  $\tau\epsilon\tau\epsilon$   $\eta$   $\alpha\iota\omega\iota\eta$   $\eta$   $\delta\iota\kappa\tau\epsilon\iota$   $\nu\eta\psi\iota$ ,  $\eta$   $\tau\omega$   $\mu\epsilon\lambda\epsilon\iota$   $\delta\epsilon$   $\pi\alpha\epsilon$   $\alpha\iota\omega\iota\varsigma$   $\tau\epsilon\phi\omega\iota$   $\eta$   $\pi\omega\iota\omega$   $\mu\epsilon\chi\epsilon\iota$   $\kappa\epsilon\upsilon$ .

The *Syr. Version* has the same word for  $\tau\epsilon\phi\eta$ , *Matt. vi. 25. x. 10. and βρωμα, Matt. xiv. 15. Luke iii. 11. ix. 13. and θημισμ, Luke ix. 12.*

$\S$ . 46. Happy is] Gr.  $\mu\alpha\kappa\alpha\epsilon\iota$ . Sometimes  $\epsilon\sigma\iota$  is added, *Matt. xi. 6. Luke vii. 23. Acts xx. 35. or εσ, Job. xiii. 17.*

At other times  $\epsilon\sigma\iota$  is omitted, *Rom. xiv. 22. Or εσ, 1 Pet. iii. 14. iv. 14. or εσ, Rev. xiv. 13.*

$\mu\alpha\kappa\alpha\epsilon\iota$   $\epsilon\sigma\iota$   $\upsilon\mu\iota\varsigma$   $\sigma\iota$   $\beta\alpha\sigma\iota\lambda\epsilon\iota\varsigma$ ,  $\sigma\iota$   $\delta\epsilon\kappa$ . says one to *Antiochus*. See *Atben. Deirp. Lib. V. p. 194. B.*

$\S$ . 48. Delayeth] Gr.  $\chi\epsilon\iota\upsilon\zeta\iota$ . Vulg. *moram facit.*

*Syr.* uses the same word as for  $\beta\epsilon\gamma\delta\omega\omega$ , *1 Tim. iii. 15. and θημω, 1 Cor. xvi. 7.*

*Phos. Lex. p. 751. 2. Χρονιζι, Δε- CHAP. XXIV. τειβι.*

*Drunkards*] Gr.  $\tau\omega\iota$   $\mu\epsilon\theta\upsilon\sigma\iota\omega\iota$ . Vulg.  $\S$ . 49. *ebriosis*, which is the same word by which it translates  $\mu\epsilon\theta\upsilon\sigma\iota$ , *1 Cor. vi. 10.* *Beza* prefers the word *ebriis*, men actually drunk, or in drink, whereas *ebriosis* denotes rather habitual drunkards.

If the *Participle* doth not in this place degenerate into a *Noun*, I had better have render'd  $\mu\epsilon\theta\upsilon\sigma\iota\omega\iota$  by *drunken-men*, or *men-in-drink*; and in this Sense it frequently occurs.

*Atben. Deirp. Lib. XV. p. 1036. C.*  $\mu\epsilon\theta\upsilon\sigma\iota\alpha$   $\eta$   $\kappa\epsilon\tau\alpha\sigma\alpha$   $\gamma\omega\eta$   $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$ ,  $\gamma\epsilon\gamma\epsilon$   $\epsilon\chi\eta$   $\sigma\omega\mu\epsilon\iota\omega\iota$   $\tau\omega$   $\epsilon\kappa\eta\iota\omega\iota$   $\Delta\iota\delta\epsilon\delta\epsilon\alpha\mu\epsilon\mu$ .

*Xenoph. de Cyr. Exp. Lib. IV. cap. 8. §. 16. p. 250.*  $\alpha\lambda\lambda'$   $\sigma\iota$   $\mu\epsilon\lambda$   $\sigma\lambda\epsilon\iota\omega\iota$   $\epsilon\delta\eta\delta\epsilon\kappa\epsilon\tau\epsilon$ ,  $\sigma\phi\omega\delta\epsilon\gamma$   $\mu\epsilon\theta\upsilon\sigma\iota\omega\iota$   $\epsilon\kappa\epsilon\sigma\tau\alpha\iota$ . *Hist. Græc. Lib. VI. cap. 4. §. 36. p. 407.*  $\eta$   $\delta\epsilon\lambda\alpha\mu\omega\eta$   $\mu\epsilon\theta\upsilon\sigma\iota\alpha$   $\tau\omega\iota$   $\lambda\epsilon\lambda\epsilon\gamma\alpha\tau\epsilon\rho\omega\iota$ ,  $\epsilon\pi\eta$   $\kappa\alpha\tau\epsilon\kappa\omega\mu\epsilon\mu$ ,  $\sigma$   $\mu\epsilon\lambda$   $\lambda\upsilon\chi\epsilon\tau$   $\epsilon\kappa\alpha\iota\sigma\iota$ ,  $\tau\omega$   $\eta$   $\epsilon\iota\phi\epsilon$   $\alpha\iota\omega\iota$   $\epsilon\lambda\epsilon\gamma\epsilon\iota\omega\iota$ .

*Wherein*] Gr.  $\eta$ . Here is another  $\S$ . 50. Instance of the *Relative's* being put in the same Case with the *Antecedent*. See Note on *Matt. xviii. 19.* To the Authorities there produced add the following one.

*Diod. Sic. Bibl. Lib. I. p. 11. l. 40.*  $\tau\alpha\lambda\delta\iota\alpha\iota\varsigma$   $\eta$   $\tau\upsilon\chi\eta\iota$   $\alpha\iota\omega\iota$  ( $\iota\epsilon$ .  $\kappa\epsilon\iota\omega\iota$ )  $\eta$   $\nu\omega$   $\epsilon\chi\eta$   $\pi\epsilon\sigma\sigma\eta\sigma\epsilon\mu\alpha\iota$   $\delta\omega\tau\epsilon$   $\tau\epsilon$   $\beta\alpha\sigma\iota\lambda\epsilon\iota\sigma\tau\epsilon\tau$   $\kappa\epsilon\iota\omega\iota$ .

*He doth expect*] So *E. T. Acts iii. §. 50.* Gr.  $\pi\epsilon\sigma\sigma\eta\sigma\epsilon\mu\alpha\iota$ . Vulg. *sperat. E. T. be looketh for.*

*Phos. Lex. p. 628. 3.*  $\pi\epsilon\sigma\sigma\eta\sigma\epsilon\mu\alpha\iota$ ,  $\tau\omega$   $\epsilon\lambda\pi\iota\zeta\epsilon\omega\iota$   $\alpha\iota\alpha\theta\eta$   $\eta$   $\kappa\alpha\kappa\alpha$ .

*Plut. Dion. V. 181. 1.*  $\mu\epsilon\lambda\alpha\varsigma$  —  $\epsilon\kappa\epsilon\lambda\delta\epsilon$   $\theta\alpha\pi\epsilon\iota\omega\iota$   $\alpha\upsilon\tau\eta\varsigma$   $\eta$   $\pi\epsilon\sigma\sigma\eta\sigma\epsilon\mu\alpha\iota$   $\tau\alpha$   $\pi\epsilon\sigma\tau\iota\varsigma$ .

CHAP. *Joseph. de Bell. Lib. VI. cap. 7. §. XXIV. 3. p. 395.* ἔβαλε ἡ τις τὸ τυχεῖν —  
 §. 50. ἔλας ἐχάλη πᾶσι τῶν υπονομαῖν, οἱ οὐ κα-  
 ταφύλλοις, καὶ προσεδόκον ἐρδνησεῖς.

§. 51. *Shall cut asunder*] Gr. διχοτομησέ. Vulg. *dividet*. The same word, by which Syr. renders this *Verb* here and *Luke* xii. 46, is used for διχαζω, *Matt.* x. 35. and μερίζω, *Luke* xii. 13. and συμερίζω, *1 Cor.* ix. 13.

*Phavorinus* and *Hesychius* explain the CHAP. Noun διχοτομία by αἰσθησις, and διχο- XXIV. τομηματα by τμηματα, whence we may §. 51. gather their Sense of the *Verb* διχο- τομῶ.

*Appoint*] Gr. θῆκε. So E. T. *1 Thes.* §. 51. v. 9. *God hath not appointed us.* Gr. οὐκ ἐθετο ἡμᾶς ο θς.

## CHAP. XXV.

CHAP. *Lamps*] Gr. τὰς λαμπάδας. Vulg. XXV. *Lampades*.

§. 1. What we now call a *Lamp* seems rather to be expressed by λυχνίον, which Vulg. renders *lucerna*. Whereas λαμπάς usually signifies a *Torch*.

Such *Torches* the *Jews* snatch'd up to destroy the *Roman Engines* with. See *Joseph. de Bell. Lib. V. cap. 11. §. 5. p. 355.* ἀρπασάντες λαμπάδας, προσέκησαν ὅτι τὰς μηχανάς.

And such *Judas* and the *Officers* carried with them. *Jeb.* xviii. 3.

But in this Place λαμπάς is of the same import with λυχνίον, because of the *Oyl* mentioned afterwards §. 3, 4. &c.

§. 1. *A Bridegroom*] Not the *Bridegroom*, as E. T. renders τὸ νυμφίον, because no particular *Bridegroom* is spoken of.

The *Article* seems redundant, as πρὸς δούλον, *Matt.* xxvi. 51. is well render'd by E. T. a *Servant*.

See *Sel. Notes on Matt.* v. 15. viii. 4.

§. 2. *Prudent — Foolish*] Gr. φρονίμοι — μωροί. Vulg. inverts the Order, *sapienter — imprudentes*.

*Slumber'd*] Gr. ἐνυσαζαν. Vulg. dor- CHAP. mitaverunt. XXV.

Νυσαζω, as distinguished from καθύ- §. 5. δω, signifies to *slumber* or to be *drowsy*; or as we say to *take a Nod*, in opposition to sleeping soundly; or to *Nod* in sleeping.

*Etymolog. Mag.* col. 609. Νυσαζω· ὥστε τὴν ἐνυσαζάν, ὡς πρὸς τὸ θινδύναι καὶ αἰνῶ, ἀπὸ τῆς θινδύνου ἐκ τῆς ὑπὸ κατὰφω- ρου. *Phav. Lex.* p. 530. 2.

*Alben. Deipn.* Lib. V. p. 192. Α. τὴν μὲν δὴ νυσαζάν, κατὰφωρον ἢ πρότερον πρὸς ἀγασσάμεν.

*Plat. Io.* Vol. I. p. 532. B. C. εἰαν μὲν τις πᾶσι ἄλλοις τὴν ποιήσῃ ἀγασσάμεν, οὐκ ἀπὸ τῆς ἀλλοτρίας νυσαζάν ἐπιδαν ἢ τις πᾶσι ὁμοῦς μνησθῇ, ὥστε τὴν ἀγασσάν ἢ ἀπὸ τῆς ἀλλοτρίας, &c.

*Arc gone-out*] Gr. ἐσβένω, are go- §. 8. ing-out, as §. 6. ἔρχομαι, is-coming. This last Version supposes the *Lamps* were not actually gone-out, but ready to go out. And so, I think, St. *Jerom*, who renders ἐσβένω by *extinguuntur*, understood it. See his Note ad loc. *Tom.* VI. p. 55. c. *Quæ lampades suas queruntur extingui, ostendunt eas ex parte lucere: &c.*

Not

**СВАР.**

XXV.

1. 9.

Not so, left } Gr.  $\mu\eta\pi\alpha\iota\sigma$ .

St. Jerom. ad loc. Tom. VI. p. 55.  
f. Ne forte. Hoc non de Avaritia,  
sed de Timore respondent. Unusquisque  
enim pro operibus suis mercedem recipiet :  
neque possunt in die Judicii aliorum Vir-  
tutes, aliorum Vitia sublevare. Did this  
Father believe the Romish Doctrine of  
Supererogation?

*Elfner* supposes an *Ellipsis* of *ορως* or *οικουης* before *μηποτε*; see his *Observ.* ad loc. p. 115. To the Authorities produced by this Critic add, *Phas. Lex.* p. 506. 2. *Μηποτε πασαν ελπιης αλκιαν, η το μη πως τοι διατριβαι χαλεπτην, σωτην ελληνικην εχουσι τα ορσ, η δεδιδη, η τοιυδε την@.*

In LXX. *μὴ* *οὐ* frequently answers to the Hebrew *לֹא*, *לֵב*, *Gen.* iii. 22. xix. 17. . xxvi. 7, 9. and sometimes to *לֵב* *peradventure.* *Gen.* xxiv. 5, 39.. xxvii. 12. 2 *Bas.* xviii. 27. or to *לֵב*, *why,* *Gen.* xxvii. 45. and sometimes to *לֵב*, *peradventure,* *Gen.* i. 15. or *לֵב*, *not,* *Gen.* xlvii. 18. See Dr. *Whitby* on 2 *Tim.* ii. 25.

To conclude, E. T. renders *μηποτε* by *whether*, Luke iii. 15. Beza, *nam-nam*, but Vulg. *ne forte*.

γ. 10. *Wedding-feast*. Gr. γαμρ.

*Γαμὸς* may either signify what *Athenæus* calls *γαμὸν συμπόσιον*, a *Wedding-feast*, *Deipn. Lib. V. p. 188. B.* or else the *Room* where the feast was kept, which *Syr.* expresses by *beth chbule*, *domus nuptiarum* or *domus chori*. See *Schaaf's Lex. Syr. p. 185.*

γ. 14. *His Servants*] Or *his-own Servants.*  
Gr. τῶν ἰδίων δούλων.

1d. <sup>g</sup> seems to be no more Emphatical here and *Matt.* xxii. 5. than *av-  
v* would have been. *Syr.* makes no  
difference. See that Version in *Matt.*  
xxi. 34, 35. . xxii. 3, 6, 8.

*His Effects]* Gr. το υπερχοντα αυτος. XXV.

E. T. *his* goods, or Substance, Luke 9. 14.  
viii. 3.

In this general Sense *Plato* uses the Participle *υπαρχοντα*. *Alcib. I. Vol. II. p. 104. A.* να ᾗς υπαρχοντα σοι, μεγαλα οναι, οτι μηδεν ὀνειδίζ, ὅσοι τε σωματιος ἀξιαμύνα, τιλδόντων ος τινι ψυχῃ. Though in this Passage the Endowments of the Mind, as well as outward Circumstances, are included.

Syr. has the same word here and *Matt.* xix. 21, that it uses for *scia*, in *Luke* xv. 13, and *βίβλ.* *Mar.* xii. 44. *Luke* viii. 43. . xv. 12, 30.

*His Ability*] Gr. τὸν ἰδιὸν δυνάμει. γ. 15.  
E. T. his severall abilitie. Vulg. pro-  
pria virtutem.

Our Saviour seems to intend the Person's Capacity of improving the Talents. So Hilarius understood it, *Comm. ad loc. col. 616. B. Diviso pecunie inequalis est, sed non ad dividendum referenda diversitas est. Aut enim, unumquemque secundum virtutem suam accepisse. Ergo in quantum quis capax esset accepit, et extra moderantis arbitrium est, quod erat in jure sumentis.*

Others understand this Expression rather of the Man's own *Power* or *Right* to distribute. But this Sentiment is more properly expressed by *ἐξουσία* than *δυναμὶς*. See 1 Cor. vii. 37. ix. 4, 5.

Several *French* Versions have *selon sa Capacité*. Consult *Beza ad loc.*

Traded] Gr. *epicratis*. p. 16.

Syr. has the same word used Jam. iv. 13. for *μυροδομαί*, and Luke xix. 13. for *μεγισταδομαί*.

Made] Gr. ~~ισχυρ.~~ Vulg. *lucra* y. 16.  
tus est, and to the same purpose  
Syr.

CHAP. Syr. as if its Author had read *ἐπε-XXV.* *δυσε*, with several MSS. mentioned by *ῥ. 16. Dr. Mill.*

*ῥ. 18. Money]* Gr. *τὸ ἀργεῖον*. Vulg. *pecuniam*. So *ἀργεῖον* is render'd *Money*; *Mar. xiv. 11. Luke xix. 15, 23. Acts viii. 20.*

*Phav. Lex. p. 116. 3.* *ἀργεῖον*, πανομίμα ἐπ' ἐν χαλκῷ, ἐπ' ἐν ἀργύρῳ, ἐπ' ἐν χρυσῷ, πῶς αὖτις ἀργεῖον καλεῖται.

*ῥ. Poll. Onom. Lib. III. §. 86. p. 310.* *τὸ ὃ ἀργεῖον, καλεῖται χρηματῖα, καὶ νομισματῖα, ὡς αὖτε καὶ τὸ χρυσίον.* See *D. Hal. I. 249. 1.*

*Xenoph. Conviv. Cap. 1. §. 5. p. 126.* *Socrates* said, *αἱ ἐν δημοκρατίᾳ ἡμᾶς κατὰφρονται, οἳ οὐ μὴ Πρωτοβόρα τε πολὺ ἀργεῖον δέδωκεν ἢ σοφία, &c.*

*D. Hal. I. 245. 30.* *εἶχε δὲ διαφθάρως τὸν διεσπῶντα τινὰς αὐτὸν ἀργεῖον, &c. p. 526. 46.* *οἱ τὴν πολλὴν ἀπώλειαν τὸ ἀργεῖον.*

*ἀργεῖα* in the *Plural Number* often signifies a particular Species of Money, or Coin; especially when any *Numeral* is joined with it.

*Matt. xxvi. 15.* *τεσσακοντὰ ἀργεῖα*, *thirty shekels*, or *pieces-of-silver*; or *silverlings*, as *E. T. Is. vii. 23. LXX.* *ἐκλῶν.*

Just so the *Hebrew* *הַכֶּסֶף*, which signifies *Silver*, *Gen. xlv. 2.* is used to denote *Money* in general, *Gen. xlv. 1. . xlvii. 16.*

When a *Numeral* is added, *E. T.* infers *Pieces*, *Gen. xx. 16.* or else *Shekels*, *Num. iii. 50. Deut. xxii. 19, 29.* and frequently elsewhere.

*ῥ. 19. After a long time]* Gr. *μὲν χρόνον πολλόν*. The Idiom of our Language admits of rendring *πολλόν* by *long*.

*D. Hal. I. 95. 24.* *καὶ διαμένοντες ὡς πολλὰ χρόνια δι' αἰχμαλωτῆς οὐκ ῥωμαίοις τὰ πικρὰ ἔβαν.* *p. 526. 22, 47.*

So *πολλὴ ὁδός*, *a long way*, *Xenoph. CHAP. de Cyri Inst. Lib. IV. p. 256. 9.* *ὡς δὲ XXV.* *δύσονται τε καὶ ταχὺ ἐπορεύοντο, οὐκ ὡς πολλὰ ῥ. 19.* *ὡς τε ὁδοὶ διήλυσαν, &c.*

*I will set thee over]* *E. T. I will ῥ. 21.* *make thee ruler over.* Gr. *καταστήσω*, which *Verb* *E. T.* renders *to set over*, *Hebr. ii. 7.* where *Syr.* has the same *Verb* by which it renders *ἐξουσίαν δάνααι.* *Job. v. 27.*

*An hard man]* Gr. *σκληρὸν ἄνθρωπον ῥ. 24.* *ωθ.*

The *Adjective* *σκληρὸν* expresses an *ill-natured* or *morose* Temper, as *ἡδύς*, to which it stands opposed denotes a *good natured* and *courteous* one.

So *Athen. Deipn. Lib. II. p. 55. F.* *δύο καὶ ἑλίων ὁ Κίτιδος σκληρὸν ὡς καὶ παντοδύμηκον ὡς τὰς γυναικας ἦν πλεονεξία οὐκ ὡς αἰσῶν, ἡδύς ἔπειτα καὶ μελιχρὸς &c.*

*Syr.* renders *σκληρὸν* by the same word as *αὐστηρὸν.* *Luke xix. 21.* and *πεισματὶς*, *Mar. viii. 17.* and *βαρεῖα*, *Acts xxv. 7.* and *ἰσχυρὸν*, *Matt. xiv. 30.* and *χαλεποὶ*, *2 Tim. iii. 1.*

*Exchangers]* Or *Bankers.* Gr. *τετράριχοι ῥ. 27.* *πράγματος.* Vulg. *numularii.* *Luke xix. 23.* *ἦν τὴν τετράριχον, E. T. into the Bank.*

Such a *Banker* perhaps was *Diogenes's* Father, see *Diog. Laert. in Diog. p. 325. §. 20.* *Διοφύτης, ἰσχυρὸς τετράριχος, Σινωπῆς. Φησὶ δὲ Διοκλῆς, δημοσίαν αὐτὸν τὴν τετράριχον ἐχούσαν τὰ πᾶσι, καὶ πᾶσι χαρὰν αὐτὸν τὸ γένος, φησὶν.*

*Theophylact* makes these *τετράριχοι* the same with the *καλλυβιστοὶ*, mentioned *Matt. xxi. 12.* See *Com. in Matt. p. 121. E.*

See *Joseph. Ant. Lib. XII. cap. 2. §. 3. p. 588. l. 1.*

CHAP.

XXV: *When I came*] E. T. at my coming.  
 γ. 27. Gr. ελθων. So elsewhere a *Participle* is render'd *Substantively*. Luke xix. 30, at your entering, εισερχομενοι. and Acts xiv. 11, in the likenesses, ομοιωθεντες.

γ. 27. *With Interest*] Gr. στω παψ. Vulg. cum usura. but Syr. στω παποι αυτη, as also Luke xix. 23.

D. Hal. I. 344. 28. αξιων δ' υδ' των δανειων υδ' μισιον υπομνηται, κτι των χρεωφειλων υδ' ποιων δικαιοι, αλλα των μιν, υδ' τις ποικς αφηναι, των δ', μη δε αυτα τα συναλλαγματια Διγλυσεν.

γ. 30. *Unprofitable*] Gr. αχρηστος, οτ αχρηστος.

Phau. Lex. p. 145. 2. 'Αχρηστος, ο αχρηστος, ο ιαχρηστος, εκ τε χριμα. η αφαισιν εναι αχρηστος. Κανω δ' ειν ο λεγων, οτι τα δ' οπ των εις α η εις η, θηλυκα ευθιμενα, προπαροξισμω —. υτως εν χριμα, αχρηστος, ως εν υπομνη εκ τε χριμα μ' τε ευθιμικς α αχρηστος, δ' μη εχου τις χριμα.

Plat. Alcib. I. Vol. I. p. 122. B. Σω δ', ο Αλκιβιαδης, Περικλης επεσησε παδααωσιν των οικειων των αχρηστων υπο γηρας, Ζαπυρον τον Θερικα.

Syr. has the same word here and Luke xvii. 10, as for απσ. Matt. xx. 3. Tit. i. 12. 2 Pet. i. 8.

γ. 32. *Sheep*] Gr. προβατα, which being distinguished from the ιεφαι, goats, evidently signifies *Sheep*.

Sometimes however προβατα denotes all kind of *Quadrupeds*.

Phau. Lex. p. 623. 3. προβατα φασιν, τα τετραποδα παντα βοσκηματα. and Suid. Lex. III. 176. Προβατα, παντα τα τετραποδα.

Hom. Iliad. ε. γ. 124. Schol. Προβατα. παντα τα τετραποδα εκαλουν οι παλαιαι προβατα, Αφ το προ των οπισθων βασων ειερε εμπροδους εχεν. And

then the same *Scholias* refers to Hesiod. CHAP. Epy. γ. 556, where προβατα stands opposed to ανθρωποι. Consult the *Scholias* on that Passage of Hesiod. p. 122. col. 1. 124. col. 2. 127. col. 1.

See this confirmed by the Illustrations *Spanbeme*, from an unpublished *Scholias* on *Homer*, and from the Prince of Physicians, *Hippocrates*. *Observ.* in *Callim. Hymn. in Apoll.* γ. 51. p. 78.

*Goats*] Gr. ιεφαι, equivalent to ιεφ. γ. 32.

φια γ. 33. See by all means Phau. Lex. p. 311. 1. where you have the several Names given to *Goats* by the *Greeks*, and the difference between them.

*I was sick*] Vulg. infirmus. Gr. ηδ' γ. 36. ησα, which expresses in this place *Sickness*, in opposition to *Health*, rather than *Weakness*, as opposed to *Strength*. See Luke iv. 40. Αδυνάτης νοσοις πακυλαις.

Phau. Lex. p. 126. 2. Αδυνα, αδυνα, καμνω, νεσω, αρωφω.

Plat. Phaed. I. 59. B. Πλατων δ' (ομαι) ηδ' εν, which accounts for *Plato's* Absence on this Occasion.

See Note on Matt. x. 8.

*Fed*] Gr. εθριψαμεν. Where τρεφον γ. 37. is of the same import with δυναι φαγεν. γ. 35.

*To one of the least of these my Bre-* γ. 40.

*thren*] Gr. εν ταυτων των αδελφων με των ελαχιστων, which may be render'd, *to one of these my brethren*, even the least of them. So γ. 45. *to one of these*, even the least of them. But I see no reason to depart from our received Version.

*Did not minister*] Gr. ου διηκονη. γ. 44. σαμην.

CHAP. Διακονη signifies to tend or wait on, XXV. or do friendly offices, or services.

§. 44. See Note on Matt. viii. 15.

§. 46. Into eternal Punishment] Gr. eis αἰῶνα αἰῶνων.

I see no reason for rendering αἰῶνα by two different words in the same Verse; everlasting Punishment, and Life eternal. And why was the order of the original words observed in the latter part of the Verse, rather than in the former? Eternal Life sounds more agreeable to the Genius of our Language than Life eternal. See E. T. Matt. xix. 16. Mar. x. 17, 30. Luke x. 25. xviii. 18. &c.

The Reader may observe that the word αἰῶνα respects both the Punishment of the wicked, and the Reward of the righteous.

Αἰῶνα is used very laxly by Greek Writers, particularly by Josephus, who

was a Jew. De Bell. Jud. Lib. VI. CHAP. cap. 9. §. 4. p. 399. φυλαχθῆναι ὁ μὴ XXV. τῷ θανάτῳ σφαίον, ὁ δ' Ἰωάννης διαμείβεται αἰῶνις, for perpetual Imprisonment, viz. for Life. and Ant. Jud. Lib. VII. cap. 14. §. 5. p. 407. αἰῶνιον αὐτῷ συνέχον τὴν ἡγεμονίαν. This Idea is expressed by βασιλεὺς eis αἰῶνα. Lib. VII. cap. 9. §. 5. p. 389. and in Daniel, according to LXX. Chap. ii. 4. βασιλεὺς eis τὰς αἰῶνας ζήσῃ. iii. 9. And ἀπ' αἰῶνα ἀνυχημάτα, in Joseph. de Bell. Lib. I. Proem. §. 5. p. 49. is of the same import with ἀνυχημάτα αἰῶνις.

So D. Hal. I. 234. 25. μνημὴ αἰῶνις, immortal Memory.

Just after the same manner αἰδίοφυς is perpetual Banishment, or for Life. D. Hal. I. 266. 18, which the same Author elsewhere expresses by one word, ἀειφύσῃ. I. 480. 30. 525. 28.

## CHAP. XXVI.

CHAP. ALL these Discourses] Gr. πάντας τοὺς λόγους τούτους, E. T. all these sayings.

St. Chrysostom ad loc. II. 495. 7. omits πάντας, and this Omission is confirmed by several MSS. mentioned by Dr. Mill.

May not λαλεῖν, in the Plural Number, refer to the Contents of the two last Chapters?

Josephus applies this Term in the same Number to a single Discourse of Herod's. Ant. Jud. Lib. XV. cap. 5. §. 2. p. 752. παρεκαλεῖν ὃ πάλαι παρεμύθητο eis τὸν ἄλλον τὸν λόγον.

§. 2. After two days] Gr. μετὰ δύο ἡμέρας. Perhaps two days hence, or on the se-

cond day, as Matt. xxvii. 63, after three days, compared with Matt. xxvii. XXVI. 64. xvi. 21. xvii. 23. xx. 19. the 2. third day.

So I think Josephus uses this Expression, De Bell. Lib. V. cap. 11. §. 5. p. 355. Μετὰ δὲ ἡμετέρας δύο, καὶ πάλιν ἄλλοις ἑταίροις χωμασὶν οἱ ὧδε πρὸς Σιμωνα.

Vid. Note on Matt. xxvii. 63.

The Passover] Gr. τὸ πάσχα. E. T. §. 2. the feast of the Passover. (later Edd. have printed the feast of in Italic.) Not that we must necessarily suppose those Rev. Translators read ἡ ἑορτὴ τὸ πάσχα, as Luke ii. 41. Job. xiii. 1.



CHAP. XXVI. Elsewhere this Version renders *pascha* simply by *Passover*, *Job*. xi. 55.

†. 2. xviii. 39. Hence to keep the *Passover*,  
†. 18. h. cap. And once by *Easter*,  
*Acts* xii. 4.

Compare *Job*. xii. 1. with *Job*.  
xiii. 1.

*Joseph*. *Ant. Jud.* Lib. II. cap.  
14. §. 6. p. 111. ὅθεν νῦν ἐστὶ κατὰ  
τὸ εἶδος θύομεν, τὴν ἰορτὴν Παχά  
καλοῦντες.

†. 3. *The High-Priests*] Gr. οἱ ἀρχιερεῖς.

It is plain from *Josephus*, that several were called *High-Priests*, besides that one Person, who emphatically had the honourable Title of *the High-Priest*.

*De Bell. Jud.* Lib. II. cap. 15. §. 3. p. 183. οἱ δὲ ἀρχιερεῖς οἱ τὸ ἱερόν τινι πληθύνει σωμασάοντες ὑπαύαν πρὸς Ῥωμαίοις παρεκαλόν. and §. 4. ead. pag. τὸς δὲ ἀρχιερεῖς αὐτοὺς ἡν ἰδοὺ καταμωμῆκεν μὲν τὸ κεφάλαιον κοινῇ, γυμνὰς δὲ τὰ τετρα τῶν ἰδῆ των περὶ ἑρμηνεύσαν, &c. and Cap. 17. §. 6. p. 194. ἰδοὺ δὲ τῶν δυνάμεων, καὶ τῶν ἀρχιερέων οἱ μὲν——οἱ δὲ οὖν πρὸς βασιλικῆς οἱ τῶν ἀνωτέρων φέροντες αὐτῶν ταχέως ἀπεκλίσαν τὰς ψυχὰς, οὖν οἱς Ἀναίας ὁ ἀρχιερεὺς, &c. and Lib. VI. cap. 2. §. 2. p. 375. ὡς ἦσαν ἀρχιερεῖς μὲν Ἰωσήφ τε καὶ Ἰσάκ, καὶ δ' ἀρχιερεῖν, &c.

See *Theophylact* ad loc. p. 157. C. Τὸ νομὸν κελδοῦν ἐστὶ ἐστὶ ἀρχιερεῖς Ἀγρίππας, πολλὰς ποιοῦν αὐτοὺς ὁδοποροῦν, ἀμειβομένους αὐτοὺς κατ' ἐπὶ αὐτόν.——ἀρχιερεῖς δὲ λέγεται, τὸς πτωχολογίας ἡδὴ τῶν ἐπὶ αὐτοῖς λαλοῦντων.

Vid. Note *Matt.* ii. 4.

†. 3. *At the Palace*] Gr. οἱ τῶν αὐλῶν, Vulg. in atrium. E. T. unto the Palace.

Sometimes indeed αὐλῆς signifies a *Courtyard*, or other *Area* open to the

Air, which properly answers to *Atrium*. CHAP. XXVI.

*Athen. Deipn.* Lib. V. p. 189. F. §. 3.

ὁμοῦ δὲ τῶν αὐλῶν αἱ τὰς δὲ τῶν ὑπαύων ποιοῦν.

*Phan. Lex.* p. 135. 3. αὐλῆς, ὁ περὶ τὴν αὐλὴν καὶ ὑπαύων ποιοῦν.

*Arist. Lys.* §. 722. Schol. αὐλῆς καὶ ποιοῦν ποιοῦν καὶ ὑπαύων, ποιοῦν τῶν μετὰ τὸν οἶκον.

In such an *Atrium* I suppose *Haman* put the Gallows or Cross for *Mordecai*, which was fifty cubits high. *Joseph. Ant.* Lib. XI. cap. 6. §. 10. p. 572. l. 5. b. and p. 574. l. 7. b. Though this Gallows or Cross is said to be ἐπὶ τῇ οἰκίᾳ αὐτοῦ, which in a lax sense it might be when in a Court-yard belonging to the House.

However I apprehend, that αὐλῆς in this Verse, signifies the *House* or *Palace* of the High-Priest, notwithstanding the Assembly might be in a *Court* belonging to the House.

*St. Luke* calls this the High-Priest's *House*, οἱ πρὸ οἴκου τοῦ ἀρχιερέως. xxii. 54. and *Josephus* mentions the οἰκία of the High-Priest, as distinct from the βασιλικὰ of *Agrippa* and *Berenice*. *De Bell. Jud.* Lib. II. cap. 17. §. 6. p. 194. οἱ δὲ ἐπιπαισθέντες, τῶν τε Ἀναίας τοῦ ἀρχιερέως οἰκίαν, καὶ τὰ Ἀγρίππας καὶ τὰ Βερνίκης βασιλικὰ κατέκαυσαν.

αὐλῆς is frequently used for a *House*. See *Luke* xi. 21.

*Jul. Pollux* reckons αὐλῆς among the Terms that properly denote a *House*. *Onom.* p. 47. §. 73.

*Josephus* uses the word αὐλῆς in speaking of *Abraham's Tent*. *Ant. Jud.* Lib. I. cap. 11. §. 2. p. 34. ἐκαθίστητο δὲ——ἐπὶ τῇ θύρᾳ τῇ αὐτῇ αὐλῆς. See also *D. Hal.* l. 365. 36.

And emphatically it denotes the *King's-House*, or *Palace*, or as we call it *the Court*.

CHAP. *Arist. Lys.* §. 722. *Schol. Biser.* λυ-  
XXVI. λαί τα βασιλεία, ἀλλ' το μέγας ἔχειν  
§. 3. πρὸ τῶν οἰκῶν ὑπαυρῶν τοῦτο.

*Suid. Lex.* I. p. 379. Ἀυλὴ, ἡ το βα-  
σιλείας οἰκία.

*Athen. Deirh.* Lib. V. p. 189. E.  
τὴν δὲ τὰ βασιλεία λεγούσιν αὐλῆς. p.  
575. E.

*Plut. Sol.* I. 204. II. ἡ τῇ Σολωνί-  
τῳ αὐλῇ ἀποδομένη, ἡ πολλὰς ο-  
ρωῖν τῶν βασιλικῶν κεκοσμημένης πολυ-  
λαί — ὅσας οὐ ἰδοὺν Κροίσος εἶναι.

*Herodot. Hist.* Lib. III. §. 77. p. 191.  
I. 9. Φηί τε δὲ ἡ παρὰ τὸν εἰς τὴν αὐλῇ,  
see I. 4. γέσται δὲ τὰ βασιλεία.

Sometimes βασιλικὴ is added to de-  
termine the meaning precisely.

*Joseph. de Bell. Jud.* Lib. II. cap. 19.  
§. 4. p. 204. ἐπεὶ αὖτε τὴν αὐτὴν πολὺν  
αὐλῇ, αὐλῇ τὴν βασιλικὴν αὐλῇ ἐρεθί-  
σι δὲ. and Lib. VI. cap. 7. §. 1. p.  
394. Οἱ γαστρίαι δὲ τῇ τὴν βασιλικὴν  
οὐκ ἔχοντες αὐλῇ, &c.

*Suid. Lex.* I. 29. in v. Ἀλκων. ἐν τῇ  
βασιλικῇ αὐλῇ τὴν Γελιμερῶν οἰκίαν ἢ  
τοιαύτην ἀναπλεῶν, ὃ δὲ Ἀλκωνας ἐκαλεῖται οἱ  
Καρχηδόνιοι.

*Herodian.* Lib. II. §. 30. p. 70. Ed.  
Ox. 1678. εἰς τε τὰ πρὸς τὴν Ἀλκωνίαν πε-  
νήσαντες αἵματι, ἡ εἰς τὴν αὐτὴν οἰκίαν κατι-  
στάσιν καὶ αὐτῶν ιδιωτικῶν, ἀλλὰ βασι-  
λεῶν αὐλῶν νομιζόντες, πρὸς κοσμησάντες  
ἐξ αὐτῶν βασιλικῶν συμβόλων.

§. 4. By a Wile] Gr. δολῶ. Vulg. dolo.  
E. T. by subtilie.

In this Sense we may understand  
*Josephus, Ant.* Lib. IX. cap. 6. §. 6.  
p. 488. βυλαυλῶν δὲ, μηδεὶς τῶν ψάδε-  
περὶ τῶν μὴδ' ἱερῶν τῶν Ἀχάδων θείων τι-  
μωρῶν ἀξιοῦσιν, ἀπ' αὐτῶν δὲ δολῶ πάντας  
αὐτοὺς ἐπιτελεῖν.

So also *Herodot.* Lib. I. §. 205. p.  
83. Κυρῶν δὲ μὴ τυτῶν, ὡς οἱ δολῶ καὶ πρὸς  
στρωμνῇ, ἐλασας &c. And Lib. V. §.  
37. ἡ συλλαβὴ δολῶ &c.

In the Feast] Gr. ἐν τῇ ἑορτῇ. E. T. XXVI  
on the feast day. But *Mar.* xiv. 2. on §. 5.  
the feast day. and *Joh.* ii. 23, in the  
feast day.

*Matt.* xxvii. 15. ἡ ἑορτὴ signifies  
some time during the Celebration of  
the Feast.

*Athen. Deirh.* Lib. X. p. 456. D.  
πλησίον δὲ τῇ ἑορτῇ καὶ εἰς χαλκίον δα-  
δῖναι τὸν περικύβιν.

Among the People] So ἐν τῷ λαῷ sig-  
nifies. LXX. Numb. xxi. 6. *Jud.* v.  
9. 1 Bar. iv. 17. . xiv. 34. 2 Bar.  
xvii. 9.

Ἐν τῷ λαῷ in this Passage is equiva-  
lent to τῷ λαῷ *Mar.* xiv. 2.

*Qu.* Whether ὁ δεισμὸς ἐν κυρίῳ,  
*Eph.* iv. 1. be not of the same import  
with ὁ δεισμὸς τοῦ Χριστοῦ ἡμεῶν, *Eph.*  
iii. 1.?

So *Hebr. Exod.* v. 6. מְשָׁרְתֵי הָעָם  
E. T. Taskmasters of the People, §. 10.  
מְשָׁרְתֵי הָעָם.

*Simon the Leper] Hieronym.* Com. ad §. 6.  
loc. Tom. VI. p. 57. f. Non quod le-  
prosus et illo tempore permaneret: Sed  
quia antea leprosus, postea a Salvatore  
mundatus est: nomine pristino permanente,  
ut virtus curantis appareat.

An Alabaster-box] Gr. ἀλαβαστρον. §. 7.

ἀλαβαστρον, or ἀλαβαστρον, was the  
general name of these Ointment-boxes,  
whether made of Wood, or Metal, or  
Stone, &c. So we use the word Snuff-  
box, though made of Gold or Silver,  
as well as Wood.

In general, *J. Pollux* makes ἀλαβασ-  
τρον expressive of a Vessel that held  
Ointment. *Onomast.* Lib. VI. §. 105.  
p. 631. τὰ δὲ ἀγνῆα τῶν μυρῶν, ἀγκυλῶν  
μυρῶν, ἢ ἀλαβαστρον. So *Phavorinus*  
in *Lex.* p. 46. 2. ἀλαβαστρον, δόξα τῇ  
ἀγνῇ,

CHAP. Αἱτίαι, μὴ δὲ τὸ ἴ, οἱ ἀπλῶς ἐλλείπει. εἰς  
XXVI. δὲ ἀκούσθαι μὲν, ἢ ἀγλῶς μὴ ἔχον λαβαί, CHAP. XXVI.  
ἢ. 7. λίθων. ἢ λίθινος μυροθήκη. To the same  
purpose *Suidas* in *Lex* I. 97.

*Aristoph. Lysistr.* ἢ. 946. where the  
Scholiast makes τὴν ἀλαβαστεῖν equiva-  
lent to τὴν μυροθήκην; but another  
Scholiast, *Bisetus*, on the same Verse,  
explains the same Term by τὴν μύρον τὴν  
ἀγλῶς λίθινον, λαβαί, καὶ ἔχον. See also  
*Aristoph. Acharn.* ἢ. 1052. and *Schol.*  
on ἢ. 1050.

We find frequent mention of these  
*Cruises* or *Boxes* in several Authors.

*Lucian Dial. Meretr. Dor. et Myrt.*  
p. 989. C. Καὶ οὕτως ἦσαν ἐν Συρίας, ἀ-  
λαβαστεῖν μύρον ἐν Φοινίκῃ, δύο δὲ τὰς  
δεσφύμω, &c.

*D. Hal.* I. 409. 12. δὲ εἰλον αὐτὴς  
αὐτῇ, ἵνα οὕτως τὰ βαλαστὰ φέρουσι, δὲ  
μύρον ἀλαβαστεῖν δὲ καπνίαν.

Perhaps they might generally be  
made of *Alabaster*, a Sort of Marble,  
or some other brittle matter because  
they seem to have been broken when  
used (*Mar.* xiv. 3.) However they  
were sometimes made of *Glass*, accord-  
ing to *Etymolog. Mag.* col. 56. l. 36.  
or according to some, of *Gold*; for so  
they understand *Plutarch*, in *Alex.* IV.  
30. 13. οὗ δὲ εἶδος μύροληα (or μύρον ἐλ-  
κία) δὲ κρύπτει δὲ πνίγει δὲ ἀλαβαστεῖν,  
παντὰ χρύσειον ἡγεμονίαν ὡς εἶπεν, &c.  
Though our Author may respect the  
Ornaments of these Vessels, as well as  
the Matter of which they were made.

See *Spanhem. ad Callim. Hym. in*  
*Pallad.* ἢ. 13: p. 540.

ἢ. 7. *Very-costly Ointment*] Gr. μύρον βαρυ-  
τιμον.

I question whether this *Myron* was  
so consistent as what we call *Ointment*,  
perhaps it was perfumed *Oil*. We are  
led to this Thought by the Verb κα-  
ταχύνειν in this Verse, which expresses  
*Fluidity*.

The same appears to have been the  
State of the *Myron*, spoken of by other  
Authors. CHAP. XXVI.

*Hippocr. de Superfoet.* p. 265. l. 45.  
Βαψασα δὲ τὸ ἔλαιον ἐν μύρῳ λάβει ἀδύπ-  
την δυνάμιν, δὲ δυνάμεισιν αὐτῇ λαβάνει  
προσθεῖσθαι.

*Athen. Deipn.* Lib. V. p. 194. B.  
ἐποιεῖται αὐτὴ κατὰ φύσιν καὶ κατὰ μέτρον με-  
τὰ πρῶτον πολυτέλειαν μύρον δὲ τῶν  
καλυμμάτων. and Lib. I. cap. 14. p. 18.  
C. D.

*Lucian in Afrio.* p. 667. B. παρέσθαι  
τὴν λυχνίαν γυμνῇ ὁλῇ, δὲ μύρον ἐκ τῶν ἀ-  
λαβαστεῖν προχέαιμιν, τὴν αὐτὴν ἀλφειῶν, κα-  
μὲ δὲ μυροῦ, &c. And *de Mor. Philos.*  
p. 24. A. τῶν ἐστὶν αὐτῇ καὶ τὰ μύρα  
πνίγειν. &c.

This Ointment is said to be *very-*  
*costly*. The original word βαρύτιμος is  
of the same import with πολυτίμος,  
which is read in several Copies here,  
and occurs *Job.* xii. 3. or with πολυ-  
τελής, which is read *Mar.* xiv. 3.

*Strabo* seems to make use of βαρύτι-  
μος and πολυτίμος indifferently, *Geogr.*  
Lib. XVII. p. 1149. C. εἰς ὅν ἐστι πολυ-  
τιμώτατος καμίζιον φέρειν — τὸ δὲ βαρύτι-  
μον βαρεῖν δὲ τὰ τέλη.

*They had indignation*] Gr. ἐξανακῆσαν. ἢ. 8.

See *St. Jerom* ad loc. *Tom.* VI.  
p. 57. b. Scio quosdam hunc locum ca-  
lumniari; quare alius Evangelista [sc.  
*Jebn*, Chap. XII. 4, 5.] Judam solum  
dixerit contristatum, eo quod oculos te-  
nuerit, et fur ab initio fuerit, et Ma-  
thæus scribat omnes Apostolos indignatos;  
nescientes Trophim qui vocatur Συλλαχῆς,  
quo et pro uno omnes, et pro multis unus  
appellari soleat.

*When Jesus knew*] Gr. γινῶσκει. ἢ. 10.  
E. T. *When Jesus understood*. So the  
same Version renders γινῶσκω to under-  
stood, *Jeb.* viii. 27. *Acts* viii. 30. Un-  
derstandest.

CHAP. *derstandest thou what thou readest?*  
XXVI. XXIV. 11.

§. 10. *Wrought a good Work upon me*] Or  
*done a good Work for me.* Gr. *εργον κα-*  
*λον εφασατο εις εμε.*

*Εφασαμαι* is render'd to do by E. T.  
*Gal. vi. 10. Col. iii. 23. Whatsoever ye*  
*do, do it heartily.* Gr. *πάν ὃ, τι ταν ποι-*  
*ητε; ἐκ ψυχης εφασαδε.* 3 *Joh. §. 5.*

As it may also be render'd after the  
same manner in the following places.

*Xenoph. Hell. Hist. Lib. I. cap. 1.*  
§. 13. p. 6. *ὅτιν άλλο πακον εφασαμυες*  
*ἐν τη πολει.*

*Arrian. de Exp. Alex. Lib. IV. §.*  
9. p. 163. 7. *ἀλλὰ τα ὅτι ποιδο αὐ-*  
*πασιω ἀλεξανδρου, οτι παυλικα εἶνω χε-*  
*λιον εφον εφασαμυ.*

*Joseph. Ant. Lib. V. cap. 7. §. 15.*  
p. 299.

§. 11. *With you.*] Gr. *μετ' αὐτων.* *Matt.*  
*xxv. 3. with them.*

§. 12. *In that she poured*] Gr. *βαλυσσ αὐλη.*  
*So Matt. xxvii. 4. ὡςδε, in that I*  
*have betrayed.* *Acts xxiv. 11. δωμαμυ-*  
*α, because that thou mayest.*

§. 12. *For my Burial*] Gr. *περὶ το εἰσφια-*  
*σαι μι.* *Vulg. ad sepeliendū me.*

*Phau. Lex. p. 272. 2. εἰσφιαζω, εν-*  
*σοριαζω, θαντω.*

*Cbrysest. II. 499. 15. οτι τον εἰσφιασ-*  
*μυ μι ᾧ, φησι, ποιησε.* p. 500. 12,  
27. *See Mar. xiv. 8. Joh. xii. 8.*

*Theophylact. ad loc. p. 159. D. εἰς ὡ*  
*πικ ἰσδαεις μὲ μωρον εἰσφιαζεν τα σ-*  
*μαλια, οτι ἐν οι ἀνυπιοι ποιησ, Ἀφ το α-*  
*σηπια τηρειδ ἐν ἀνδ δνοαδιας.*

*Vid. Casaub. Exercit. contra Baron.*  
p. 672.

§. 13. *Spoken-of.*] *So E. T. Mar. xiv. 9.*  
*but here, told.* Gr. *λαληθησ.* *Vulg.*  
*dicetur.*

*For a Memorial*] Gr. *εις μνημοσιων.* *CHAP.*  
*Thucyd. Hist. Lib. V. §. 11. p. 325. §. 13.*

86. *καλαβαλας τα ἀνυσια οικοδομημα-*  
*τα, ἐν αφανισαεις οτι μνημοσιων που*  
*εμμελλει αὐλις ᾧ ουσιας εἰσισαδ.*

*Herodot. Hist. Lib. IV. §. 81. p:*  
248. 4. b.

*Iscaariot*] Gr. *ισκαριωτης.* §. 14.

*Theophylact. ad loc. p. 160. A. ὁ*  
*ισκαριωτης ᾧ προσθησιν, να γινωμυτερον*  
*αὐτον ποιησ, ὡς ᾧ ἐνιερ ἰσδα, ο ἐν*  
*λεσβαι.* *εἰς μωλις ὁ προδοτης, ὅπου*  
*κωμης τιν ὡ, ηλις ἐκαλετο ἰσκαρι.*

*I will deliver up*] Gr. *παρδωσω.* §. 15.

*Παροδωμι* signifies a lawful Sur-  
render, and a traiterous Betraying of a  
Person or Thing.

*Judas* and the Historian use the same  
*Verb*, but a *sister* one in *English* be-  
comes the Traitor's mouth, and a  
*barber* one the Historian's Pen; the  
former says, *I will deliver him up*; the  
latter, *that he might betray him*, §. 16.  
So also our Saviour says, *One of you*  
*will betray me*, §. 21.

*D. Hal. I. 182. 46. ωτε ηκααθησαν*  
*οι εἰλεπομυμοι, ᾧ σωκριας εἰνα πορον*  
*δρην δνωμυμοι, παρδωναι τοις κεκαρθηκο-*  
*σιν αὐλις.* p. 311. 50.

*Joseph. de Bell. Lib. VI. cap. 6. §.*  
2. p. 393. *εἰψασι ᾧ τα οπλα, ἐν παρ-*  
*δασι τα σμαλια, χκαρζομαι το ζω.* *Cap.*  
9. §. 4: p. 399. l. 4. b.

*D. Hal. I. 33. 45. οι μων τινες εκαστοι*  
*παρεδιδσαν αὐλη τας πολεις, μαλιστα ᾧ*  
*οσι ὅπου τα ελλωικα ᾧνυς ησαν.*

*Joseph. de Bell. Lib. VII. cap. 6. §.*  
4. p. 419. *τας ᾧ περὶ τας παρδενιας το*  
*φρελεον ομολησιας οιομυ δην ὁ βαστ*  
*αλφουλατιν, &c.*

*Plutarch* furnishes us with a remark-  
able Instance of a Schoolmaster, who  
*betrayed* his Scholars into the hands of  
the

CHAP. the Romans, Camill. l. 296. 6. These  
XXVI. generous Enemies rewarded him ac-  
cording to the just demerit of his  
Treachery.

Another instance of a perfidious Sur-  
render, was Tarpeia's Betraying the  
Capitol, mentioned by D. Hal. l. 102.  
10, 32.

§. 15. They agreed-with him] E. T. they  
covenanted with him. Gr. ἐσησαν αὐτῷ.

This sense of ἐσημι is countenanced  
by Vulg. illi constituerunt. as also by  
Syr. and Arab. Jam enim conditos tan-  
tum fuisse nummos verisimile est, datos  
vero demum tradito Christo. De Dieu  
ad loc. p. 376.

Theophylact ad loc. p. 160. Α. οἱ δὲ  
ἐσησαν τελακῆναι ἀρβύρα, αὐτὸν τε συνειφα-  
νεύσαν, ἀφωρεῖσθαι δεῖναι, ὥς οἱ πολλοὶ  
νόμισαν, αὐτὸν τε ἐξυλοσάμεναι.

According to this Sense of the Verb  
ἐσημι, St. Matthew perfectly agrees  
with St. Mark xiv. 11. ἐπησχίλας αὐ-  
τῷ, and St. Luke xxii. 5. συνίδω αὐτῷ.

However others understand the  
Greek Verb ἐσημι to answer to the He-  
brew וָשָׂה, Zech. xi. 12. accordingly  
Beza renders it appenderunt.

Consult the truly learned Mr. Hut-  
chinson's Note on Xenoph. κ. π. Lib.  
VIII. p. 585. 6. τῇ δὲ γὰρ μὲν Αἰσχρο-  
τα μοι δοκῶ τῶν πλεονῶν, οἱ οἱ μὲν ἐπι-  
δαν τῶν ἀρκῶν ἀετῶν ἀνέστη, τὰ μὲν  
αὐτῶν καλοῦνται, τὰ δὲ καλασχεύουσι, τὰ δὲ  
περὶ αὐτοὺς καὶ μετὰ αὐτοὺς καὶ ἰσχυροὺς καὶ ἀσχυ-  
ροὺς καὶ φυλακιστοὺς περὶ αὐτοὺς ἔχει, &c.  
Quæ verbi ἐσημι hoc in loco vis est, can-  
dem illi, γράμματα εἶπω, recte tribueris  
Matt. xxvi. 15. — Nec enim tantum  
pacti ita fuerunt cum Juda, sed paratam  
pecuniam adpenderunt et præstiterunt;  
quandoquidem paucis diebus post, Jesus  
jam condemnato, eam retulit, et in Tem-  
plo ad pedes αἰχμητῶν et περιβώτων ab-  
jecit. Matt. xxvi. 4, 5. Read on to

the end of the Note, and judge for  
your selves. CHAP. XXVI.

Pieces-of-Silver] Vulg. argenteos. §. 15.  
Dr. Hamm. Staters, agreeably to Cant.  
ἐσθῆτος.

What Eusebius, quoting this Text,  
calls ἀρβύρα, Dem. Evang. Lib. X. p.  
468. C. he expresses by ἐσθῆτος, p.  
479. D. ej. lib.

On the first day] E. T. the first day. §. 17.  
Gr. τῇ πρώτῃ, sc. ἡμέρᾳ, as Mar. xiv.  
12. So also Syr. and Vulg. and E. T.  
though in later Edd. day is printed in  
Italic.

Cbrysof. II. 503. 25. Πρῶτῃ τῇ αἰ-  
ματῇ τῇ πρὸ τῶν αἰμάτων φρεσὶν ἠθάσας  
δὲ δὲ τὸ ἐκ τῆς αἰματὸς ἀνὴρ ἀρῶμεν τῇ ἡμέ-  
ρᾳ.

To suck-a-one] Gr. πρὸς τὸν δεῖνα. §. 18.  
Vulg. ad quendam. Syr. pelan. Vox.  
says Schaaf. Lex. Syr. p. 455. qua in-  
nominatum significamus, cujus nomen sup-  
primitur. This answers to the Hebr.  
peloni almoni, which is applicable to  
Persons. Ruth iv. 1. and Places. 1 Sam.  
xxi. 3. (2 E. T.) and 2 Kin. vi. 8.

Consult Suid. Lex. II. 656. οὐ δεῖνα  
καλῶ. and Phav. Lex. 535. 3.

Aristot. Rhet. Lib. III. cap. 15. p.  
517. l. 2. οἱ ἐμπελασμένοι, καὶ οὐλο-  
γεῖται μὴ ποτὶς εἶναι τῇ ἀσέβει· οἷον, οἱ  
οἱ κατὰ τὸν δὲ μοιχῶν, καὶ ὁ δεῖνα, καὶ ὁ  
δεῖνα αἰσ.

Aristoph. Thesm. §. 617. τὸν δεῖνα γι-  
νωσκῶν τὸν ἐκ Κοῦκιδων; See Schol. §.  
628, 629, 632. and Ran. §. 949. with  
Schol.

I will keep] Gr. ποιῶ. Vulg. Facio. §. 18.

So Acts xviii. 21. I must keep the  
Feast, Gr. δεῖ με τῷ τοῦ ἡμεῶν ποιεῖν. and  
Hebr. xi. 28. He kept the Passover. Gr.  
ἐποιεῖται τὸ πάσχα.

The:

CHAP. The same Verb is render'd to observe.  
XXVI. Acts xvi. 21. ἡν ποιεῖν, to observe Cuf-  
f. 18. *toms*, or Rites.

The Hebrew Verb *קִיַּץ*, which answers to ποιεῖν, is likewise render'd to keep. So Deut. xvi. 1, 10. and Jos. v. 10. to keep the Passover.

Consult the Rev. Mr. Blackwall's 8. Class. Vol. I. p. 32, 33.

Ποιῶ may perhaps be the Fut. sec. as well as the Present Tense. Though the Author of the *Nouv. Mēth. de Grecque*, Lib. III. Reg. LXXVI. p. 229, &c. confines the Rule to Verbs that end in ᾱ preceded by a Consonant. However this may be an instance of the Present Tense put for the Future. See Guar. Gram. Hebr. Vol. I. p. 545. Can. III.

§. 18. At thy-house] Gr. πρὸς σὲ. Vulg. apud te.

Theophylact. ad loc. p. 160. D. πρὸς σὲ ποιεῖν τὸ παρὰ αὐτοῦ τὸ ἐν τῇ σὴ οἰκίᾳ.

In this Sense perhaps we may understand Matt. xxvii. 62. συνήχθησαν πρὸς Πιλάτον. were assembled at Pilate's house. E. T. came together unto Pilate. Fr. chez Pilate.

Πρὸς σὲ might have been render'd with thee. See Mar. vi. 3. . xiv. 49. . Job. i. 1, 2. 2 Cor. v. 8. Gal. i. 18.

§. 19. Had appointed them] Gr. συνταξεν αὐτοῖς. So Matt. xxvii. 10. but LXX. uses the Verb συντάσσω, where E. T. has to command, Deut. v. 15.

Syr. has the same Verb, by which it renders προσάξα, Matt. i. 24. . xxi. 6. and κηλόω, Matt. xviii. 25. . xxvii. 58.

§. 20. He lay-down to eat] E. T. be sat down. Gr. ἀνέκλιτα. To sit at meate, E. T. Matt. ix. 10. and §. 7. h. cap.

The Syr. Verb serves to express the

reclining Posture at Meals, and is the same by which that Translator renders XXVI. ἀνακλιώ, Mar. vi. 39. and κατὰκλιώ, §. 20. Luke ix. 14. and συνανακειμαι. Matt. xiv. 9, which compare with Matt. xxii. 10.

See Note on Matt. viii. 11. and ix. 10.

They began every-one of them &c.] §. 22. Gr. ἤρξαντο — — — — — ἀπὸς αὐτῶν.

So Herodotus joins this Collective Word ἕκαστος with a Plural Verb. Hist. Lib. I. §. 135. p. 56. γαμεῖται δ' ἕκαστος αὐτῶν πολλὰς μὲν κραιδίαις γυναικάς, πολλὰ δ' ἐτι πλεοναῖς παλλακῶν κίων.

Vid. Sel. Not. Matt. xviii. 35.

He-that dipped] Gr. ὁ ἐμβαψας. Mar. §. 23. xiv. 20. ὁ ἐμβαπτισμῶς, which may be a Participle of the Imperfect Tense, and so may be render'd dipped, as well as ἐμβαψας.

Aristoph. Nub. §. 149. Κηρον διγίγηται, ἔτι τινος ψυλλαν λαβὼν, ἐμβαψεν εἰς τὴν κηρον αὐτοῦ τὴν ποδὲν.

Xenoph. Pad. Lib. II. p. 121. 10. ὁ ἦ ἐτι αὐτῷ λοιπὸν ἦν τὸ ἐμβαπτισμῶς, τὸ πῶς, ὑπὸ τῷ ἐκπεπληγῆναι τε καὶ οὐκ ἐπιζῆναι τῇ τύχῃ, δυσφορημῶς ἀνείρεται.

The Original undoubtedly conveys the Idea of dipping, but whether our Saviour intended to say, He that is now dipping his hand into &c. or He that just now dipped his hand &c. may admit of a Query. I think the Aor. 1. seems to favour the latter Rendering. Accordingly Er. Schmidt. has qui intinxit, and Cast. qui — intinxerit.

In the Dish.] Gr. ἐν τῷ τραπέζῳ. Mar. §. 23. xiv. 20. εἰς τὸ τραπέζιον.

Theophylact. ad loc. p. 161. C. ἀναδῆς ἦ ὡς ὁ Ἰδῶς, ἐμβαπτεν ἐν τῷ αὐτῷ τραπέζῳ, ἡτοι πινάκι. Agreeably here-

CHAP. to *Suid. Lex.* III. 511. *Τρυβλιον. εὐλοῖα* XXVI. *φιν. πικαιον.* And *Phas. Lex.* p. 710. *ψ. 23. 2. Τρυβλιον, εἶδος εὐλοῖας.*

So also *Aristoph. Equit. ψ. 647. Schol. Τρυβλια ὅ, τὰ εὐλοῖα.* and *Concion. ψ. 252. Schol. Τρυβλια. Εἰδῶ εὐλοῖαν π. Τρυβλιον.* Yet in *Avib. ψ. 360.* where the *εὐλοῖαν* and *Τρυβλιον* are mentioned together, the *Scholias*t says *ὅτι π. Τρυβλιον μῖζον τὴν εὐλοῖαν.* and to the same purpose consult *Suidas* in the above cited Passage. p. 511.

I shall only refer the Reader to *Athen. Deipn. Lib. XII. p. 549. F.* and *Diog. Laert. Lib. VI. §. 37. p. 333.*

*ψ. 24. Goeth] Gr. ὑπαγῶ.*

Consult the Rev. Mr. *Hutchinson's* Note on *Xenoph. Κυρ. Παῦδ. Lib. V. p. 370.* After having shown that the *Verb Οἰχομαι* is used with reference to *Death*, he adds, *eadem est significatio τὴν ὑπαγῶ. Matt. xxvi. 24. Opera pretium est notare, quali studio consensuque diversa gentes omnem in mortis mentione δυσφρεμιαν vitantur. Hinc enim tum Hebraei tum Arabes &c.*

*ψ. 26. As they were eating] Gr. ἐσθιοντων.* So *Vulg. coenantibus eis*, but *Er. Schm. coenatis illis, when they had eaten*, i. e. done eating. According to this Rendering the *Participle* is in the *Aor. 2.*

*ψ. 26. Bread] Gr. π. ἄρτον, a Loaf, or the Loaf appropriated to that sacred use.* *St. Mark xiv. 22.* and *St. Luke xxii. 19.* omit the *Article*, and have only *λαβὼν ἄρτον.* Not but that *ἀρτῶ* without the *Article ὁ* signifies *Bread* or *Viſuals* in general. *Matt. iv. 4. . xv. 2. . xvi. 11. Mar. iii. 20. Acts xxvii. 35.* So also with the *Article ὁ*, *Matt. vi. 11. . xv. 26. Mar. vii. 5.*

CHAP. XXVI.

*Having blessed] Gr. εὐλοῖσας, sc. π. Θεον, God, not π. ἄρτον, the Bread, as ψ. 26. E. T. and Arab. understood it.*

What *St. Mattheos* here, and *St. Mark, xiv. 22.* call *εὐλοῖσας*, *St. Luke xxii. 19.* and *St. Paul 1 Cor. xi. 24.* choose to express by *εὐχαριστας*, as several MSS. and Fathers read in this Verse, which shows, in my mind, how they understood *εὐλοῖσας*, viz. of *Blessing*, praising, or thanking, *God.*

Compare *Matt. xiv. 19. εὐλογεῖτε καὶ κλάσας, ἔδωκε.* with *Matt. xv. 36. εὐχαριστας, ἐκλάσας καὶ ἔδωκε.* and *Mar. viii. 7. with ψ. 6. ej. cap.* This is evidently the Sense in *Luke xxiv. 30.* for this *Benediction* was before the *Disciples Eyes* were opened, that they might know our Saviour, consequently this could not be meant of *Blessing the Bread*, or asking a *Blessing* on the Bread, as *Luke ix. 16.* It was our Saviour's usual Method to give thanks before Meals, as we do after them, therefore by *blessing* the Loaves and Fishes may be meant his *thanking God* for them.

*Thucydides* uses the Noun *εὐλοια* in the Sense of *Praise*, *Hist. Lib. II. §. 42. p. 123. 36.* and therefore the *Scholias*t explains it by *εὐανθῶ.*

See the *Plain Account of the Sacrament*, p. 11, &c. A truly Christian Performance, which will be of lasting Use to Posterity, when many of its professed Enemies, will, I hope, be praising God in Heaven.

*St. Chrysostom* read *εὐχαριστας. II. 509. 21. . 510. 1.* as also *Theophylact. ad loc. p. 161. D. and E. εὐχαριστῶν καὶ κλάσας τὸν ἄρτον, ἀλλὰ μὴ ὡς καὶ ἡμεῖς παροδῶμεν μετ' εὐχαριστίας τὸν ἄρτον προσφερομένους, ἀλλὰ ὅτι καὶ ὡς ἀνέχῃ ὁ εὐχαριστῶν τὴν κλάσιν τὴν οἰκτικὴν σωματικῶς, καὶ τὴν νικητικὴν, δεχόμενος.*

CHAP. Syr. renders *ἀλλήλας* by the same XXVI. Verb, which it uses for *ἀλλήλας*,  
 §. 26. 1 Cor. xi. 24; but Luke xxii. 17, 19,  
 it translates this latter Participle by a  
 Verb, which properly answers to our  
*Praise and Thanksgiving*; whereas the  
 Verb in our Text is usually render'd so  
*blefs.*

In Mar. viii. 7. Syr. has *bleffed over*  
*them*, that is *bleffed God over*, or *for*  
*them.*

§. 27. *Having given-thanks*] Gr. *ἀχαιστη-*  
*σαι*, sc. *τῷ Θεῷ*, as Acts xxvii. 35. .  
 xxviii. 15.

§. 27. *Of it*] Or *out-of it*. Gr. *ἐξ αὐτοῦ*.  
 Vulg: *ex eo*, but §. 29. *ἐκ τούτου*, *de hoc*.

§. 28. *Covenant*] Gr. *διαθήκης*.

Chrysost. II. 510. 12. *ἡ αἷμα καινῆς*  
*διαθήκης καλῆς, τοῦτέστι τῆς υποχρεώσεως, τῆς*  
*ἐπαγγελίας, τῆς νόμου καὶ καινῆς — κατ-*  
*τόθεν δηναται, οτι ἡ μέλλουσα τελεῖται.*

§. 29. *Henceforth*] Gr. *ἀπ' αὐτοῦ*, or *ἀπαρτί*.  
 Syr. *ἄνω τε νῦν*, as Luke i. 48. or *π*  
*λοιπον*, 2 Thess. iii. 1. or *ἐκτετι*, 2 Cor.  
 v. 16. or *μηκετι*, Eph. iv. 17.

Chrysost. II. 510. 43. omits *ἀπαρτί*.

§. 29. *Of this Produce of the Vine*] Gr. *ἐκ*  
*τούτου τοῦ ἡθηματιοῦ τῆς ἀμπέλου*. Vulg. *de*  
*hoc genimine vitis*, but Luke xxii. 18,  
*de generatione vitis*. and Cyprian. Epist.  
 LXIII. p. 278. *ex ista creatura vitis*.

E. T. chooses to render *ἡθημα* by  
*Fruit*.

D. Hal. calls *Wine* the fruit of the  
 Vine, but uses the word *καρπῶς*. See  
 Vol. I. 54. 42. *οἶνον ὅσον ἡ λαλῶντων γῆ*  
*φρεσι — τῆς μὲν ἀμπέλου τοῦ καρποῦ ἱερῶν*  
*ἐκφραστῶν τε Διὸς οἶναι, &c.*

The Produce of any thing may be  
 called its *ἡθημα*. So St. Paul, 2 Cor.  
 ix. 10. *τὰ ἡθηματὰ τῆς δικαιοσύνης, the*  
*Fruits of Righteousness.*

Consult Strab. Geogr. Lib. XV. p. CHAP.  
 1013. A. XXVI.

From this Text St. Chrysostom argues §. 29.  
 against mixing Water with the Wine  
 in the holy Sacrament. II. 511. 13,  
 &c. though this was practised long be-  
 fore his Time. See Cyprian. Epist.  
 LXIII. p. 277. (al. 281.) *At enim non*  
*mane, sed post Coenam mixtum calicem*  
*obtulit Dominus.* and a little before, *An*  
*illa sibi aliquis contemplatione blanditur,*  
*quod est mane aqua sola offerri videtur,*  
*tamen cum ad coenandum venimus, mix-*  
*tum calicem offerimus.* and again p. 278.  
 (al. 282.) *Religioni igitur nostrae con-*  
*gruit et timori, et ipsi loco atque officio*  
*Sacerdotii nostri, — in Dominico calice*  
*miscendo et offerendo, custodire Traditionis*  
*Dominica veritatem.*

*When they had sung-an-Hymn*] Gr. §. 30.  
*ὕμνησαντες*. Syr. uses the Verb *Shabach*,  
 by which it renders *ἀχαιστω*, Matt.  
 xv. 36. Acts xxvii. 35. and *αὐτοῖς*, Acts  
 iii. 8, 9. and *ἐπαῖνον* Luke xvi. 8. 1 Cor.  
 xi. 2, 17. and *εὐωισαῶν*, 2 Cor. x. 18. or  
*εὐωισήμιν*.

*The all men — I &c.*] E. T. §. 33.  
 has yet I. later Edd. have printed yet  
 in *Italic*. Gr. *οὐ ἔτι πάντες* — *ἴσω*. Per-  
 haps E. T. might follow some Copies  
 that read *ἴσω ἔτι*. Now *ἔτι* is render'd yet,  
 Matt. xiii. 21. 1 Cor. ii. 6. 2 Cor. vi.  
 10. ix. 3. Jam. ii. 11. 1 Pet. i. 8.

St. Chrysost. has *ἀλλ' ἴσω*. II. 512. 3.  
 513. 10, 20.

*Shall have crow'd*] That is, shall §. 34  
 have ended Crowing, or the Time of  
 Cock-crowing shall be expired.

E. T. before the Cock crow, that is,  
 before the Cock shall crow the first  
 time, or begin to crow, or in other  
 words, before the beginning of the  
 Time called the *Cock-crowing*. But  
 how



CHAP. how does this agree with *Mar. xiv. 68, XXVI. 72*?

† 34. So *ποίηται*, to have done; *Matt. xxiii. 23.* and to have caused, *Job. xi. 37.*

And thus the *Infinitive Mood* in *Hebrew*, *Ezek. xxxvi. 33.* I shall have cleansed.

*Jul. Poll. in Onomast. Lib. V. §. 89. p. 525.* expressing the proper Greek words for the Notes of several Birds, would have *ἀδαν* to denote the Cock's Crowing, which answers to the *Verb Cantare*, used by the *Vulg.* here.

† 34. *Tbou shalt have denied me thrice*] Gr. *τελις απαρνηση με.*

The Editor of *St. Chrysostom* puts the Comma after *τελις*, and so joins the *Adverb* with *φωνηται*; *περις αλειδοος φωνηται τελις*, before the Cock shall have crow'd thrice, *tbou shalt have denied me.* But this Pointing doth not agree with the same Father, pag. 526. 26. ej. Vol.

The *Adv.* *τελις* evidently refers to the Denial, *Mar. xiv. 30. Luke xxii. 34. 61. Job. xiii. 38.* So undoubtedly *Origen* understood it, *c. Celf. Lib. II. p. 69. 4. b.* *πικροφηλονειται ὅτι ἐν τῷ Πέτρῳ, οἱ περὶ αλειδοοφωνας ἀρνηση με τελις* ὅτι Πέτρος τελις ηρησάτο, &c.

† 36. *A Place*] Gr. *χωρον*, of the same import with *τοπος*, *Matt. xxvii. 33. Vulg. villa. E. T. a Place.* Sometimes *a field*, *Acts i. 18, 19.* and *a Parcel of Ground.* *Job. iv. 5.*

*Joseph. Ant. Lib. I. cap. i. §. 4. p. 8.* ὁ μὲν θεὸς — μίσαιζει τὸν Ἀδαμον ἐν τῷ Εὐρατὶ ἐκ τῷ ἡπύου οἱς ἑτέρου χωρον. *Lib. VIII. cap. i. §. 4. p. 415.* *Ἰωαβ* δὲ οὐκ εἶπεν καταλείψεν τὸ ἱερόν, ἀλλ' αὐτὸν τείνηξιν μαλλον ἢ ἐν ἑτέρῳ χωρῷ.

*D. Hal. I. 43. 10, 27.* ἀμύχανα οὐτὸ ἐν πλεονασμῷ τοῦ αὐτοῦ τεταφθῆαι χωροῖς,

*8cc. . 288. 38. ἐν πολλῇ χωρῷ. . 45. CHAP. XXVI. 26. . 308. 6. . 309. 33.*

*Xenoph. K. Π. Lib. VIII. p. 568. i. §. 36.* ἐν πανταποῖς χωροῖς.

*Sit ye here*] Perhaps *καθίστατε αὐτοῦ* §. 36. may be equivalent to *μονατε αὐτῷ*, §. 38.

*Καθίζω* is render'd to tarry, *Luke xxiv. 49.* and to continue, *Acts xviii. 11.*

*Joseph. Ant. Lib. XVIII. cap. 4. §. 1. p. 879.* οἱ δὲ ἐν ὅπλοις τε ἦσαν, — ἐκ καθίστατες ἐν τῇ πόλει — παρελαμβάνοντες *Θησαυροφυλάκους*, &c.

*Vid. Blackw. S. Class. I. 163.*

*Αὐτῷ* signifies *here*, as *αὐτῷ* §. 38. and stands opposed to *ἐκεῖ*, *there*, in this same Verle.

*Phou. Lex. p. 138. 2.* *Αὐτῷ* ὁμοιωμα, ὅτι τῶν τελεῶν λαμβάνει, ἡτοι τῷ ἐκταυθα, ἢ αὐτοῦ, ἢ ἐκεῖ.

*Syr.* has the same word as for *αὐτῷ* in §. 38.

*There*] Gr. *ἐκεῖ*. *E. T. yonder.* and §. 36. *Matt. xvii. 20. yonder place.*

*Took with him*] Gr. *ἐσθλασεν*. I §. 37. choose to put *with him* in *Italic*, because in a parallel Text those words are expressed by *μετ' αὐτοῦ*. *Mar. xiv. 33.* So also *Matt. xii. 45.*

See *Xenoph. K. Π. Lib. I. p. 44.* *Asthyages* συνέζηεν τῷ Κυρῷ, ἢ ἀλλῶς τε πολλὰς παρελαμβάνει, ἢ τὰς παύδας, Κυρὸς ἐνεκα.

*To be very-heavy*] Or *to be full of* §. 37. *Heaviness.* *Phil. ii. 26.*

According to *Suidas*, *ἀδμονεῖν* is *λεῖπναι*. *I. 51.* and *ἀδμονεῖν*, *αἰσινῶν*. And *Phavorinus* makes *ἀδμονεῖν* equivalent to *συνέρωπῶν* *ψυχῆς*. *Lex. p. 16. 2.*

CHAP. I am apt to think this *Verb* conveys  
XXVI. the Idea of more intense Grief than is  
† 37. expressed by *Heaviness*. Perhaps the  
force of the Original *Verb* may be an-  
swered by our English word *Anguish*.  
See *Le Clerc's Note* ad loc. *Mess. L'Enf.*  
and *Beaus.* have render'd *αδμονον* by  
*etre saisi d'angoisse*, and *Fr. Gen.* by  
*etre extremement agité*. and *Syr.* by the  
same word used for *αδμεω*, *Col. iii. 21.*  
to be quite disheartened.

Consult the following Passages in  
*D. Hal. I. 45. 14. . 194. 4. . 529. 8. .*  
*679. 46.*

† 38. *My Soul*] *Cr. η ψυχη μου*. That is *I*.  
So *Hebr. נַפְשִׁי*. *Num. xxiii. 10.* *Jud.*  
*xvi. 30.* *Let me* (*Hebr. my soul*) *die*.  
and *Psal. cv. 18.* *He, Marg. his soul.*  
*Prov. xvi. 26.* *He that laboreth, Marg.*  
*the soul of him that laboreth.* and *Jeb*  
*xxxvi. 14.* *They die.* *Marg. their soul*  
*dieth.*

† 38. *Exceeding-sorrowful*] *Gr. ωελυπῶ.*  
*Plut. Theb. I. 18. 12.* *επιθούλα ἢ π*  
*Θησια ἢ ωελυπον ἡγομένην, &c.*

*Πλεα* is supposed sometimes to en-  
crease the Force of whatever word it  
is connected with, as here it expresses  
extreme Grief. So *Plut. Alex. IV. 41.*  
*15.* *ωελανης*. and *ωελχαρης* denotes  
abundant Joy. *Athen. Deipn. Lib. XIII.*  
*p. 575. F. D. Hal. I. 151. 23.* *Ari-*  
*stopb. Pac. †. 308.* *Schol.* and *ωεφο-*  
*βῶ* exceeding-great Fear. *Plut. Ages.*  
*III. 396. ult.*

† 38. *Watch*] *Gr. γρηγορεῖς*. The Idea con-  
vey'd is that of *Keeping awake*, as op-  
posed to *Sleeping*.

So in *Plato's Phaed. I. 71. C.* *εγρη-*  
*σται* stands opposed to *καθεύδων*.

See Note *Matt. xxiv. 42.*

† 39. *Let this Cup pass*] *Gr. παρελθτω*  
*&c. 3*

*Syr.* as *†. 42. h. cap.* and frequently *CHAP.*  
elsewhere, has a *Future Tense* for the *XXVI.*  
*Imperative Mood*. So also *Luke xxii. †. 39.*  
*42.* whence I am apt to think that  
Translator did not read *α βυλα παρ-*  
*εσκειν*, but *α βυλῃ, παρελθῶν*, or the  
like.

*Were ye not able*] *Gr. οὐ ικανοὶ εἰσθε.* †. 40.

*Phavorinus* makes *ικανος* of the same  
import with *δυναμου*. *Lex. p. 392. 2.*

*Syr.* uses the same *Verb* as for *δυνα-*  
*μαι. †. 9, 42. h. cap. Acts xiii. 39. .*  
*xvii. 19.*

*Ὥσα μὴ καταβῇτε εἰς πειρασμον*] *Hoc est, †. 41.*  
says *St. Jerom* ad loc. *Tom. VI. p.*  
*60. b. ne tentatio vos superet et vincat,*  
*et vos intra casses teneat.*

*Saying the same Words*] *Gr. πρὸς αὐτον †. 44.*  
*λοστον εἰπων.*

If we suppose the *Prap. †* under-  
stood, we may render these words,  
*saying to the same purpose*. Or else,  
with *Vulg. eundem sermonem dicens.*

In the former Sense I understand  
*Polybius, Hist. Lib. X. §. 18. p. 825.*  
cited by *Wolffius* ad loc. *p. 382.* *Ex ἡ*  
*των αιχμαλωτιδων τῷ Μαιδωνι γυναικῷ*  
*— προσπεσεως αὐτῷ ἢ διορμης μὲ δα-*  
*κρυωσι — παλιν ομοιως αφαρμης αυτη*  
*των γονατων τῷ γυναικῷ ἢ πιν αὐτον εἰπυ-*  
*σης λοστον.*

*Raphelius Annot. Philol. ad loc. p.*  
*100.* citing this same Passage *Isidem*  
*verbis de precibus repetitis Polybius.*

*Sleep on*] Or *sleep on now.* *Gr. πα- †. 45.*  
*θῶδετα π λοιπον.* I think the word *on*  
answers sufficiently to the *Gr. π λοιπον*,  
which is render'd by *E. T. from hence-*  
*forth, Hebr. x. 13.* or *now*, as here and  
in its parallel Text, *Mar. xiv. 41.*

*Syr.* renders *π λοιπον* by the same  
word as *ετι, †. 65. h. cap.* and *Luke*  
*xvi.*

CHAP. XVI. 2. or now, *Luke* ii. 29. *Joh.* ii. XXVI. 8.

CHAP. XXVI. 8. *ἐμψύοντες*, τὸς ἀνθρώπους τοὺς μὲν ζῴοντας ἀμυνόμενους τὴν ἀντιπαύσεως.

†. 45. *Take your rest*] Or *take your ease*, as *Luke* xii. 19. Gr. ἀναπαύεσθε.

*Herodot. Hist. Lib. I. §. 12. p. 5. ἡ μὲν ταῦτα, ἀναπαύομεν Κανδανίαν, ὑπεσθὺς τε ἡ Σπαρτιάτης αὐτόν, ἐπεὶ ἡ τῶν γυναικῶν τῶν βασιλικῶν γυναικῶν.*

*Xenoph. Pæd. Lib. II. p. 165. ἡ ὁδοῦ ἡμετέρας ὡς ἴδεν τὰς οὐκ αὐτῶν μελλόντων πορεύεσθαι, ἀναπαύεσθαι.*

†. 46. *Let us be going*] Gr. ἀμύνω. *ἀμύνω* is frequently render'd so *go*. *Mar.* i. 38. . xiv. 42. *Joh.* xi. 7. . xiv. 31.

*D. Hal. I. 309. 21. ἡ γὰρ φαίνεται ταῖς δόξαις αὐτοῖς, ὡς αὐτοὶ ἐπὶ τῶν ἐκκλησιῶν, ἡ πρὸς βούλῃαν ἀνέστησαν. Ἡ γὰρ, (says Sylburg.) absolute hic usurpatum pro neutro ἔκον.*

And perhaps *Arrian. de Exp. Alex. Lib. III. §. 28. p. 145. 3.*

†. 47. *Staves*] Gr. ζῦλον, rather *Clubs*. for a *Staff* more usually answers to *εὐχόμενος*. *Matth.* x. 10. And *Clubs* are more suited to the Idea of a Mob.

*Joseph. de Bell. Lib. II. cap. 19. §. 3. p. 203. τὰ δὲ μὲν ἡ τὸς ἐπαρταύχουσας λίθοις ἡ ζῦλοις παύσεις, εἰς τὸ αὐτὸ εὐσηλάσαν. and Lib. V. cap. 3. §. 1. p. 324.*

*D. Hal. I. 555. 18. ἀλλὰ Σπυριδίου αὐτοὺς ἐβαλον ἀθροοὶ, ἡ ζῦλοις ἡ λίθοις, ἡ οὐκ ἀλλὰ ἐντυχόντες.*

*Lucian. Asin. p. 650. B. ζῦλοις παύσεις, with Sticks.*

*Herodot. Lib. II. §. 63. p. 112. Οὐλοὶ μὲν — οἱ δὲ πολλοὶ αὐτῶν, ζῦλον κορυμνὰς ἐχούσας, ἐσσι τὰ ἴσα ἐν τῇ ἐσθῇ. ἄλλοι δὲ — ἐκαστοὶ ἐχούσας ζῦλα, ἡ οὗτοι ἐπὶ τὰ ἐπεὶ ἀλλῆς ἐσσι.*

*D. Sic. Bibl. Lib. I. p. 14. l. 36. καὶ ἐκείνους τὸς χρόνους μὴ πῶν τῶν οὐκ ὄντων ἀ-*

*Gave*] Gr. ἔδωκεν, which may be †. 48. render'd *bad given*; so Syr.

*Aor. 1. for the Plusquamperf. used by Mark, xiv. 44.*

So *Matth.* xxvii. 18, *παρέδωκεν, ibi* *bad delivered.* and *Mar. xiii. 20, ἐκολοῦσας, bad shortened.*

*Joseph. Vit. §. 54. p. 26. οἱ τὰς οὐκ ἐχούσας, οἱ μὴ τῶν οὐκ ὄντων διελόντες ἐπὶ τὰς ἐκείνην ὥρην.*

*A Sign*] Gr. σημεῖον. †. 48. *St. Mark* expresses this *signal* or *token*, by *σημεῖον*, *Chap. xiv. 44.*

Sometimes *σημεῖον* is used for the *Watch-word*. See *Joseph. Ant. Lib. XIX. cap. 2. §. 3. p. 934. Χαίρειας δὲ σημεῖον αὐτῶν τὸς ὑπᾶτες — Χαίρειας δὲ, τὸ σημεῖον λαβόν.*

*Παῖον συμβόλον ὅτι τὸ πρόδοσις, says St. Chrysost. II. 517. 35. Concerning which word συμβόλον see Suid. Lex. III. 395.*

*I shall kiss*] Gr. φιλήσω. †. 48.

The usual word for *to kiss*, is *καταφιλεῖν*, see †. 49. h. cap. but that *φιλεῖν* is used in the same sense is evident from the following Passages in *Xenophon. Conviv. Cap. 4. §. 25. p. 155. and Cap. 9. §. 4. p. 196. and de Cyr. Instit. Lib. VIII. p. 621. 6.*

See also *Herodot. Hist. Lib. V. §. 18. p. 292.*

*Hail Rabbi.*] Gr. Χαίρει ἔσθαι. †. 49.

*Χαίρει* is a usual Form of Salutation at the first Approach or Meeting. *Matth.* xxviii. 9.

*Xenoph. de Cyr. Instit. Lib. V. p. 351. ὁ δὲ Γαδάλαις — ἐξῆλθεν πρὸς τὸν Κύρον, ἡ τῶν νεμῶν προσκυνήσας, εἶπε, Χαίρει ὦ Κύριε.*

*D. Caps.*

CHAP. D. *Cafs. Xiph. Lib. LXIX. p. 796.*

XXVI. A. *Cornelius Fronto* πατερεσι ποιε βα-  
 §. 49. θαις ὅσοι δειπνυ οἰαδε ἐπαινων — η-  
 σπασαίτο, ὅτι γὰρ τῷ ἐνθῷ προσερμαί τῷ

Χαιρε, ἀλλὰ τῷ πατρὶνῳ τῷ Τίτῳι χρη-  
 σαμῆτο. Not that these Forms were  
 not promiscuously used at any time of  
 the Day.

§. 50. *Wherefore*] Or to what End, or with  
 what View. Gr. ἐφ' ὅ. Vulg. *ad quid.*

*Theophylact. ad loc. p. 166. C. τὸ δὲ*  
*ἐφ' ὅ παρὲς, ἀντι τῷ ὅτι ποιε σκοπῷ πα-*  
*ρει ἐλάττω.*

*Thucyd. Hist. Lib. I. §. 136. p. 83.*  
 24. σικων ὅφ' ὅτι ἐφ' ὅ δῶκε. The  
*Scholiast* explains ἐφ' ὅ by ὅ ἐνεκα.

*D. Hal. I. 122. 8. ἐφ' ὅ τιμας πλε-*  
*ονεστερως ἐξιδεκατο μετ' αὐτοῖς, ὡς ἡ τὸ σικ-*  
*ων αὐτῷ ἐν Καπίτωλῳ γνομένης ὅτι-*  
*γεγονη μαρτυρεῖ. and 575. 10.*

*Xenoph. Ped. Lib. VIII. p. 636. ἐφ'*  
*οἷς, quas ob causas. Vid. Not. Cl.*  
*Hutch. p. 672. 2. to the purpose which.*

§. 50. *Art thou come*] Gr. παρὲς. Vulg. *ve-*  
*nisti.* Others as *Cass.* and *Beza*, *ades.*

*Παρεμι* signifies *to come*, and *to be*  
*present.*

*Suid. Lex. III. 47. Παρὲς. ἐκλυθας.*  
*παρεβην. and Phas. Lex. p. 578. 3.*  
*Παρὲς, ὡς τὸ παρεβην, ἐκ ἡλθες.*

*D. Hal. I. 333. 29. πάντες οἱ πρωτό-*  
*οἰες τὸ βυλδόντικε συνιδεμε παρῆσαν, ad-*  
*fuit.*

*Plat. Phaed. I. 58. C. ἐκ τῶν οἱ ὅτι-*  
*γνομένοι τῶν ὅτι τῶν τῷ ἀνδρὶ; ἡ ὅτι*  
*οἱ οἱ ἀρχόντες παρῆσαν, ἀλλ' ἐκ τῶν ἐτε-*  
*λόμενα φίλων;*

*Xenoph. de Cyr. Inst. Lib. IV. p.*  
 256.— ἐκ παρῆσαν ἐκ ὅτι τῶν. 2 *Cor.*  
 x. 11.

*Luke xiii. 1. παρῆσαν, there were*  
*present. (Acts xxv. 24. οἱ συμπάροντες).*

*Syr. Is it for this that thou art come,*  
*my friend?*

CHAP.

*Drew his Sword*] Gr. ἀπασασι τῷ XXVI.  
*μαχαρεσιν αὐτοῖς. Mar. xiv. 47. σπασα-*  
*μῆτο &c.*

The simple *Verb* *σπασα* is generally  
 made use of by *Dion. Hal.* See *Ant.*  
*Rom. I. 528. 11.*

*Sword*] Gr. *μαχαρεσιν.* Vulg. *gladii.* §. 51.

May not *μαχαρεσιν* rather signify a  
*knife*, than a sword?

*Cbrysof. II. 521. 10. ἀλλὰ ποθεν ἡ-*  
*σαν ἐκείνη μαχαρεσιν; ὅσοι δειπνυ ἡσαν ἐκ*  
*τετραπύλης ἐξιδεκατομετρῶν. σικων ἐκ ἐκ μαχα-*  
*ρεσιν αὐτοῖς ἐκείνη ἀπὸ τοῦ ἀρῆσαν. To the*  
*same purpose consult Theophylact ad*  
*loc. p. 166. E. ἐκ ἐκ μαχαρεσιν, ὡς*  
*ἀρῆσι τοῦ ἀρῆσαν θύσας ὁ ἱφάσαν.*

*D. Hal. I. 633. 18. ὡς ὅτι τῷ ἐκ-*  
*γαστρὶ μαχίρῳ, μαχαρεσιν ἐκαστας*  
*ὅσοι τὸ τετραπύλης πᾶσι τῷ θύσας ἀπὸ*  
*τῶν ἀπασασι.*

*Herodot. Hist. Lib. II. §. 41. p.*  
 104. τῶν ἀνέκα ἐκ ἀντὶ Λεόντι, ὅτι  
 γυνὴ ἀνδρὶ ἑλλῶνα φίλῳσι αὐτῷ τῷ ἐκαστῷ,  
 ὅτι μαχαρεσιν ἀνδρὶ ἑλλῶνα χηρῶν, ἐκ  
 ὁλοκαίσι, ὅτι ἀνδρὶ, ὅτι κριτῶν καὶ ἀνδρῶν βροτῶν  
 ἀπασασι ἑλλῶνα μαχαρεσιν γάστρον.

*Joseph. Ant. Lib. VIII. cap. 13. §.*  
 5. p. 460. ἐκ τῶν ἀνδρῶν αὐτοῖς μαχαρεσιν  
 ἐκ σκευῶν αὐτοῖς. E. T. *knives and lancers.*  
 1 *Kin. xviii. 28.*

Hence the Diminutive *μαχαρεσιν.*  
 See *Suid. Lex. III. 414. Σφαλίδιον. τὸ*  
*τῶν μαχίρων μαχαρεσιν.*

*Took-off*] Gr. ἀφῆκε. E. T. *smote* §. 51.  
*off. and Luke xxii. 50. cut off.*

*Syr.* has the same word by which  
*ὁσποκῶν* is render'd, *Job. xviii. 10.*

*Into its place*] Gr. ἐκ τῶν ἀνδρῶν. §. 52.  
*Job. xviii. 11. ἐκ τῶν θηκῶν, without*  
*αὐτοῖς.*

CHAP.

XXVI. I cannot intreat] Gr. *οὐ δύναμαι παρακαλεῖσθαι*. The Verb *παρακαλεῖσθαι* is render'd to desire, *Matt.* xviii. 32. and to beseech, *Matt.* viii. 5, 31. 1 *Cor.* xvi. 15. and to pray, as here, and *Mar.* v. 17, 18. *Acts* xxiv. 4. and to intreat, *Luke* xv. 28. 1 *Cor.* iv. 13. 1 *Tim.* v. 1.

*Josephus* undoubtedly uses this Verb in the Sense of *Intreaty*. *de Bell. Lib.* II. cap. 10. §. 5. p. 170. αἰρούσας τε τὰς δυνάμεις κατ' ἰδίαν, καὶ τὸ πλεονέχον ἐν κοινῇ συλλαβῶν, πάλαι μὲν παρεκαλεῖτο, πάλαι δὲ συνεβόλευον. *Ant.* Lib. VIII. cap. 8. §. 1. 10. p. 443.

See Note on *Matt.* viii. 5.

† 53. He will furnish] Or provide. *Acts* xiii. 24. but here E. T. shall presently give. Gr. *δοῦναι*. which is render'd to assist. *Rom.* xvi. 2.

† 53. Legions] Gr. *Λεγιῶνας*.

*Suid. Lex.* II. 422. Λεγιῶν. ὡς Ῥωμαίων ἐκακχιλίῳ στρατῷ. With this account *D. Hal.* agrees, who makes a Roman Legion, or ταῦμα, consist of Six Thousand. See *Ant. Rom.* I. 544. 5. Μακροῦ Φλαβίου — ἐν τῷ ταγματῶν τῇ λαμπρότητι ἀρχὴ κεκοσμημένη, καὶ τὰς ἐκπαιδευμένας ἐκαστοταρχίας ἐπεὶ δὲ καὶ τὸ κελδομένον ὑπερέκειν κελδοῦναι.

*Hesych. Lex.* p. 590. I. Λεγιῶν πλεονέχον στρατομαχῶν καὶ ταγματῶν ἐξ ἑκαταδυν ἐκατοσίων ἐκχιλίῳ ἐξ.

So that a Legion seems to have consisted of different numbers at different times. See *Lipsius's* Note on *Sallust. Bell. Cat.* p. 76. l. 4.

That a Roman ταῦμα was the same with λεῖων is evident from *D. Cass. Xiph.* Lib. LXI. p. 806. A. Speaking of *Marcus Antoninus's* Legio fulminatrix or ταῦμα κρηνηφόρον. καλεῖται, &c.

says the Historian, τὸ ταῦμα οἱ Ῥωμαῖοι λεῖωνες. CHAP. XXVI.

*Polybius* uses the word Στρατοπέδον for a Legion. See *Hist. Lib.* II. p. 156. 11, &c. Lib. III. p. 357. 27. Lib. VI. p. 650. 22.

To take] Or to take up, or apprehend by force. Gr. συλλαβεῖν.

*Joseph. Ant.* Lib. XIII. cap. 1. §. 1. p. 631. οἱ καὶ συλλαβόντες τὰς Ἰουδα φιλίας, καὶ τὰς ἐκείνων φροντίας, τῷ Βασιλεὺς παρέδωκαν. and §. 5. p. 633. 2. b. and Lib. XV. cap. 5. §. 2. 15. p. 752.

*D. Hal.* I. 271. 26. καὶ τὰς νεανίσκους συλλαβὼν καθίστηεν ὅτι τὰς ὑπᾶντας. p. 307. 37. 308. 17.

*Xenoph. Hist. Grec.* Lib. I. cap. 1. §. 6. p. 5. Τισσαφέρνης — Ἀλκιβιάδην, ξένον τε καὶ δουρὸν ἀνείλα, συλλαβὼν, ἀρξεν ἐν Σαρδέσι, &c.

I sat daily with you] Gr. καθ' ἡμέραν. p. 55. περὶ ὑμᾶς ἐκαθίζομεν.

Καθ' ἡμέραν, daily. *Luke* xi. 3. day by day. So *Joseph. Ant.* Lib. VIII. cap. 9. §. 1. p. 447. 4. b. ὡς δ' ἐξέβλεπον οἱ τὸ θεῖον καὶ παρενομήσαν, ὡς καὶ ἄλλοι καθ' ἡμέραν ζῆται, καὶ &c.

Or καθ' ἡμέραν may signify in the day time, and stands opposed to, or distinguished from, νύκτωρ. *Joseph. c. Apion.* Lib. I. §. 22. 18. p. 453. καὶ νύκτωρ καὶ καθ' ἡμέραν.

Περὶ ὑμᾶς. *Origen. c. Cels.* Lib. II. p. 99. 8. b. citing this Verse, reads it thus, καθ' ἡμέραν μετ' ὑμῶν ἦμεν ἐν τῷ ἱερῷ διδάσκοντες. See also *Chrysost.* II. 521. 41. 522. 3, 6.

Εκαθίζομεν. *Cant.* ἐκαθήμεν. Perhaps the Transcriber of this part of *Cant.* MS. was not well acquainted with this Verb, and thought καθήμεν the Verb used by our Author or his Translator. See §. 58. But though the Verb καθίζομαι occurs nowhere else in

CHAP. in this Gospel, we find it several times  
XXVI. in St. Luke and St. John, as well as in  
y. 55. other Writers.

Joseph. Ant. Lib. V. cap. 10. §. 2.  
5. b. p. 307. . Lib. IX. cap. 6. §. 3.  
p. 487. 4. . Lib. XIX. cap. 7. §. 4.  
10. p. 949. and συκαθίζομαι. p. 950.  
6. and υπερκαθίζομαι. ead. pag. 2. b.

D. Hal. I. 257. 29. Θρονον ὃ τις συν-  
δεσσει ἐλεφαντίνον, ἐν ᾧ καθίζομενοι δικαί-  
ζουσι, &c. p. 71. 16.

Plat. Phæd. I. 61. D. καθίκε [So-  
crates,] τὰ σκελὴ λόγον ὃ κληνται. ὅτι τὴν  
γλῶττάν ἡ καθίζομεν, αἰσῶς ἡδὴ τα λοιπὰ  
διελκίστο.

y. 58. With the Officers] Gr. μὲ των υπηγε-  
των.

Suid. Lex. III. p. 550. Τηκετης. δε-  
λα.

D. Hal. I. 69. 9. ἑτεροι ὃ ἔδιν των  
μυθωδεστων αξιωτες ισοραχη γεραφῃ προση-  
κην, τὴν τε ὑποθεσιν των βρεφων εχ, ως  
ἐπελθὼν τοις υπηρεταις, ἡγομεν, ἀπιδ-  
νον εἶναι φασι, &c. and 81. 25. τις ὃ  
δημοκρατες υπηρεῖ τινες, ἡ αἰροσι κερασι  
βοηοις εμβυκατωτες, ὅτι τας ἐκκλησιας  
συνηδον.

E. T. Servants, elsewhere, when  
speaking of the publick Servants of  
Magistrates or Bodies of Men, Officers.  
Matt. v. 25. Job. vii. 32, 45, 46. .  
xxviii. 3, 12, 18. where the υπηρεῖ are  
distinguished from δουλοι. . xix. 6.

See Joseph. Ant. Lib. IV. cap. 8.  
§. 14. p. 233.

y. 59. False-evidence] E. T. false witness.  
Vulg. falsum testimonium. See Note on  
Matt. xv. 19.

Strab. Geogr. Lib. XV. p. 1036. B.  
ψευδομαρτυριας ὁ αἰσῶς ἀπρωλεαζῆς.

y. 61. In three days] Vulg. post triduum, but  
Mar. xiv. 58. per triduum. Gr. ἀφ' ὧν  
τρεων ημερων, which is expressed Matt.

xxviii. 40. by ἐν τρεων ημερων. Vulg. CHAP.  
in triduo. XXVI.

Δια is render'd in by E. T. Acts y. 61.  
xvi. 9. ἀφ' ὧν τοῦ σώματος. 2 Cor. v. 10. ἀφ'  
τοῦ σώματος, in or by the Body. 2 Pet.  
iii. 5. δι' ὕδατος, in the Water.

Witness-against thee] Gr. ἐν καταμαρ-  
τυροῖς. Vulg. adversum te testificantur.

D. Hal. I. 82. 29. κοινῇ δ' ἀμφότε-  
ροις, sc. Patrons and Clients, ἡτε οἱ οἱον  
ἡτε θεμις ἡ κατηγοριαν ἀλλήλων ὅτι δικαιοι,  
ἡ καταμαρτυροῦν, ἡ ψηφον ἐναντίαν ὅτι φε-  
ρεῖν, ἡ μὲ των εχθρων ἐξίλαζεσθ. p. 164.  
24.

Answering said] Gr. ἀποκρίθεις απαν. y. 63.

Observe the Jewish Form of Ex-  
pression, viz. an Answer without a  
preceding Question, as also Matt.  
xxviii. 5.

See Note on Matt. xi. 25.

Whether] Gr. η. Vulg. si. y. 63.

So I understand this Particle in Jo-  
seph. Ant. Lib. XIX. cap. 4. §. 5. p.  
943. ως ηκειν ὅτι το χωριον, κρετω το  
εξελκίσσω, η ἀφ' μελετης αυτω γεγονηεν  
αι σφαλια.

Thucyd. Hist. Lib. I. §. 118. p. 75.  
84. περιψωντες ὃ ε Δελφους, επηρωτων τον  
θειον η πολεμοσιν αμεινον εσαι.

See Matt. xxviii. 49. Mar. iii. 2.  
Luke xxiii. 6. Acts xxv. 20.

Thou hast said it] Gr. συ απας. y. 64

Our Saviour's Answer to Pilate was  
συ λεεις, in Luke xxiii. 3. Syr. the same  
in both Places.

And both συ απας and συ λεεις are  
of the same import with εγω ημι. Mar.  
xiv. 62.

In the Clouds] Gr. ὅτι των νεφελων. y. 64  
Vulg. in nubibus.

CHAP. Syr. on the Clouds, not in, as Mar. XXVI. xiii. 26, and 1 Cor. x. 2. in both places  
 †. 64. Gr. ἐν.

ἐν is render'd by E. T. in. Matt. xxiv. 30. on, Luke xxii. 30. Rev. xiv. 14. upon, Rev. x. 1.

†. 65. *Rent his Clothes.*] Gr. διρηξί τα ι-  
 ματια αὐτοῦ.

It was a Custom for the Jews to rend their Clothes upon extraordinary occasions of Grief. Joel ii. 13.

Joseph. Ant. Lib. X. cap. 4. §. 2. αὐτοὶ δὲ καὶ διρηξάμενοι τὴν ἐσθῆα, &c. Lib. XI. cap. 5. §. 3. p. 561. διρηξί μὲν ὄντος ὑπο λυγῆς τὴν ἐσθῆα, &c. Lib. XVIII. cap. 3. §. 4. p. 878. 10. b. διρηξάντων τὴν τὴν σὺλιν. and De Bell. Jud. Lib. II. cap. 15. §. 4. p. 183. τοὶ δὲ ἀρχιερεῖς αὐτοὺς ὡς ἰδοὺ καὶ ἀμαρτάνους μὲν καὶ κεφαλῆς κοίται, γυμνοὺς δὲ τὰ στήθεα τῶν ἐσθῆτων διρηξάμενοι.

†. 66. *Worthy of Death.*] E. T. Guilty of Death. But says Dr. Wells ad loc. p. 261. By the Expression, Guilty of Death, we now adays commonly understand One that is Guilty of having kill'd another, not One that is worthy of Death for any other Crime. And therefore I judged it best to alter the common Reading; though it be literally agreeable to the Greek.

So that by ἐνοχὸς θανάτου this learned Gent. understands One by whom τὸ αἶμα θανάτου ἐστὶ πεπερασμένον, agreeably to Luke xxiii. 15.

Syr. is the same as οφείλει ἀποθάνειν, Job. xix. 7.

Æschin. Orat. in Timarch. p. 180. C. ἐνοχόν ὄντα τοῖς μέγιστοις καὶ τοῖς ἰσχυροῖς — ἀποδικνύμεται ἐνοχόν ὄντα αὐτῶν τοῖς ἐλαφίοις ἀπὸ τῶν ἰσχυρίων.

D. Hal. I. 82. 32. αὐτὸς δὲ τὸς ἐξελθόντων τῶν τὸ ἀποπερασμένον, ἐνοχὸς ὡς τὸ νομῶν καὶ ἐπεδοσίας, ὅτι ἐκνεύσεν ὁ ῥόμυλος.

Struck.] E. T. Buffeted. Gr. ἐκολάφισαν. Vulg. colaphis ceciderunt.

Κολαφίζεν, says Theophylact ad loc. p. 169. Ἄ. ἐστὶ τὸ ἀπὸ χειρῶν πλῆξαι, συγκαμπτομένῳ τῶν δακτύλων. καὶ ἡ αφελαστρον ἑστῶ, ἀπὸ τῆς γροῦθς κορυφίζεν.

Phau. Lex. p. 438. 3. Κολαφίζην, πύξη παύειν. and Κολαφῶς is πλῆξη ἡ διδομένη ἀπὸ τῶν μέσων δακτύλων.

According to these Authors κολαφίζω is to strike with the double Fist, or Knuckles.

Smote him with the Palms of their †. 67. bands] Or with Rods, as E. T. Marg. Gr. ἱερεῖσιν. Vulg. palmas in faciem ejus dederunt. This Rendering is favoured by Matt. v. 39, where E. T. uses the general word smite.

Suid. Lex. III. 252. Ραπίσαι. παταξαι τὴν γνάθον ἀπλῆ τῇ χειρὶ, ὃ λέγουσι καὶ ὅτι κορρη.

Phau. Lex. p. 644. 2. Ραπίσαι, παταξαι γνάθον ἀπλῆς χειρὶ, (perhaps ἀπλῆς, as Etymol. M. col. 702. 30.) In the preceding Column the same Author explains Ραπίζει by σκωπτῆ, ἀλοῦ, παῖδι, μάστιγι (or μάστιγι, as Hesych. p. 811.) τὸν δὲ.

Other Translators render ἐρπίζω by bacillis cadere, as Beza, Er. Schm. &c. And this Version is approved of by H. Steph. App. Thes. II. 4. A. and somewhat countenanced by the three Greek Lexicographers, Hesychius, Suidas, and Phavorinus, who explain Ραπίζει by ἡ ἐρπίς.

That smote thee] Gr. ὁ παύσας σε. †. 68.

Suidas makes παύειν of the same import with τὸν δὲ. Lex. p. 68, 69, and therefore a general word comprehending κολαφίζω and ἐρπίζω, and other ways of Striking.

CHAP. This Verb *παίω* is frequently used to XXVI. express a Person's striking himself from  
 §. 68. extreme Grief.

D. Hal. I. 151. 30. *ἐν τῇ χειρὶ αὐτοῦ παύσας τὸν ἑαυτοῦ ἑαυτοῦ*  
*καὶ τὸν αὐτοῦ.*

Plut. Sol. I. 178. 11. *φασὶν ὅτι αὐτὸν οὐκ ὁρμησάμενον τὴν κεφαλὴν, ἀλλὰ τὰ ἄλλα ποιεῖν ἐλπίσας ὅτι συμβαίηται τῇ βασιλείᾳ.*

§. 70. *What thou sayst*] Or *meanest*, for Peter knew what she said, but would not be thought to know or understand her Meaning.

*λέω* frequently signifies *to mean*, or *to speak of*, not only in N. Test. *Job.* vi. 71. .xvi. 18. but in other Greek Authors.

J. Poll. Onom. Lib. I. §. 30. p. 22. *ὅτι καὶ πολλὰ θύσει ὡς Βοιωτῶν Ἡεκαλῆ. λέω δὲ καὶ τὰ προβαλά, τὴ ποιητικὴ φωνή, ἀλλὰ τὰ ἀκροδρῶντα &c.*

Athen. Deipn. Lib. X. p. 456. A. B. *ὅτι δ' αὐτὸν δαίμων ἐχρήσθη — λέει δὲ Ἀφροδίτῃ καὶ Διονύσῳ.*

D. Hal. I. 152. 33. . 257. 24. . 654. 22. . II. 230. 13. . 317. 7.

Thucyd. Hist. Lib. I. §. 1. p. 2. 9. Schol. *ἔρχεται λέει καὶ Περσας.*

So Aristotle uses the Verb *φημι*, if the Treatise *De Plantis* be his. II. 1010. C.

§. 71. *Into the Porch*] Gr. *εἰς τὸν πυλῶνα.* Mar. xiv. 68. *εἰς τὸν προαυλίον.*

J. Poll. Onom. Lib. I. §. 77. p. 50. *ἰσχυρῶς δὲ προβύει, καὶ προπνύει. καὶ τὸν μὲν πυλῶνα, καὶ θυρεὸν καλεῖται.*

§. 73. *For thy Speech discovereth thee*] Gr. *ἐν τῇ λαλίᾳ σε δηλοῖ σε ποίει.*

Καὶ ἴδ. E. T. *for.* So also *Matt.*

viii. 9. 1 Cor. xii. 14. Vulg. *nam et*, CHAP. XXVI  
 qui. καὶ ἴδ. §.

Λαλία. E. T. *Speech.* Vulg. *loquela.* §. 73. Not barely *Speaking*, as *Joseph. de Bell.* II. 8. §. 5. 6. b. p. 162. and *Diog. Laert. in Arcefil.* §. 33. p. 247. l. ult. but *Dialect* or *manner of Speaking.* *Non quod alterius sermonis esset Petrus,* (says St. Jerom ad loc.) *aut gentis exteræ. Omnes quippe Hebræi erant; et qui arguebant et qui arguebatur: sed quod una quæque Provincia et regio habeat proprietates suas, et vernaculum loquendi sonum vitare non possit. Unde et Epbra-tæi in Judicium Libro non possunt eundem dicere.* Chap. xii. 6.

Vid. Buxi. *Lex. Talm.* col. 434. and col. 2416. in voce *תנא*. So that it is no wonder the *Galileans* should be distinguished from the Natives of *Judea* by their Speech. Mar. xiv. 70.

Syr. renders *ἔλεον ποίω* by the same word used for *γινώσκω*, *Job.* xvii. 26. and *σημαίνω*, *Job.* xviii. 32. and *ἀγγελλω*, *AES* xxi. 26.

*I do not know*] Gr. *οὐκ οἶδα.* Vulg. §. 74. turns the Expression from the *Direct* to the *Oblique* Form, *non novisset.* So also St. Jerom.

*The Expression*] E. T. *words.* Gr. *τὰ ῥήματα.* So *λογον* is render'd *words*, §. 44. Vulg. here, *verbi*, and §. 44. *sermonem.*

*Bitterly*] Gr. *πικρως.* Vulg. *amare.* §. 75. Phau. *Lex.* p. 603. 2. *Πικρως, καλα-κορως, ἀπεχθίως.*

So *Joseph. Ant.* Lib. IX. cap. 6. §. 3. p. 486. l. 10. b. *βλασφημησάντων δὲ πικρως αὐτὸν ἰδὼν, ὡς καὶ τὴν μήτερον αὐτοῦ φαρμακὸν καὶ περὶ τὴν δόξα καλεῖται.*



CHAP. XXVII.

CHAP. XXVII. *When the Morning &c.*] Compare this and the next Verse with  
 γ. 1. *Cbryst.* II. 526. 33. and judge Whether this Father's Text be. a fair Transcript of the Greek Copy he made use of.

γ. 2. *Delivered him to*] Gr. παραδωκεν αυτον.

*D. Hal.* I. 245: 14. οτι καταπεφθεως αι τινω ενεστην πρην αμα τις αιρεται, κινδυνωσει συλλαφθης απο τινων τη παλαε δεδωδωται.

γ. 2. *Pilate the Governor*] Gr. Πιλατω τη ηγεμονι, sc. τῇ Ἰουδαίᾳ, *Luke* iii. 1.

Ἡμερον is *Pilate's* Title in *Josephus*, *Ant.* Lib. XVIII. cap. 3. §. 1. p. 875. Πιλατῶς δὲ, ὁ τῇ Ἰουδαίᾳ ἡγεμων. But in *Eusebius's Eccl. Hist.* He is stiled Επικροτο. Lib. I. cap. 9. p. 30. 21.

*Gratus*, *Pilate's* Predecessor, was called Επαρχο. *Ant. Jud.* Lib. XVIII. cap. 2. §. 2. p. 873.

*Felix* is stiled Επιτροτο, *Ant.* Lib. XX. cap. 8. §. 5. p. 971. and *De Bell.* Lib. II. cap. 12. §. 8. p. 176. and cap. 13. §. 2. ead. pag. *Festus*, Successor to *Felix*, has the Title of Επαρχο. *Ant.* Lib. XX. cap. 8. §. 11. p. 975. 10. So also *Albinus*, Successor to *Festus*, cap. 9. §. 1. ej. lib. p. 975.

γ. 3. *He repented.*] So E. T. renders the Verb μεταμελομαι, or μεταμελομαι. *Matt.* xxi. 29, 32. 2 *Cor.* vii. 8. but here, repented himself. *Vulg. poenitentia dicitur.*

γ. *Pollux* reckons μεταμελεω and μετανοω among his Verbs expressing Repentance. Lib. VI. §. 115. p. 637.

*Thucyd. Hist.* Lib. VIII. §. 92. p. CHAP. 563. 7. οἱ δὲ οὐλοῦντο ὅμοσι τε ἐχόμενοι οἱ XXVII. πλεῖστοι τῶν ἐφ' ἑ, καὶ μεταμελοῦντο. p. 135. γ. 3. 48. 255. 25.

*D. Hal.* I. 526. 48. ὁμοσίων δὲ των αρχαιεσιων, εὐδοξοις τοῖς παλαικοῖς ηγεσι- μῶν ἐφ' ἑσιν των δευτοι, καὶ μεταμελοῦντο ὅτι τη Καστω καταδικη, &c.

Hence μεταμελομαι signifies Repen- tance, *Joseph. de Bell.* Lib. V. cap. 11. §. 2. 18. p. 354.

*Having thrown-down*] Gr. ελφαι. γ. 5.

This Verb frequently signifies to throw down, or to throw away, or ibrow off.

*Joseph. de Bell.* Lib. VI. cap. 6. §. 2. p. 393. ελφαι δὲ τα επλα, καὶ ελφαι τα σωματα, χαλίζομαι το ζῆω.

*D. Hal.* I. 242. 8. 297. 18. 347. 30. ταυτα επων, ηελαται το εσχιον, καὶ ελφαι το εσχιον μεσιν τρογυρατον. and I. 45. ὁ δὲ Σεργιλιος ελφας τῶν ελεποροφου- ρων εδωκα, καὶ περικυλισθη. &c.

*Hanged-himself*] Gr. απηγγαλο. γ. 5.

*Syr. he strangled his Soul*, i. e. him- self, That Version uses the same word for ὀκνησις, *Luke* viii. 33, to be choked. and συμνησις, *Matt.* xiii. 22. and πνι- γω, *Matt.* xviii. 28. to choke. as also for στενοχωρεω, to be distressed, 2 *Cor.* iv. 8.

Let the Reader examine whether απαχομαι doth not signify to strangle or hang one's self, in the following Au- thors.

*Phav. Lex.* p. 102. 2. Απηγγατο, βραχε ηψεν. So also *Suid. Lex.* I. 262.

*Thucyd. Hist.* Lib. IV. §. 48. p. 267. 72. οἱ πολλοὶ σφας αὐτὸς διεφθειρον —



CHAP. Elsewhere I think ταφῆ signifies the  
XXVII. Burial-place. As in Diod. Sic. Bibl.

§. 7. Lib. I. p. 12. τὴν δ' αὖτε τὴν — βυλο-  
μύλων ἢ τὴν τ' αὖτε ταφῆν ἀδελφῶν ποιη-  
σαι, &c.

Herodot. Hist. Lib. III. §. 16. p.  
165. Cambyſes ἐκάλει ἐν τ' ταφῆς τὸν  
Δμασιον· νεκρὸν ἐκφύων ἐξ αὐτοῦ.

§. 9, 10. They took — they gave] Gr. εἶλον  
— ἔδωκαν. Dr. Hamm. I took, and  
consequently §. 10. I gave, agreeably  
to Syr. but I find no MS. that reads  
ἔδωκα, in the first Person. If this  
Reading were supported by sufficient  
Authorities this Quotation would bet-  
ter agree with the Hebrew of Zache-  
riah. xi. 13. which has I took — I  
cast, or gave. LXX. agrees with He-  
brew, εἶλον — ἐπέβαλον, at least we  
have no reason to suppose the Con-  
trary.

See Mr. Mede Book IV. p. 786.

§. 9. From the Children of Israel] Gr.  
ἀπὸ τῶν Ἰσραηλ. Or else, according to  
the Ellipsis supposed by Mr. Locke, on  
Gal. ii. 6. p. 123. οἱ ἀπὸ τῶν Ἰσραηλ,  
like οἱ ἐκ τῶν μαθητῶν αὐτοῦ, Job. xvi.  
17. E. T. some of his Disciples. This  
Ellipsis is followed by E. T. in this  
Verse. whom they of the Children of Is-  
rael did value; but Marg. whom they  
bought of the Children of Israel.

§. 11. The Governour asked him] Gr. ἐπερω-  
τήσεν αὐτὸν ὁ ἡγεμὼν.

Origen cites this Text without ὁ ἡ-  
γεμὼν. c. Cels. p. 1. Perhaps it is on-  
ly a Citation by Memory, though in-  
troduced with a γέγραπται.

§. 11. Thou sayest it] Gr. σὺ λῑς. E. T.  
thou sayest. but Luke xxiii. 3. thou sayest  
it. later Edd. have it in Italic.

Theophylact. ad loc. p. 171. C. ἀπο-

κρίσει δὲ αὐτὸν σοφωτάλλω· οὐκ ἔστιν αὖτε, CHAP.  
οὐκ ἐκ σῆμ, οὐκ παλιν, οὐκ ἐκ σῆμ, ἀλλὰ με- XXVII.  
σως πως εἶπεν, σὺ λῑς.

Not — to any one word] Gr. οὐκ — §. 14.  
οὐκ ἐστὶν ἐν ῥήματι. E. T. to never a  
word. So Mar. xi. 2. οὐδὲς ἀνθρώπων,  
never man.

Syr. not by one word. Arab. by a  
word. That is, Jesus did not give Pi-  
late one word of an Answer.

At that Feast] Gr. ἐν τῇ ἑορτῇ. §. 15.

Vulg. per diem solennem. Syr. at eve-  
ry Feast. So also Arab. but Pers. eve-  
ry year on the feast day, viz. this same  
feast the Passover.

In Josephus καθ' ἑορτῇ signifies on a  
certain feast day, not on every feast day.  
De Bell. Jud. Lib. I. cap. 22. §. 2.  
p. 110. 5. b. καὶ τῷ βασιμῷ προσελθόντι  
καθ' ἑορτῇ. Ant. Jud. Lib. II. cap. 4.  
§. 3. p. 73. Δημοκρίτης ἐν ἑορτῇ Πρωτωνίας,  
καθ' ἣν αὖς τὴν παρῆλθεν καὶ γυναιξὶ φοι-  
τῶν νομιμον ἦν. Vid. Not. Relandi. καὶ  
τὴν ἑορτῇ, id est, in festo, qu. ἐν τῇ  
ἑορτῇ, as ἐν τῇ παχα. Job. xviii. 39.

Used] Gr. συνή. Vulg. consueverat. §. 15.  
E. T. was wont, or accustomed. So  
Mar. x. 1.

To release] Gr. ἀπολύναι. Vulg. dimit- §. 15.  
tere. or as Casar, de Bell. Gall. Lib.  
IV. §. 27. p. 133. 1. remittere, to re-  
lease from confinement, which stands  
opposed to comprehendere, answering to  
συλλαβεῖν, Matt. xxvi. 55.

Joseph. Ant. Lib. XII. cap. 2. §. 2.  
p. 586. ἵνα παύσῃ τὴν βασιλείαν,  
ὡς ἀπολύει τὴν αὐτοκρατορίαν Ἰσραὴλ, ο-  
σοι καὶ τὴν βασιλείαν ἦσαν αὐτοῦ. §. 3. l.  
3. and p. 820. §. 3. 4. b.

A noted Prisoner] Gr. δεσμῖος ὃν σπ. §. 16.  
μον. E. T. a notable Prisoner.

Chrysost.

CHAP. *Cbrystst.* II. 531. 27. Ἀφ' οὗ τὸν ἄνθρωπον  
XXVII. ἀπλῶς εἶπεν, ἀφ' οὗ λησίων, ἀλλ' ὁπισθεμὸν·  
§. 16. τῆς, ἐξελήσθη ἐν παύσει, μὲντες ἐφασα-  
μήντοι φόνους.

However the Original word is generally used in a good Sense. See *Phav. Lex.* p. 299. 3. Ἐπιστημῶ, ἐν-  
δεξῶ, ὁπισθαίης. So *Rom.* xvi. 7.

§. 16. *Barabbas*] Gr. βαρῶβας.  
*Theophylact.* ad loc. p. 172. B. βα-  
ρῶβας ὃ ἐμὴνδον, ὃ τὸ πάλαι  
βαρ ῶ, ὃ ὃ, ἄβας ὃ ὃ πάλαι.

§. 18. *Through Envy*] Or as we say, *out of Envy*, E. T. for *Envie*. Gr. Ἀφ' οὗτον.

*Joseph. Ant.* Lib. XVI. cap. 11. §. 1. p. 819. ἐκείνου ὃ δὲ ἐχθρὸν ἐκ ἡζίου ἐξελύχοντο, &c.

*D. Hal.* I. 604. 25. καλυψάντες ὃ τὴν τυχὸν Ἀφ' οὗτον, ὃ ἀδύνατον, ὃ τὸν πάλαι ὃς οὐκ, &c.

Was it *Envy* moved the *Jews* to deliver up our Saviour into the hands of the *Romans*?

*Simplicius in Epictet.* Cap. XXVI. p. 118. ὃ ὃ δὲ ὃ φόνος, λυπὴ εἴη ἐπ' ἀλλοτρίῳ ἀσάθῳ.

*Phav. Lex.* p. 732. 3. φόνος, εἰς λυπὴ ἐπ' ἀλλοτρίοις καλοῖς· ὡς περ κακία, ἡδονὴ ἐπ' ἀλλοτρίοις κακοῖς.

*Suid. Lex.* III. 3. and p. 617.

And to conclude, consult *Aristot. Rhet.* Lib. II. cap. 12. p. 285.

Syr. uses the same word as for *ἔχθρα* (render'd *Indignation*, *Marg. Envy*. *Acts* v. 17. and *Envy*, *Acts* xiii. 45. and *Envy*, *Rom.* xiii. 13.) as also for *ἄνοια*, *Madness*, *Luke* vi. 11.

§. 19. *The Judgment-seat*] Or *Bench*, or *Tribunal*. Gr. βῆμα, render'd *Throne*, *Acts* xii. 21.

It evidently denotes a *Tribunal*, or *Judgment-seat* in *D. Hal.* I. 289. 48.

καθίσας ὅτι τὸ βῆμα· ὁ βασιλεὺς μὲν CHAP. των φίλων, ὃ πὶν ὅς τι σιωπᾷ καλῶσαι, XXVII. &c.

*What shall I do with Jesus?*] Or §. 22. unto *Jesus*. Gr. τι ποιῶν Ἰησοῦν. Vulg. *quid faciam de Jesu.*

See *Review on Matt.* v. 44.

*Let him be crucified*] Gr. σταυρωθῆτω. §. 22.

Σταυροῦ is a *Verb* that properly expresses *Crucifixion*. See *Joseph. Ant.* Lib. XIX. cap. 1. §. 13. p. 925. ὃ ὃ μὲν οὐκ ἐστὶ κατ' οὐ σταυρῶν λησίων ἡζίου — ὃ τὸ πάλαι τὸν σταυρωθῆτα ἐκτεχυρῶν, &c. However this Historian generally uses the compound *Verb* ἀνασταυρῶ, which signifies *to crucify*, not *to crucify afresh*, or again, as E. T. *Heb.* vi. 6.

*Joseph. Ant.* Lib. XVIII. cap. 3. §. 4. p. 878. ὃ ὃ τι βῆμα, μαθησὶς ἀπελθὼς αὐτῷ ἡγομένης ἐξέλασεν τὸν ἡζίου, ἐκέντες τὸ ἀνασταυρῶ, ὃ τὸν ἰδίῳ οὐκ ἐκτεχυρῶν αὐτῶν, &c. and *de Bell.* Lib. V. cap. 11. §. 1. p. 353. μαθησὶς οὐκ ἐκτεχυρῶν τὸν δαυαὶ πᾶσαν αἰκίαν, ἀνασταυρῶν τὸν τυχὸν ἀνίκητον — p. 354. 3. ὃ ὃ τὸ πάλαι ὃ ὃ τὸ ἐκτεχυρῶν τὸν σταυρῶ, ὃ σταυρῶ τὸν σῶμασιν. p. 558. 11.

*Why what harm*] Gr. τι ὃ κακόν. §. 23. E. T. *why, what evil* &c.

*Vocula* ὃ interrogacioni hic inserviens, vim suam causalem amittit. Eodem modo adhibetur, *Matt.* xxvii. 23. See the accurate Mr. *Hutchinson's* Note on *Xenoph.* K. II. p. 318.

*The more*] Gr. ἄλλοιως. E. T. *ex-ceedingly*, *Acts* xxvi. 11. or *out of measure*, *Mar.* x. 26.

Syr. as *μᾶλλον*, §. 24.

CHAP.  
XXVII.

A tumult] Gr. θορυβος.

§. 24. Syr. uses the same word for ταρ-  
χος, Acts xii. 18. and κραυγη, Eph.  
iv. 31.

§. 24. And washed his hands] Consult the  
Schol. of Soph. Aj. §. 667. εθω λω  
τις παλαιος, οτι η φωνη ανθρωπου, η αλ-  
λας σφαλας ποιουν, υδατι λουνασθαι τας  
χειρας εις καθαρειν το μισμαθω.

§. 24. Before] Gr. απεναντι. Vulg. coram.  
Syr. as εναντιον, Mar. ii. 12, before.  
and ενωπιον, Luke viii. 47. and εμπρο-  
σω, Gal. ii. 14.

§. 24. I am innocent] Gr. αθωος ειμι.  
Phev. Lex. p. 25. 1. αθωος, αζη-  
μιος, αναιτιος.

Suid. Lex. I. 73. — Εμφυλιω εν  
αθωιαις τας χειρας μου. [LXX. Ps. xxv.  
6.] αντι του, αθωον εμαυτον ετηρησα.  
ευη εκοινονησα του κακου. Αθωος ον,  
αναιτιος.

Joseph. Ant. Lib. IV. cap. 8. §. 33.  
p. 246. αθωος εω ο πληξας, sc. either  
really αζημιος, or in the Eye of the  
Law αναιτιος.

Acts xx. 26. καταςθω expresses much  
the same Idea with αθωος here.

§. 26. Having scourged Jesus] Gr. εν  
οσω φεγγελλωσας. Vulg. Jesum flagel-  
latum tradidit.

Job. ii. 15. φεγγελλον signifies a  
Scourge, hence φεγγελλω is to scourge.

Etym. M. col. 799. writes this Verb  
φεγγελλω, εκ του φεγγελλου, ο σημασις  
εσθαι εκ χρονης περιλειψω, η κυκλη  
μικελ.

Hieronym. ad loc. Sed sciendum est  
Romanis eum, [sc. Pilatum] legibus  
ministrasse, quibus sancitum est, ut qui  
crucifigitur, prius flagellis verberetur.  
Traditus est itaque Jesus militibus ver-

berandus, et illud sacratissimum corpus  
peritusque Dei corporis, flagella secuerunt.

This Roman custom of scourging  
before Capital Punishment is evident  
from the following Passages.

Dion. Cass. Lib. XLIX. p. 405. E.  
εν ο ανδρον εμαστιγωσι, και εν προσδη-  
σαι — ε μιν τυτο ε αποσφαξιν.

D. Hal. I. 272. 13. αλλα παντα τα  
αυτω τιμωμαι εδη ε νομιμα φυλακων,  
οσα τις καταλοιποις δοτικη παθεν, — αι-  
κιδεντας τα σωματα πληξας αυτους, — το-  
σωτωχερεσι τις αυχινας τις πελικισιν α-  
ποκοπιδωαι. . p. 312. 3. εφδοκει μαστιω-  
θεντας δοτικοπιδωαι τας κεφαλαις. . p. 350.  
39. 533. 26. δυο ε της εξελιχθεντας  
αλφπερξαδω τω φθορεν, μαστιωσαντας εν  
φανερω, αλφχερημα απειδωσαν.

Joseph. Ant. Lib. V. cap. 11. p.  
353. 8. b.

Common hall] Gr. η προεδριον. E.T. §. 27.  
Marg. Governour's house. or Prætori-  
um, Mar. xv. 16. or Judgment Hall,  
Job. xviii. 33. . xix. 9. or Palace, Phil.  
i. 13. Marg. Cesar's Court.

Phev. Lex. p. 620. 3. Προεδριον, η-  
ως εωτα σωματις ο λαος.

The whole Band] Gr. ολον τω συν- §. 27.  
εσθαι. Vulg. unam cohortem.

Since the whole Band, or Company  
was gathered into Pilate's Hall, Mar.  
xv. 16. perhaps συνεσθαι may signify in  
this Place, only πληθος συλλεγεσθαι.  
ταξιν συλλεγεσθαι. Phev. Lex. p. 667. 1.

Elsewhere it denotes what the Ro-  
mans called Cohors. See Joseph. de Bell.  
Lib. II. cap. 18. §. 9. p. 200. Αναλα-  
βων ε — το μω δυοκατον ταγμα πληρες,  
δοτο ε των λοιπων ανη διχως θηλειους,  
πεζων ε εξ ανδρων, ε πιασας ιλας  
ιππων. Lib. III. cap. 4. §. 2. l. 9.  
p. 225.

The Officer belonging to a Band,  
or συνεσθαι is called εκατονταρχος. Acts.

CHAP. X. I. . xxvii. 1. and Χιλιάρχοι, Acts XXVII. xxi. 31. οὗ Χιλιάρχου. *Joseph. Ant.*

§. 27. Lib. XIX. cap. 2. §. 3. p. 934. ἦσαν δὲ οὗ ἀνέστη τισαρχος—καὶ οἶδε μὲν ἀπὸ τῆς τῶν Χιλιάρχων. §. 4. l. ult. ej. pag. ἰουλιὸν ἐκπύμπη Διον, ἐκ τῶν χιλιάρχων, &c.

§. 28. *A scarlet Robe*] Gr. Χλαμυδα κοκκινῶν. Vulg. *chlamydem coccineam*.

Χλαμυς δὲ τὸ ἐξίφηρες καὶ ἐκκλωδες, τὸ ἐν τῇ συνήθειᾳ λείψιδον εἰσφοματίον. *Etyim. M.* col. 812. 24.

*Chlamys nihil aliud fuit, quam sagum, sive ut veteres loquebantur, sagus, indumentum scilicet, sive ἐξίφελαιον, quod tunica imponebatur, et fibula in humeris neſſebatur.* Pitisc. ad *Suet. Calig.* Cap. 19. l. 808.

These Χλαμυδες were not peculiar to Kings, for others made use of them.

*Sertorius* taught the Spaniards to wear them. *Plut. Sert.* III. 319. 13. καὶ χλαμυσὶν ἀσθίνας καὶ χιτῶσι χρεῖσθαι διδάσκων.

Κοκκινὸς is render'd *Scarlet*, and distinguished from *Purple*, *Rev.* xvii. 4. xviii. 12. Yet what is here called Χλαμυς κοκκίνη, is in *St. Mark* expressed by πορφύρεα, Chap. xv. 17. and in *St. John*, by μύτιον πορφυρέον. Chap. xix. 2.

*Syr.* uses the same word as for λαμψρός, *Luke* xiii. 11.

§. 29. *A Crown made of thorns*] Vulg. *coronam de spinis*. Gr. στεφανὸν ἐξ ακανθῶν, sc. περισπέρων. In like manner *Joseph. Ant.* Lib. XII. cap. 7. §. 6. p. 616. ποικιλοῖσι καὶ αἰκῇ, λυχνίαν, τετραπέζαν, θάμνον, ἐκ χύσας περισπέρων. and Lib. XIX. cap. 8. §. 2. p. 950. Ἀγρίππας δόλιχα τῶν θειῶν ἡμετέρα πολλὰ ἐνδυσσάμενος ἐξ ἀρβύλων περισπέρων πασάν, &c. and *De Bell.* Lib. VII. cap. 1. §. 3. p. 404. 7. b.

CHAP. XXVII

Took the Reed, and beat him] Gr. ἐλάβον τὴν καλάμην καὶ ἐτυπῶν. Hence appears the Strength of the Reeds that grew in the East. See 2 *Kin.* xviii. 21. To this Purpose consult the following Passages.

*D. Laert.* Proem. p. 6. 6, τὴν δὲ ἐσθῆκα μὲν λόκη, εἶας δὲ, ὅλην καὶ λαχάνον τροφῇ, — καὶ καλάμῃ ἢ βακίῃ.

*Plut. Ages.* III. 398. 10. ὡς δὲ φιλοτεχνῶν ὁ Ἀθηναῖος Διφφερωνίως, καὶ ὥς ἐκόντα τὸ παιδίας λίσσων, οἱ μικροῖς τοῖς παιδίοις καὶ καλάμῃ ἐξέβηκας, ὡς τε ἰκκον, οἱ καὶ συνεπαίζων.

*Strabo* mentions to what a prodigious Height, as well as Thickness, these Reeds grew, *Geogr.* Lib. XV. p. 1037. Β. καλάμης δὲ, μικρῇ μὲν τετρακοντὰ ὀργάνων τὰς ὀρθάς, τὰς δὲ χαμαὶ κλίνης πρὸς ἑκάστην παχὺ δὲ, ὥς τὴν Διφφμερόν τοῖς μὲν εἶναι τετραπλήξ, τοῖς δὲ τετραπλάσιον.

*His-own*] Gr. αὐτῷ, i. e. τὰ ἴδια, §. 31. *Mar.* xv. 20.

*They light-on*] E. T. they found. Gr. §. 31. ὤρον.

All Finding is not the Effect of Seeking. See *Is.* lxx. 1. I am found of them that sought me not. And *D. Hal.* I. 93. 12. ταῦτα δὲ οἱ συγγῆναι μὴ τε ἀνδρῶν ἐκτελέζον· ἐν οἷς ὡς φθορὰ σωματικῇ, καὶ ὁ πᾶν ἰσχυρὸς ἀμαρτημάτων ἑλλείπει ἀφ' ὧν ἀνὴρ ὑπαρῆεν, οἱ τὶς αὐτοῦ ὥρεται πῶς αὖτις γυνή. And consult my Note on *Matt.* xviii. 28.

Elsewhere Finding follows a Search. *Job.* vi. 24, 25. *D. Hal.* I. 124. 17, 18.

Here the Soldiers light on Simon accidentally passing by, just come out of the Country, or out of some Field hard by. *Mar.* xv. 21.

Just in the same Sense is the Hebrew Verb נִקְּחָ used, *Deut.* xix. 5. 2 *Kin.* x. 15.

*A Cyrenian*]

CHAP. XXVII. *A Cyrenean*] Gr. Κυρηναῖον. E. T. of *Cyrene*. CHAP. XXVII.

So Ναζαρεθ is render'd of Nazareth, Matt. xxvi. 71. Mar. x. 47. but elsewhere translated a Nazarene, Matt. ii. 23.

Ναζαρεθ is also render'd of Nazareth, Mar. i. 24. xiv. 67. Luke iv. 34.

Χαναανίτις, of Canaan, Matt. xv. 22. rather a Canaanitish woman; as we say a French woman, rather than a Woman of France.

The proper Expression for of Cyrene is Σαν Κυρηναῖος, just like Σαν Ναζαρεθ, of Nazareth, Matt. xxi. 11.

† 32. *They compelled*] Or pressed. Vulg. angariaverunt. See Note on Matt. v. 41.

† 33. *That is to say*] So E. T. but Gr. οὐκ ἐστὶ ληροῦς, which is of the same import with ὅτι ληρὸς, Job. xix. 17. which is called.

*That is to say* answers more directly to τὸ ὅτι, §. 46. h. cap. Mar. vii. 2. or τὸ ὅτι, as it is written Acts i. 19. Hebr. x. 20.

Syr. the same as for ὅτι ἐστὶ μετεμελωμένον, Mar. xv. 22.

† 33. *A place of a Scull*] Gr. κρητὶς πέτρος. Vulg. Calvarie locus.

Syr. as if onely κρητὶον. See Luke xxiii. 33. κρητὶον, E. T. Calvarie.

Syr. word for κρητὶον is the same used Rom. xii. 20. for κεφαλή.

Perf. has κρητὶον κεφαλῆς.

† 34. *Vinegar mixed with Gall*] Gr. οἶξ μετὰ χολῆς μεμιγμένον. Vulg. vinum cum felle mistum, qu. οὐκ ἔστιν &c. though §. 48. it has acetum.

Χολή, render'd Gall, is used by I. XX.

Prov. v. 4. Lat. ill. 15. where E. T. has Wortwood.

See Mr. Mede's Works, Book III. p. 518. Matt. xxvii. 34. Dederunt ei — vinum μετὰ χολῆς μεμιγμένον, cum felle mixtum, id est, uton tu θυμῷ. Χολή enim et θυμὸς idem valent. Voce autem χολῆς Evangelista speciem amarum in genere designavit, pro Hellenistarum usu (quibus et Absinthium χολή dicitur.) Hanc Marcus xv. 23. myrrham fuisse determinat; et dederunt ei, inquit bibendum vinum myrrhatum [μεμυρισμένον οἶνον.] Myrrba vero, Hebraice מירב. Syr. מירב, ab amaritudine summa nomen traxit.

*They set*] Or *they set up*, Gr. ἐπέθεν. §. 37.

This they did by Pilate's order, who is said to do it himself, Job. xix. 19.

*His Accusation*] Or charge. Gr. τὴν §. 37. αἰτίαν αὐτοῦ. Vulg. causam ipsius.

Thus Joseph. Ant. Lib. XI. cap. 4. §. 9. p. 559. οὐ γὰρ τὰ ἐλεήματα ἔχουσιν αἰτίαι, ἀλλὰ καὶ τῶν Σαμαρειτῶν ἐπιφύρον, &c.

Thucyd. Hist. Lib. III. §. 81. p. 216. 10. οἱ Κερκυραῖοι σφῶν αὐτῶν τῆς ἐχθρῆς δοκῆτας εἶναι ἐφονόβον, τὴν μὲν αἰτίαν ἐπιφύροντες τῆς τῶν δημοῦ καταλύσεως. Schol. τοῦ ἐλεήματος. ἦσαν ἐκαλεῖντες ἐλεήματα κοῖνον τὴν καταλύσειν τοῦ δημοῦ.

Elsewhere αἰτία signifies the Crime laid to a man's charge, and which is the Cause of the Punishment.

LXX. Gen. iv. 13. μετὰ τὴν ἁμαρτίαν μου (E. T. Marg. my iniquitie) τὴν ἀφ' ἧς θύωμαι μοι. In N. Test. Job. xviii. 38. ὡς ἔμελλεν αἰτίαν ἀρεσκῶ ἐν αὐτῷ. and xix. 4, 6. compared with Luke xxiii. 4, 14. and Acts xiii. 28. compared with Luke xxiii. 22. The Cause of Punishment is the Crime not the Accusation.

CHAP. XXVII. In the Sense of Crime or Fault we may perhaps understand *Joseph. de* y. 37. *Bell. Lib. II. cap. 2. §. 5.* τῆς θῆ-  
μισίας αἰτίας ὑπο τῆ παρὰ διδμήνους  
Λυσας.

Syr. renders τῶν αἰτίων αὐτῶν by *elto demautheb*, Lat. *Verf. causam mortis ejus qu. τῶν αἰτίων τῆ θανάτου αὐτοῦ*. See the above cited place, *Act. xiii. 28.* Gr. αἰτίαν θανάτου, where Syr. αἰτίαν ἀξι-  
αν θανάτου.

Now *Elto* is Cause. *Mass. xix. 3.* *Luke viii. 47.* and Fault. *Joh. xviii. 38.* . *xix. 4, 6.* as well as Pretence, *Mass. xxiii. 13.* (al. 14.)

This Inscription on the Cross is called by St. *John, xix. 19.* τίτλος. *Vulg. titulus.* E. T. a Title. Now such In-  
scriptions, denoting the Crimes for which a person was punished, were usual among the Romans.

*Dion. Cass. Hist. Lib. LIV. p. 523.* Α. τῆ γὰρ παρὰ τῆ Καπιτωῦ πύ-  
λωνος τῶν δούλων — τὸν προδοῦντα αὐτὸν,  
ἃς τῆς ἀπορίας μὲν γὰρ γενομένης τῶν  
αἰτίων ὅτι θανάτου αὐτοῦ διελθόντος, ἃς-  
γὰρ τῶν, ἃς μὲν ταῦτα ἀναστρέφοντες,  
καὶ ἡσαναίου, sc. *Augustus.*

*Sueton. in Calig. Cap. 32. p. 854.* ut manibus abscissis, atque ante pettus e  
collo pendentibus, precedente Titulo, qui  
causam poenae indicaret, per coetus epu-  
lantium circumduceretur. Vid. Not.  
*Pitisci.* See also *Domitian. Cap. 10.*  
*p. 585.* Patremfamilias — detractum e  
spectaculis in arnam, canibus objecit,  
cum hoc Titulo, Impie locutus parmu-  
larius.

y. 37. ΟΥΤΩ ΕΙΝ ΔΕ.] As this Inscription  
stands in our present Gr. Copies, no  
two of the four Evangelists agree in  
the words of it.

*Arab.* has here, *ΕΙΝ Ο ΒΑΣΙΛΕΥΣ*  
*των Ιουδαίων*, agreeably to *Luke xxiii.*  
*38.*

CHAP. XXVII. Reviled him] Or railed on him, as  
E. T. *Mar. xv. 29.* *Luke xxiii. 39. y. 39.*  
Gr. βλασφημῶν αὐτὸν.

In this Sense of Ill-Language, or  
Reflection we frequently meet with the  
Verb βλασφημεῖν.

*Alben. Deirh. Lib. IV. p. 178. C.*  
α ὅτι ὁ ἐχθρὸς βλασφημῶν αὐτὸν ἀρετῆς  
μαλθακὸν ἀνχητῶν, ἃς ἃς τῶν Πλατῶν  
δε.

*D. Hal. II. 78. 10.* π ὅτι τῆς θεα-  
ταῖς βλασφημιῶν, ἀπὸ τῆ ἐπαυτηῶν, προ-  
τιμῶν, ἐφάνηκε.

*Joseph. Ant. Lib. XX. cap. 5. §.*  
*3. p. 966.* τινες δὲ τῶν θεοστυγῶν τὴν  
Κυριακὴν ἐβλασφημῶν — Κυριακὴν δὲ  
ἀκυσας, ἃς αὐτὸν ὡς μετῴνως ἐρεθίζοντες  
τὰς βλασφημίας — μὴ πεῖθον δὲ, μαλ-  
λόν δὲ ἐπικινεῖτο βλασφημοῦντες, δε. *p.*  
*486. 10. b.*

See Note on *Mass. xv. 19.*

The Robbers.] Gr. οἱ ληστές.

y. 44

St. *Luke xxiii. 39.* takes notice of  
only one of the Robbers, that reflect-  
ed on our Blessed Lord whilst on the  
Cross; where, by the way, those are  
stiled κρεμασθέντες, who are expressed in  
this Gospel by συσσωρευθέντες.

*Hic per Tropum*, says St. *Jerom* ad  
loc. qui appellatur Συλληψις, pro uno  
latrone uterque inducitur blasphemasse. —  
Non quod discrepent Evangelia, sed quod  
primum uterque blasphemaverit; dehinc  
Sole fugiente, Terra commota, Saxisque  
disruptis, et ingruentibus Tenebris, unus  
crediderit in Jesum, et priorem nega-  
tionem sequenti confessione emendaverit.  
Consult also *Apoll. Rhod. Arg. Lib.*  
*II. 756. Schol.* and *Soph. Aj. y. 742.*  
*Schol.*

Judea seems to have swarmed with  
these Robbers about this Time.

*Joseph. Ant. Lib. XX. cap. 8. §. 5.*  
*p. 971.* Ληστῶν δὲ ἡ χώρα πάλιν ἐτε-  
πληροῦν.



CHAP. πληθὺν καὶ γένος ἀνθρώπων — καὶ ἑτα-  
 XXVII. ζῆλον —, τὴν ἐνθυσημένην τὴν λησὴν τὴν  
 γ. 44. συνάμα, &c. p. 974. §. 10. συνθεῖσθαι  
 τὴν ἰσχυρὰν ἐκ τῶν λησῶν κακῶν, τὴν  
 κριμὴν ἀπάσαν ἐμπιπρόμεναι τε καὶ ἀφ-  
 ᾧ παρορῶν. καὶ οἱ Σικαρεῖς ἢ καλῶμενοι,  
 λησῶν ἢ ἡσὼν ἐπὶ, οὗτοι μάλιστα ἐπληθύνοντο,  
 &c.

See Note on *Matt.* xxi. 13.

γ. 45. *Darkness over all the Land*] Or *o-  
 ver all the Earth.* Gr. σκοῖα ἐφ' ὅλην τὴν  
 γῆν.

*Chrysost.* II. 539. 19. ἐφ' ὅλην τὴν  
 γῆν. l. 37. ὅτι πάσαν τὴν οἰκουμένην.  
*over all the world,* as E. T. render  
 ὅλη ἡ γῆ, *Rev.* xiii. 3. To this very  
 Darkness the same Father refers, Vol.  
 V. 214. 44. οὗτε τὴν σκοῖαν τὴν οἰκουμένην  
 καταλαμβάνει, καὶ οὐδ' ἐν ἡμέρᾳ μετὰ φαι-  
 νου.

τὴ with *para* is render'd *the whole  
 Earth, or all the Earth.* *Luke* xxi. 35.  
*Rom.* ix. 17. . x. 18. *Rev.* v. 6. But  
 elsewhere *all the land,* *Luke* iv. 25.  
 and ἐφ' ὅλην τὴν γῆν, *over the whole  
 land,* *Mar.* xv. 33.

*Vid. Cl. Reland. Palest.* Lib. I.  
 cap. 5. p. 29. and *Cl. Wolf. Cur. Philo-  
 lol.* ad loc. p. 407. To which I may  
 add *St. Jerom* ad loc. *Tom.* VI. p.  
 64. b.

γ. 45. *The sixth Hour*] That is, about our  
 Noon, or twelve o'Clock, which was  
 the Jewish Dinner-time on Sabbath  
 days.

*Joseph. Vita.* §. 54. l. 18. p. 26.  
 πάντας αὖ οἱ ἐς τὰς ἑκατὼτα, οἱ μὴ τὴν  
 συνῶσαν διελθόντες ἐπὶ τὴν ἐκτὴν ὥραν, καθ'  
 ἡν τῆς εὐχέλῃς ἀελοποιεῖσθαι νομίζουσιν ἐστὶν  
 ἡμῖν.

γ. 46. *With a loud voice*] Gr. φωνὴ μεγάλη.  
*Vulg.* ecce magna. But *Syr.* high,  
 the same word used for ψῆφος, *Matt.*  
 iv. 8. . xvii. 1.

So the best Greek Authors use the CHAP.  
 Original word μεγάλη to express a loud, XXVII.  
 or high Voice, rather than, or as well γ. 46.  
 as, a big or great one.

*Xenoph.* de Cyr. Instit. Lib. III. p.  
 232. οἱ δ' ἐπιστάται πάντες συνεισηχόσαν  
 μεγάλην τὴν φωνήν. *Hell. Hist.* Lib. II.  
 cap. 3. §. 24. p. 103. οἱ δ' ἀπὸ τῶν τῶν  
 ἀνδρῶν ἀφ' ὧν ἀνέστη, μάλιστ' ἀπὸ τῆς  
 φωνῆς ἡγεμένης οἷα ἐπαγαγῆ.

*Diod. Sic. Biblioth.* Lib. I. p. 44.  
 ult. εὖ οὖν τὴν ἀρχιερεῖα πάντα πλησίον τῆς  
 πόλεως ἀρχαῖς μεγάλῃ τῇ φωνῇ, &c.

*D. Hal.* I. 158. 41. οἱ δ' ἄνθρωποι τῆς  
 ἀρχιερείας, μεγάλην φωνὴν χροῦντο, ὥστε καὶ  
 τῆς πόλεως ἀκούειν, &c. p. 678. 37.  
 ὅλην μεγάλην βοὴν ἀφ' ὧν ἐκινεῖσθαι.

Just so the Romans used the word  
*magna* when joined with *vox*. See  
*Ces. Com. de Bell. Gall.* Lib. IV. §. 25.  
 14. p. 131.

*ELI &c.*] In the Edd. of E. T. γ. 46.  
 printed A. D. 1711, 1713. these  
 words of our Saviour are in Roman  
 Characters, and in that of A. D. 1619.  
 in *Italic*, as if they were not in the  
 Original. But this mistake is corrected  
 in *Buck* and *Daniel's Bible*, printed at  
 Cambridge, A. D. 1638.

*Why*] Gr. ὡς. *Mar.* xv. 34. οἱ γὰρ γ. 46.  
 and *Matt.* ix. 14. *Luke* xix. 31.

*Syr.* the same in all these places.

*This man calleth-for.*] Gr. φωνὴν ἵκεν. γ. 47.  
 φωνή signifies to call for, as E. T.  
 here, and *Job.* xi. 28. elsewhere is ren-  
 der'd to call, *Mar.* xv. 35. and *Matt.*  
 xx. 32. *Mar.* iii. 31. . x. 49. *Job.* i.  
 48. (al. 49.) . iv. 16. . ix. 18, 24. .  
 xi. 28. . xiii. 13.

ὡς, E. T. *this man*, rather *this  
 man*. as later Edd. of E. T. *Matt.* viii.  
 9. for *this man* may be ὅς ἐστιν ἄνθρω-  
 πος, as *Luke* xiv. 30. *Job.* vii. 46. .

CHAP. ix. 16. . xi. 47. or else ὁ ἀνθρώπος ὑπὸς, XXVII. Job. ix. 24. *Ass* vi. 13. . xxii. 26.

γ. 48. One of them] Gr. ἓς ἐξ αὐτῶν. Vulg. unus ex eis.

So D. Hal. I. 676. 1. ἓς ἐκ τῶν ἀμαρτανῶν, &c.

γ. 49. Let him alone] E. T. let it be. Vulg. sine. but Syr. αφετε, as Mar. xv. 36.

γ. 50. He yielded up the Ghost] Gr. ἀφῆκε τὸ πνεῦμα. Vulg. emisit spiritum. Mar. xv. 37. and Luke xxiii. 46. ἐξέπνευσε. E. T. he gave up the ghost. and Job. xix. 30. παρέδωκε τὸ πνεῦμα, resigned his spirit or breath. E. T. gave up the ghost.

Πνεῦμα signifies Breath.

γ. Poll. Onomast. Lib. IV. §. 68. p. 386. Ἐπὶ τῶν αὐλῶν, ἐμφυεσθαι, καὶ ἐμ-  
πειν φαίης αὐ, καὶ καταπνῆναι, καὶ καταπνῆναι  
τὸ πνεῦμα ἐκ τῶν αὐλῶν.

Thucyd. Hist. Lib. II. §. 49. p. 128. 87. καὶ τὰ ἐσπῆς, καὶ τὰ φανυξὲ καὶ ἡ γλῶσσα, ὁδὸς αἰμαίνωδῃ λῶ, καὶ πνεῦμα αἰσπῶν καὶ δυνάμεις ἐφίλ.

Josephus frequently uses the Phrase ἀφίκαται τὸν ψυχῶν. Ant. Lib. VII. cap. 13. §. 3. p. 404. τῶν μὲν αἰφνιδίως μετ' ἀλημάλαι σφοδρῶν καὶ πικρῶς ὀδυνῶν τὸν ψυχῶν ἀφίκαται. Lib. IX. cap. 6. §. 3. p. 486. 3. b. καὶ ἰωσὺμ μὲν ὁδὸς πρὸς τὸν θῆν γόνυ τὸν ψυχῶν ἀφίκαται. De Bell. Lib. VI. cap. 5. §. 3. p. 390. φθελόμενος δ' ἐπὶ τὰς κληδοτάς ἐκείνας, τὸν ψυχῶν ἀφίκαται.

Divinae Potestatis indicium est, says St. Jerom ad loc. emittere spiritum, ut ipse quæque dixerat: Nemo potest tollere animam meam a me, sed ego pono eam a meipso et rursum accipiam eam. He refers to Job. x. 18. though he departs from our Saviour's word. Perhaps he quotes by Memory.

γ. 53. Came out of the Graves &c.] Gr. ἐ-

κλθντες ἐκ τῶν μνημείων καὶ τὸν εἶσαν αὐτῶν CHAP. XXVII. ἀνελθόν &c.

As R. Steph. and after him Dr. Mill place the Comma before ἀνελθόν, the meaning is, They came out of the Graves after his Resurrection, and went &c. So Vulg. Pisc. E. Schm. Bez. E. T. &c. Cast. Qui ex monumentis egressi, post ejus resurrectionem, ingressi sunt, &c.

Syr. καὶ ἐκλθν, καὶ καὶ τὸν εἶσαν αὐτῶν ἀνελθόν &c. omitting ἐκ τῶν μνημείων.

Arab. καὶ ἐκλθν ἐκ τῶν μνημείων αὐτῶν, καὶ καὶ τὸν εἶσαν αὐτῶν, their own Resurrection, ἀνελθόν &c.

Vid. De Dieu. Crit. S. ad loc. p. 387.

The Original, when literally translated, runs thus, And being come out of the Graves after his Resurrection went into the holy City &c.

Le Clerc places a Comma after Graves and Resurrection, thus; étant sorti de leur tombeaux, après sa resurrection, ils entrèrent dans la sainte Ville.

But Mess. Beaus. and L'Enf. render the Greek thus, sortant de leur tombeaux, ils entrèrent après sa resurrection, dans la sainte Cité.

This was the Son of God] Or this man was a Son of a God. Gr. θῆς υἱὸς.

The Centurion, that bore this Testimony to our blessed Saviour, was in all likelihood a Heathen, and no Profelyte of the Gate that we know of. Observe, He doth not say, τοῦ θῆος υἱὸς οὐτὸς, which however might only signify, as St. Luke expresses it, ὁ ἀνθρώπος ὡς δικαίος, xxiii. 47. much less does he say, υἱὸς τοῦ θῆος, like Matt. xxvi. 63. But He calls our Saviour a Son of a God, θῆος υἱὸς, some very extraordinary Person, as appeared from those unusual

CHAP. usual Phenomena that caused his Sur-  
XXVII: prize.

† 55. *Minist'ring unto him*] Gr. *Algonou-*  
*rai auto.*

*Hieronym. ad loc. Consuetudinis Judaicae fuit (nec ducebatur in culpam, more gentis antiquo) ut mulieres de substantia sua victum atque vestitum praecceptoribus ministrarent.*

† 56. Among whom was] Gr. *ἐν αὐτοῖς*.  
Vulg. *inter quas erat*.

If *lw* be the *Sing. Num.* as *Vulg.* &c. took it to be, then here is another Instance of a *Singular Verb* to several *Nominative Cases*. See Note on *Matt.* iii. 5.

But perhaps *lw* may be the 3d. pers. pl. *erant*. See *Nouv. Method. Grecque*. p. 273. and the Rev. Mr. Blackwall's *Sacr. Class.* Vol. I. p. 110.

γ. 56. *The Magdalene*] Gr. η Μαδδαλῆ.  
Perhaps from *Magdala*, mentioned  
*Matt. xv. 39*. Vid. *Lightsfoot*. ad loc.  
Vol. II. p. 270.

† 56. *Yofes*] Gr. *Iωσηφ*. Syr. *Arab.* and  
*Pers.* as Greek; but *Vulg.* *Joseph*.

† 57. *A rich man*] Gr. ἀνθρωπος πλούσιος.  
Vulg. *quidam homo dives*, q. ἀνθρωπος  
τις πλούσιος. See *Luke* xii. 16.

i. 57. *Who also himself*] Gr. ος ἔ αὐτοῦ.  
*Xenoph.* Κυρ. Παιδ. Lib. A. p. 20. 9.  
 ὃς οἱ περ ἐξέλαινοι, ἐφ' ἵππῃ χρυσοχαλινῇ  
 φέρονται, ὡς αὐτοῦ ἰσθμὶ πορφυ-  
 ροῦ.

D. Cast. Lib. LVI. p. 590. D. ἡ  
 τε μὲν λιθαντὶς ἡ αὐτοὶ ἐβυσσαν, τῇ δ' αὐ-  
 λῇῃ ἀκ ἐγχεσάτο.

1. 57. *Was-a-Disciple of Jesus*] Gr. μαθη-  
της του ιηου. Or *was become a disci-*

ple to Jesus. Job. xix. 38. *οὐ μαθητὴς* CHAP. XXVI  
*τῷ Ἰησοῦ.* Thus *αἱ τὴν θεὸν χεῖρα μαθη-*  
*τεύουσιν ἐκκλησίαι,* are Churches disci-  
 pled to Christ, or become Christ's Dis-  
 ciples. *Origen, c. Cels. p. 128. 9. b.*

*Make* does not only signify *to make a Disciple*, Matt. xxviii. 19; but also *to be a Disciple*.

So *Plut. Vit. X. Orat.* p. 832. B.  
 Ἀνιφθον Σωφίλῃ μὲν ἐν πατρὶ, πν δὲ θε-  
 μος Γαρυσιῶ· μαθηδόντας δὲ τῷ πατρὶ,  
 — ἔδωκεν αὐτοῖς κτησασθῆναι δα.

This same sentiment our Author expresses in other Terms. p. 844. B. *Iſeus* ἡ ἰσοπεγίη μαθητής. and p. 848. D. *Hyperides* ἀκροατὴς Πλάτωνος ἡμεῖς τε φιλοσοφοῦντες.

The same Syr. word is used *Matt.* xiii. 52. for μαθηδότης, and *Luke* i. 4. for κατηχομαι.

*Begged*] Rather *asked-for*, or *asked*, *ŷ.* 58.  
as *ŷ.* 20. h. cap. Vulg. *petiit*.

D. Hal. I. 683. 11. αἰνησαμὲν ᾧ ᾧ  
ἐξουσιαν ἀποσταθεῖς τὴν θυσίαντες τὴν τε-  
λῶντων ἀποσταθμῶν ἐκ ἐξουσιᾶς, καὶ ἀντι-  
θῆναι δὲ.

*The Body*] Gr. *σωμα*, which some-  
times is used for a *Corpse*, or dead Bo-  
dy. See Note on *Matt.* xiv. 12.

D. Casf. Lii. LVI. p. 590. C. το  
 ⲟⲩ ⲥⲱⲙⲁ ⲧⲉ ⲧⲉ ⲁⲩⲩⲉⲩⲉ ⲉⲕ ⲙⲉⲛ ⲧⲉ ⲛⲱⲗⲉ  
 ⲟⲩ ⲡⲣⲱⲗⲓⲱⲥ ⲛⲁⲧⲉ ⲉⲕⲁⲩⲱⲛ ⲡⲟⲗⲓⲛ ⲉⲛ ⲁⲓⲁⲃⲟⲭⲁⲓ  
 ⲓⲃⲁⲩⲁⲩⲁⲛ. and p. 591. E. ⲕⲁⲓⲛ ⲓⲱ ⲉⲕ  
 ⲧⲉ ⲉⲗⲓⲃⲁⲛⲓⲱⲥ ⲉⲕ ⲕⲣⲉⲩⲱⲥ ⲡⲉⲛⲡⲟⲓⲱⲙⲉⲛ ——— ⲉⲕ  
 ⲉⲛ ⲁⲓⲓⲛ ⲧⲉ ⲙⲉⲛ ⲥⲱⲙⲁ ⲛⲁⲓⲱⲥ ⲉⲛ ⲉⲛ ⲑⲓⲛⲉⲗ  
 ⲥⲟⲩⲉⲕⲉⲕⲣⲉⲛⲧⲓⲱⲥ.

*In a Linnen-cloth*] Gr. *evdōn*. Vulg. *†*. 59+  
in *findone*. Mar. xv. 46. the original  
Word is render'd *fine linnen* and *lin-*  
*nen*, which latter Rendering is observed  
*Luke* xxiii. 52.

Syr. uses the same word, *Cetbono*,  
for *etern*, *Acts* x. 11. and *amor*, *Rev.*  
xi. 5.

CHAP. xi. 51. xv. 6. as also its *Plural*, for XXVII. *οθρια*, *Luke* xxiv. 12. *Job* xix. 40. .  
 §. 59. xx. 5, 6. In our present Text, and *Luke* xxiii. 53, before the word answering to *linnen*, Syr. has prefixed *Chyotfo* (*Lex*. p. 171.) render'd *Fascia*, i. e. a *Wrapper* or *Bandage*.

§. 60. *He had been-out*] Gr. ελαθοντιν.  
*ελαθοντιν* is *λιδον* ξιω. *Phav. Lex*. p. 468. 3. and *ελαθον*, *λιδεξο*. *Hefych. Lex*. p. 588. 1.  
*Joseph. Ant. Lib. XII. cap. 7. § 6.* p. 616. καθελων § εζ το θουσιασχελν, και ιον εκ λιδων συμμικτων αποδομεται, η ελαθονμελν εκ εωδης.

§. 61. *There were there — sitting*] Gr. ω εκει — καθημενοι. E. T. *there was there — sitting*. *Vulg. erat ibi — sedentes*.

Syr. has a *Plural Verb*, ησαν, for which I take *ω* to be a *Contraction*. See Note on §. 56. and *Pasoris Gram.* Gr. p. 208. Consult *Luke* ii. 33. εζ ην — θωμαζουσις.

*Hesiod. Οωγ.* §. 321. της δ' ω τρεις κεφαλαι. §. 825. ω εκατον κεφαλαι οφις.

§. 61. *Another Mary*] Gr. η αλλη Μαρια. E. T. *the other Mary*, so *Matt.* xxviii. 1. This might be proper, if there were but two *Mary's*. Notwithstanding the *Article*, which I have shown to be often *Redundant*, I choose to render η αλλη by *another*, following the Example of E. T. *Matt.* x. 23. *When they persecute you in this City, flee ye into another, ως τω αλλω.* and *Job* xviii. 15. *Simon Peter followed Jesus, and so did another Disciple, ο αλλος μαθητης.* In these Instances every one sees the Inconvenience of rendering the Original by *the other*.

Syr. as if αλλη without the *Article* η. See *Matt.* xix. 9. . xxvi. 71.

CHAP. XXVII. §. 61.  
*Over-against*] Or *before*. Gr. απεναντι.  
 Syr. as in §. 24. h. cap. which see.

*The next-day*] Gr. τη επανειον, which §. 62. might be render'd *the day following*, as E. T. *Job* i. 43. (al. 44.) . vi. 22.

*The Preparation*] So E. T. *Luke* §. 62. xxiii. 54. *Job* xix. 14, 31. but §. 42. ej. cap. *the Preparation day*, or as in later Edd. *the Preparation-day*. In this Text however it renders τω παρσκευω by *the day of the preparation*. *Vulg. post Parasceven*.

*To Pilate*] Gr. προς Πιλατον. Per- §. 61. haps at *Pilate's House*, just as προς ει, at *thy House*, *Matt.* xxvi. 18.

*That Impostor*] Gr. εκεινος ο πλανος. §. 63. E. T. *that deceiver*, or *Seducer*. *Vulg. Seducitor*.

*Hefychius* explains πλανος by πλανητης απατω. *Lex*. p. 767. 2.

*Joseph. de Bell. Lib. II. cap. 13. §. 4.* p. 177. πλανοι δ' ανθρωποι εζ απατωτες, προσημαθι θηασμας, νεωτερισμους ε μεταβολας πρεσβυλδωδωροι, &c.

*After three days*] Gr. μετ τρεις ημερας. §. 63. So St. Mark represents our Saviour expressing himself, Chap. viii. 31. yet elsewhere He says τη τελει ημερη, *Matt.* xvi. 21. where *Cant.* agrees with St. Mark's Reading.

I think the two forms of Expression, μετ τρεις ημερας and τη τελει ημερη, are equivalent.

For §. 64. h. cap. these very same Persons desire the Sepulcher may be secured, ως ε τελει ημερας, till the third day, not till after the third day.

2 *Chron.* x. 5. yet three days, and come-again to me. §. 12. They came on the

CHAP. the third day, as the King spake, say-  
XXVII. ing, come again on the third day.

†. 63. Joseph. de Bell. Lib. I. cap. 13. §.

1. p. 83. μὴ ἢ ἐν ἡμέρᾳ, &c. See  
Note, Quippe anno secundo (ab adventu  
sc. Antonii in Asiam —) Pacorus et  
Barzapharnes Syriam occupavere.

Ant. Lib. I. cap. 10. §. 5. p. 33.  
προσέλαξε ἡ — ἐλευτεριάς τὰ αὐτοῦ, καὶ  
τὸν ποιεῖν εἶδος ἡμερᾶς μὴ πρὸς ἡμετέρας.  
and Cap. 12. ej. Lib. §. 2. p. 36. τικ-  
τι) ἡ παῖς ἐκείνη τῇ ἡμέρᾳ ἐπὶ, πρὸς  
τοῦ μετ' εἶδω ἡμερᾶς ἐλευτερίου. Vid.  
Not. Reland. Non debet verti post oc-  
tavum diem, sed die octavo. Nec e-  
nim Judei solent circumcidere nisi octavo  
die: et ipse Josephus antea notavit. Cap.  
XI. [huj. Ed. x.] τῇ εἰδῇ ἡμερᾶς, die  
οὕτω, post nativitatem id fieri consue-  
visse. Valet ergo idem in usu loquendi  
μὴ ἡμερᾶς ἐκείνῃ et τῇ εἰδῇ [sc. ἡμερᾶς.]  
Id illustrat verba Christi modo die tertio  
modo post tres dies se ex mortuis re-  
surrecturum dicentis.

†. 64. To be secured] Gr. ἀσφαλιδίωαι.  
Beza and Cast. muniri. Vulg. custodiri.  
E. T. to be made sure. Syr. guarded,  
or kept.

The Sepulcher was to be secured  
against the Entrance of the Disciples,  
with design to steal away the Corpse  
of our Blessed Saviour. This End  
was answer'd by the Guard allowed  
the Jews by Pilate.

This Verb is frequently used for the  
securing of Places against an Enemy  
by Fortifications and Garrisons.

Joseph. Ant. Lib. VIII. cap. 10. §.  
2. p. 449. καὶ ἀκαταμάχητον τὰς οὐρανοῦς  
καὶ τοῦ βασιλεὺς πόλεως ἀμαχητῇ, καὶ  
ταύτας ἀσφαλισαμένους, &c. De Bell.  
Lib. IV. cap. 2. §. 5. p. 272. φερεται  
μᾶλλον τὸν πόλεον ἀσφαλισαί. Contra A-  
pion. Lib. I. §. 14. p. 445. l. 7.

Polyb. Hist. Lib. II. §. 65. p. 209.

l. 22. ἀσφαλισαὶ φυλακαὶ καὶ ταφῶν, καὶ CHAP.  
δινδῶν ἐκκοπᾶται. Lib. V. §. 61. p. XXVII.  
564. l. 8: b. ἀσφαλισαὶ ἡ φυλακαὶ πρὸς ἡμέραν.  
καὶ λιμένα καὶ τὸν ἀκρογ.

Till the third day] See Note on †. 64.  
63.

It is likely they meant, till the end  
of the third Day.

By night] Gr. νύκτος, omitted indeed †. 64.  
by Chrysostom, II. 550. 2. as also p.  
544. 32. and l. 23, but added in the  
Margin, as countenanced by some Co-  
py or Copies.

Imposture] Gr. πλάνη. Vulg. error. †. 64.  
E. T. error, which in my mind is  
too soft a word to express the Force of  
the Original Noun.

Πλάνη, in this place, signifies not  
barely Error, or Mistake; but Deceit  
and deliberate Imposition, which is what  
we call Imposture.

Under this Head we may rank Stra-  
tagems of War. An instance of which  
we have in Diod. Sic. Bibl. Lib. II. p.  
75. 19, 26. Semiramis imposes on the  
Indians by stuffing the Hides of Oxen  
with Hay or Straw, and making them  
pass for so many Elephants. p. 73. 40.  
and 74. 1, 2.

A Guard] Gr. κρυαία. Vulg. Cust. †. 65.  
todiam. and †. 66. Custodiibus.

Suid. Lex. II. 358. Κρυαία. πρὸς τὴν  
δορυμνησίαν ὁπλοκράτην ἐκείνην. οὐκ ἔστι  
ἐκείνη. σίφος.

Ye know how to do] Gr. οἴδατε. †. 65.  
Vulg. scitis. E. T. you can. So γι-  
νωσκετε is render'd ye can. Matt. xvi.  
3. as also the Hebrew Verb יָדַע, Jer.  
i. 6. I can not speak. vi. 15. they could  
not blush.

CHAP.

XXVII. *With the Guard*] Gr.  $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\kappa\upsilon\sigma\tau\omega\delta\iota\alpha\iota$ , sc. with the Guard spoken of  $\S$ . 65. Dr. Hamm. *with a Guard*. Vulg. *cum custodibus*. But E. T. and *setting a Watch*. Syr. agrees with Vulg. in the Plur. Num. only it has coined a word on purpose to express these Guards.

The meaning is, They sealed the Stone in Company of the Guard, which they had procured for the Security of the Sepulcher, or to prevent its being broken open.

## CHAP. XXVIII.

CHAP.

XXVIII. *After the Sabbath was over*] Gr.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ . Vulg. *vespere sabbati*. E. T. *in the end of the sabbath*. St. Mark expresses himself thus,  $\alpha\lambda\lambda\eta\lambda\omega\sigma\alpha\sigma\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ , Chap. xvi. 1. E. T. *when the sabbath was past*. And St. Luke, xiv. 1.  $\tau\eta$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ , E. T. *upon the first day of the week*. To the same purpose St. John, xx. 1. E. T. *The first day of the week*.

Hence it is evident *the Sabbath*, or seventh day, must have been quite over, because *the First day* of the Week was actually begun. Those Interpreters therefore that explain  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$  of the Evening, as Vulg. &c. must mean the Evening or Night after the Expiration of the Sabbath. For according to the Jews Reckoning the Evening or Night preceded the Morning or Day.

$\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$  sometimes is thought to denote the Evening, or Night.

Thucyd. Hist. Lib. III. §. 108. p. 233. 55.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ . Schol.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ . Lib. IV. §. 93. p. 293. 59.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ , &c.

Chrysostom II. 545. 8.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ . CHAP. XXVII.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ ,  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ ,  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ ,  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ . See I. 2, 4, &c.

Or else we may connect  $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\kappa\upsilon\sigma\tau\omega\delta\iota\alpha\iota$  with  $\eta\sigma\theta\alpha\lambda\iota\sigma\alpha\sigma\epsilon\tau\epsilon$   $\tau\omega\sigma$   $\tau\alpha\phi\omega\sigma$ , putting the words  $\epsilon\sigma\theta\epsilon\lambda\iota\sigma\alpha\sigma\epsilon\tau\epsilon$   $\tau\omega\sigma$   $\lambda\iota\theta\omega\sigma$  in a Parenthesis. This Construction, though not so natural, is supported by Rabbelius, in Annotat. Philolog. ex Polyb. &c. ad loc. p. 114.

&c. Schol.  $\eta\gamma\omega\omega$ ,  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ . CHAP. XXVIII.  $\eta\lambda\iota\omega\omega$ .

So also perhaps Plut. Dion. V. 211. §. 1. 6. b.  $\phi\alpha\sigma\mu\alpha$   $\gamma\iota\gamma\iota\sigma\iota$   $\tau\omega$   $\Delta\iota\omega\sigma\iota$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ .  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$   $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ , &c.

Elsewhere it may signify late, as we say late in life, or in the Evening of Life, preceding the Night of Death.

D. Hal. I. 262. 12.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ ,  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ , &c. in advanced Years. p. 374. 24.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ .

Hipp. de Aere &c. p. 282, l. 43.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$  (sc. pueri)  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ .

Lucian. Dem. Encom. p. 1082. A.  $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$   $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ .

Some render  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$  by after. I wish I could fully support this Sense by unquestionable Authorities, however consider the following Passage.

Plut. Num. I. 129. 12.  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ ,  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ ,  $\epsilon\pi\epsilon\sigma\sigma\epsilon\sigma\sigma\epsilon\tau\epsilon$   $\mu\epsilon\tau\epsilon\tau\epsilon\tau\epsilon\tau\epsilon$   $\tau\epsilon$   $\sigma\alpha\beta\beta\alpha\tau\omega\sigma$ .

CHAP.

XXVIII. *Τῇ Ἀποκρίσει*] This seems to be  
 γ. 1. the *Ablative Absolute*. See *Nouv. Meth.*

Gr. p. 453. 473.

*Polybius* expresses nearly the Sentiment of our Author, in *Hist. Lib.* XI. p. 878. §. 9. ἀρτι τῇ ἡμετέρῃ θανάτῳ.

γ. 1. Towards the first day of the Week]

Gr. οἱ μίαν σαββατον.

*Μία σαββατον* expresses the same thing with *πρώτη σαββατον*, *Mar.* xvi. 9.

See whether this use of the word *μία* be not countenanced by the following Forms of Expression.

*D. Hal.* I. 176. 38. ὡς λαμβάνει τὴν βασιλειαν ἐν αὐτῇ ὁ δόλιος μαλιστα τῇ μίας ἡ τριακοστῆς ολυμπιάδος οὗ Τερτυνίου. Just so we should say, *the one and fortieth Olympiad*.

*Joseph. Ant.* Lib. I. cap. 1. §. 1. p. 5. ἡ αὐτὴ ὥς ἂν εἴη ἡ πρώτη ἡμερομηνίας δ' αὐτῇ μίαν ἡμέραν. Lib. V. cap. 9. §. 4. p. 306. Δαυίδος οὗ βασιλεύσαντος, ἡ πρῶτος τῆς αὐτῆς καὶ αὐτῆς τῆς ἡμερομηνίας ὅτι μίαν ἡμέραν ἡμέρας ἀνέβη.

*Excerpta ex Polyb. de Virt. et Vitiis.* p. 1401. 10. ἐν τῇ μιᾷ ἡμέρᾳ βίβας, ἡ ταύτης ὅτι τελευτῇ, λέγει δὲ. See this cited by *Rapheus*. p. 117.

*Syr.* follows the Idiom of the Original, and renders *μίαν* by *cbad*, which properly signifies *one*, *Matt.* v. 18. . xix. 6. Not that the *Syriac* Language wants a proper word for *πρώτη*, viz. *Kadmoyo*. See *Matt.* xxvi. 17. *Mar.* xii. 28, 29.

γ. 1. To see] So *E. T.* *Mar.* iii. 11. Gr. *θεωρεῖσθαι*, which may be render'd to *behold*, as *Matt.* xxvii. 55. *Luke* x. 18. or *look on*, as *Mar.* xv. 40. The Original Verb signifies here *to view*, or as we use the Verb *to see* in that Expression, *to see a sight*.

It is equivalent to *ιδεῖν*, γ. 6. *huj.* CHAP. cap. *Luke* viii. 20. . xxiv. 39. and to XXVIII. ἐπίδωξ γ. 7. See *Job.* xvi. 16, 17, γ. 1. 19.

Consult *Xenoph. de Cyr. Exped. Lib.* I. cap. 2. §. 10. p. 10. τὰ δ' αὖθις ἡσαν στρατιδὲς χερσῶν, ὅτε αὖθις ἡ πρὸς ἀλόναν ἡ Κυβερ.

*Earthquake*] See Note on *Matt.* γ. 2. viii. 24.

*From Heaven*] Or *out of Heaven*. γ. 2. Gr. ἐξ οὐρα. Vulg. *de coelo*.

*Ex* or *ἐξ* may be render'd *from*. *Matt.* iii. 17. . xvi. 1. *Mar.* i. 11. *Luke* xvii. 7. Compare *Luke* xxiii. 49. *δοξ*, with γ. 55. ej. cap. ἐκ. and *Mar.* xiii. 1. ἐκ, with *Matt.* xxiv. 1. *δοξ*.

*Xenoph. Hist. Gr.* Lib. I. cap. 1. §. 1. Μία δ' ταύτα ἡ πολλὰς ἡμερας ὕστερον ἔλθεν ἐξ Ἀθηνῶν θυμοχαρας, &c.

*Rolled-away*] So *E. T.* renders the γ. 2. Original Verb, *ῥολλυμιω*, *Mar.* xvi. 3. but here *rolled back*. Vulg. *revolvit*.

*Chrysost.* II. 546. 18. has *ἀπεκυλίσε* τὸν λίθον, but I. 22. *ἀνέειλε* τὸν λίθον.

*From the door*] Gr. *δοξ* τῇ θυρα. γ. 2.

*Θυρα* render'd *door*, signifies in this place, *the door-way*, or Entrance into, or Mouth of the Sepulcher, for the Stone served instead of a Door. *Matt.* xxvii. 60.

Hence *St. Jerom* ad loc. Unde — quanquam Homo sit qui crucifixus est, qui sepultus est, qui clausus tumulo, quem lapis oppositus cobibet: tamen quæ foris aguntur, ostendunt Filium Dei; sol fugiens, tenebræ ingruentes, &c. This lapis oppositus was the Stone that was sealed. But we find no mention of a Door going on Hinges, fastened with Lock and Key; therefore *θυρα* seems to be only the Mouth of, or Entrance into,

CHAP. into, the Cave or Sepulcher, see *Jos. XXVIII. x. 18.*

γ. 2. In this Sense I understand the word *θυεμ*, in *Arrian, de Exp. Alex. Lib. VI. §. 29. p. 273. 6. εἰ τιμ θυεμδα ὃ αφανισαι, τα μὲν αὐτῆς λιθῶ ἐνοικοδομη- σαῖτα, τα δὲ πηλῶ ἐμπλασαντα· εἰ δὲ πηλῶ- λαν τῷ πηλῶ το σῆμειον το βασιλικον.*

γ. 3. *His Countenance*] Or *Appearance*, as *Dr. Hamm. Gr. ἡ ἰδεα αὐτῆς. Perhaps Form or Aspect. Vulg. aspectus.*

*Tho. Magister, p. 93. ἸΔΕΑ, ἡ μορ- φη. — σημειῶσαι δὲ, ὡς ὑδὲς των δοκι- μωτατων ἰδειαν δὲπ ἀνθρωπυ λεῖτ, ἀλλὰ εἰ- δῶ, εἰ οὖν. εἰον, αἰαδῶ το εἶδῶ, εἰ αἰαδῶ τῶν οὖν.*

Consult *Aristot. de Moribus, Lib. I. cap. 9. p. 11. E. Vol. II. ὡ παυν δὲ δωδαμονικῶ οἱ τῶν ἰδειαν παναρχῆς, ἡ δυνάμης, ἡ μονωῆς, εἰ αἰεινῶ.*

*Asben. Deirp. Lib. XII. p. 551. D. παύων ὡ εἰς τῶν ἰδειαν αὐτῆς εἶφη, φησὶν Ἀχιλλῶ.*

*Vid. Cl. Albert. Observ. Philol. ad loc. p. 163. and Rev. Mr. Blackw. Sac. Class. II. p. 32.*

*Syr. uses the same word as for εἶδῶ. Luke ix. 29. Job. v. 37.*

γ. 4. *For Fear*] *Gr. ὥπ του φοβου. So Matt. xiv. 26. Vulg. præ timore. and Matt. xiii. 44. ὥπ δὲ χαρῆς. and Job. xxi. 6. ὥπ το πλῆθους.*

See Note on *Matt. xiii. 44.*

γ. 4. *The Watchers*] *Gr. οἱ τηρεῖτες, or the Keepers, or Guards. Vulg. custo- des.*

γ. 4. *Shock*] *Gr. σεισθῆσαν. The original Verb expresses the Tremor occasioned by the Surprise.*

*Matt. xxi. 10. it is render'd to be moved.*

*Phavorinus makes σῆω equivalent to*

*ταρσασω, the very word used by our CHAP. Evangelist, Chap. II. 3. . xiv. 26. See XXVIII Lex. p. 654. 2. and Said. Lex. III. γ. 4. 305.*

*Dead men*] Or *Corpses. Gr. Νεκροί, γ. 4. dead men, for νεκρῶ, dead bodies.*

See Notes on *Matt. viii. 22. . xiv. 12.*

*Herodot. Hist. Lib. III. §. 16. p. 165. Ο δὲ δὴ νεκρῶ, [sc. Ἀμασιῶ τε- νεκρῶ,] αἵτε τῆς αἰσῆς ὁρμῆς, αὐτῶς τε εἰ ὑδὲν διεχίετο — το ὦν καὶ αἰσῆς τε νεκρῶς, ὑδαμῶς ἐν νόμῳ ὑδὲ ἰσῆς ἐστὶ, Περ- σῆς μὲν — Ἀἰσῆς ἰσῆς δὲ —.*

*Answering said*] Here is another re- γ. 5. markable Instance of an *Answer* said to be given without a preceding *Ques- tion*. Consult Note on *Matt. xi. 25.* To which add *1 Sam. ix. 17. Hebr. Jebouab answered him. LXX. Κυριος ἀπεκρίθη αὐτῷ. E. T. the LORD said unto him.*

*Lay*] Or *was laid. So Pers. Gr. γ. 6. ἐκῆτο, and Vulg. positus erat. which is of the same import with τῶ κεμήτος, was laid, Luke xxiii. 53. Job. xi. 41. St. Mark expresses himself by ἐθήκαν αὐτῶν, they laid him.*

*Κεμαι* is render'd both *to lie*, and *to be laid.*

*To lie, Joseph. Ant. Lib. XIX. cap. 1. § 15. p. 927. Καὶ Γαῖα μὲν — ὑπὸ τοῦ πολλῶν των τραυματιῶν ὥπ ὑχῆς ἐκῆτο.*

*Strab. Geogr. Lib. XVII. p. 1144. B. το δὲ σῶμα το Ἀλεξανδρῆς κομιτας οἱ Πτολεμαῖοι ἐκῆδῶσιν ἐν τῇ Ἀλεξανδρεῖα οὖν νῦν ἐστὶ καὶ.*

*To be laid, καὶ. Matt. iii. 10. Luke iii. 9. E. T. is laid. and κεμήτω E. T. laid. Luke xxiv. 12.*

See Note on *Matt. iii. 10.*



CHAP.  
XXVIII.

As they were going] E. T. as they  
went. Gr. *ὡς πορεύονται*. Perhaps we  
might render these words, *when they*  
*were gone*. So *ὡς* is render'd *when*.  
*Luke* i. 41. . ii. 39. . iv. 25. . v. 4. .  
vii. 12. . xi. 1. *Acts* xx. 18, *when they*  
*were come*.

Sometimes *ὡς* is translated *as soon as*,  
*Job*. xi. 20, 29. . xviii. 6. . xxi. 9.  
Though I think *when* had been suffi-  
cient.

*ὡς* signifies *when* in numberless pla-  
ces; particularly,

*Joseph. Bell. Jud.* Lib. VI. cap. 5.  
p. 387. *ὡς δὲ πολλοὶ τῶ λόγῳ μαρτυρο-  
ῦντο ἔχοντες, ὡς εἶδον τὸ τι ναὶ πῶς,*  
*ὡς οὐδὲν πάλιν ἔχοντες ὡς πάλιν ὁρῶντες.*

*Herodot. Hist.* Lib. V. §. 33. p.  
298. l. 10. *ὡς δὲ θυμάσθαι τῶντι, ὡς*  
*τοῦ ἐξήρην, ἐπεμπε* —. l. 23. *ὡς δὲ τὰ*  
*τε ὅχοντες ἡλθεν χερμαῖα οἱ Περσῶν ταῦτα*  
*καὶ ἐπὶ ἀπαρτητο σφί, &c.*

§. 9. Behold] Gr. *ὡς ἰδοὺ*. Vulg. *et ecce*.  
But Beza, *ecce*, omitting *ὡς*, as well as  
E. T. here, and *Luke* v. 35. unless  
E. T. may be thought to have trans-  
posed *ὡς*, placing it before *τοῖς*, and  
*ibem*, agreeably to *Matt.* ix. 15.

Compare *Luke* xx. 44. with *Matt.*  
xxii. 45.

*καὶ* is likewise redundant, *Luke* vii.  
12. *Acts* i. 10. . x. 17. See *Nold. de*  
*Part. Hebr.* p. 314.

§. 10. That they go into Galilee] Gr. *ὡς α-  
πολθῶν οἱ &c.* Here we find the  
*Terminus a quo* connected with the *Ter-  
minus ad quem*; so the Original might  
have been render'd *that they go-away*,  
(viz. from Judea, or Jerusalem) *into*  
*Galilee*. See Note on *Matt.* xiv. 25.

*Xenoph. Hist.* Gr. Lib. III. cap. 2.  
§. 9. p. 145. *ἀπὸ τῆς Ἐφίσεως, ἣ ἀπὸ*  
*τῆς Σαρδίων τῶν ἡμερῶν οὐδὲν.*

*Joseph. Ant.* Lib. XVIII. cap. 4. CHAP.  
§. 2. p. 880. *Πιλάτος ἐπέλθοντες τῶν ῥω- XXVIII.  
μῆς ἀπέναντι.* §. 10.

*Many pieces-of-silver*] Or *shekels*, §. 12.  
called *Silverlings*, *Isa.* vii. 23. Gr.  
*ἀργυρεῖα κἀνα*. Vulg. *pecuniam co-  
prosam*.

Syr. has a Word in the Singular  
Number, viz. *not a little money*.

*κἀνα*, when applied to several  
things capable of being number'd, is  
frequently render'd *many*. So *ἡμέραι*  
*κἀναι*, *many days*, *Acts* ix. 23. (but  
*Acts* xviii. 18. *a good while*.) and *λαμπά-  
δες κἀναι*, *many lights*, *Acts* xx. 8.  
and *λόγοι κἀναι*, *many words*, *Luke* xxiii.  
9. See *Acts* xii. 12. . xix. 19.

But when applied to Singular Nouns,  
whether Collective ones, or others in-  
capable of Number, it is render'd  
*much*. So *λαὸς κἀν*, *much people*,  
*Acts* v. 37. And *ὄχλος κἀν*, *Acts* xi.  
24. is the same with *ὄχλος πολλός*,  
*Luke* vii. 11. joined with *μάθη* *κα-  
ναι*. and *κἀντος χρόνου*, *much time*, *Acts*  
xxvii. 9.

*Polyb. Hist.* Lib. III. §. 42. p. 271.  
10. *καὶ τοὺς λεμβούς, ὅσας κἀντος τῶ*  
*πληθὺς.*

*Phon. Lex.* p. 382. 3. *κἀντω, ἀρξ-  
σαν, πολλῶν.*

*ἀργυρεῖα* may be render'd *Shekels*. See  
Note on *Matt.* xxv. 18.

*Be heard of by the Governour*] Gr. §. 14.  
*ἀκούσθαι τῶν τῶ κἀντος*. E. T. *come to*  
*the Governour's Ears*.

*Cant.* reads *ἐπὶ* instead of *τῶν*. And  
without doubt *ἐπὶ* is more usual after  
a Verb Passive in the Sense of *by*, than  
*τῶν*. See *Matt.* iii. 6, 14. *Acts* xxvii.  
11. and once *ἐπὶ* *με*, *be tried by me*,  
E. T. *before me*, *Acts* xxv. 9. So *τῶν*  
is render'd *before*, *Matt.* x. 18.

CHAP. Others render *ὑπὸ* by *under*, or *during* the Administration of, &c. See *ῥ. 14.* Note on *Matt. i. 11.*

*ῥ. 14.* *We will prevail-upon him*] Gr. *ἡμεῖς πεισομεν αὐτόν.* E. T. *we will persuade him.* Vulg. *nos suadebimus ei.*

*Thucyd. Hist. Lib. II. § 73. p. 144.* 18. *ὅτε βελονὴ αὐτὸν προκαλεῖται Ἀθηναιοὺς κοινοῦς πρῶτον. καὶ, ὡς περὶ αὐτοῦ, ποιεῖν ταῦτα. et, si illis persuadere possent.*

*Herodot. Hist. Lib. II. §. 121. p. 134. l. 22.* *τὸς δὲ αὐτὸς ὡς περὶ οἰχόν καὶ ἀκλινῆς πῖπτον Ἀθηναιοὶ δὲ ἐκείνους ἀπαμύνασθαι, καὶ κελύειν μετ' ἐκείνων μνηστῆρας συμπίπειν· τὸν δὲ πεισθῆναι τε δὴ, καὶ καταμνηστῆρας. Lib. III. §. 137. p. 213. l. 12.* *ταῦτα λέγοντες, τὸς Κερωνίαντες ἐκὼν ἐπὶ τοῖς· ἀλλ' ἐξαιρέθης τε τὸν Δημοκρίδαν, καὶ ἄλλους.*

*Polyb. Hist. Lib. I. §. 54. p. 78. l. 12.* *Οἱ μὲν τὸν Καρχηδόνιον κυβερνῶν — ἐπεισαν τὸν Καρχηδόνιον φεύγειν τὸν χεῖμονα, — πειθόμενος δὲ τοῦτο, ὡς τοῖς ῥ. 14.*

It is one thing to persuade a Person to do any thing, and another to prevail upon him by that persuasion. The *Latins* express the former by *suadeo*, the latter by *persuadeo*.

Others understand the original *Verb* *πειθω* in the Sense of *Pacifying*.

*ῥ. 14.* *And will make you easy*] Gr. *καὶ ὑμᾶς ἀμεμνημένους ποιήσομεν.* E. T. *and secure you.* rather, we will free you from anxious Sollicitude, by bearing you harmless.

*N. H. Beaus. and L' Enf. nous l' appaiserons, & nous vous tirevans de peine.*

*Mr. Le Clerc. nous lui persuaderons qu'il vous pardonne, et nous vous tirevons de peine.* Or, *nous vous mettrons hors d'inquiétude.*

*As they were instructed*] Or *according to their instructions.* Gr. *ὡς ἐδιδάχθησαν.* E. T. *as they were taught,* inasmuch as the very words were put into their Mouths.

*Herodotus* mentions the Instructions given by *Democedes* to *Atossa*, how she should address herself to *Darius* in his Favour, *Lib. III. §. 134. p. 211.* *ὡς δὲ ἀρετὴ μιν μὲν ταῦτα ἰατρὸν ὡς ἰατρὸν ἐξέλετο, ἐνθαυτὰ δὲ διδάχθῃσα ὑπὸ τοῦ Δημοκρίτου· ἡ Ἀποσσα, προσεφίει ἐν τῇ κοίτῃ Δαρείου λόγον ποιεῖν, ὡς βασιλεῦ, — ἡ μὲν δὲ ταῦτα ἐν διδάχῃς ἐλάττει.*

But in this pertinent Citation I find my self prevented by the Industry of the learned *Raphelius*, in his *Annotations* collected out of this Author. p. 185.

*This Report has been spread*] Gr. *διηγήθη.* E. T. *This saying is commonly reported.*

*Plut. Artex. V. 305. 6.* *ὡς δὲ λέγουσι καὶ Ζηνόδοτος, (sc. παλαιῶν) ἐλατύνοντες αὐτὴν πλεονάζον.* See also *Thes. I. 5. 15.* *ὡς δὲ λέγουσι ὑπὸ τοῦ Πλάτωνος Ἀγασθῆος, ὡς ἐν Ποσειδωνίου τεκνωσῇ.*

*Mar. i. 45.* *Ἀποφθιγγεῖν τὸν λόγον* is render'd by E. T. *to blaze abroad the matter.*

*Joseph. de Bell. Lib. I. cap. 33. §. 3. p. 139.* *Ἀλλὰ δὲ τοῖς ἐκείνων λόγοις, διηγησάμενος καὶ θύσκειν οὐ βασιλεῦς, ὡς παρεστῶτερον ἡπτόντο τῷ ὁπληκτικῷ οἱ νεοί.*

*Λόγος* is render'd *Matter* by E. T. *Acts viii. 21. . xv. 6. . xix. 38.*

*Jesus had appointed them*] Gr. *ἐπέστειλεν.* E. T. *he sent them.* Vulg. *constituerat illis Jesus.*

Thus *Polyb. Hist. Lib. III. §. 97. p. 346.* *καὶ πῶς μὲν ἐπαγγέλλοι ταῦτα ἡμεῖς ἢ παρὰ τὸν τῶν ὁπληκτικῶν πρὸς τὸν*

CHAP. τὴν ἀνακομιδὴν τῶν παιδῶν. p. 347. I. XVIII. 23. ἔπε πρὸς τῶν τεταγμένων καιρῶν ὡς γ. 16. ποιοῦν.

γ. 17. Οἱ δὲ ἐδίδασκαν] St. Chrysostom reads this Verse, ὡς οἱ μὲν προσεκυωσαν, οἱ δὲ ἰδόντες αὐτὸν ἐδίδασκαν. II. 551. 8.

Perhaps this Text is inserted into the Father's Commentary as he repeated it when he pronounced the Homily. He had no Notes to assist his Memory, which may be the reason that his Text so often differs from our received Copies. What if he read thus, ὡς ἰδόντες αὐτὸν, οἱ μὲν προσεκυωσαν αὐτῷ, οἱ δὲ ἐδίδασκαν?

Beza modestly thinks it probable the Evangelist wrote, αὐτοὶ ἐδίδασκαν. *Mibi ergo verisimile est*, says he, *salvo aliorum judicio, potius scripsisse Evangelistam αὐτοὶ ἐδίδασκαν, id est, neque dubitarunt ut intelligamus tum demum Christum fuisse ab omnibus illis undecim, omni dubitatione sublata, summo consensu agnitum et adoratum, &c.*

Vid. Cl. Albert. Observ. Phil. ad loc. p. 163. and Raphel. Annot. Phil. Xenoph. p. 64.

γ. 18. All Authority — has been given unto me] Gr. ἐδόθη μοι πᾶσα ἐξουσία &c. Beza, *Autoritas*. Vulg. *Potestas*.

St. Chrysost. III. 509. 17. μερὴς τῆς μαθηλαίς, Ἐδόθη μοι πᾶσα ἐξουσία ὑπὸ τοῦ πατρὸς μου, τῷ γεννητῷ ἀπὸ τοῦ ἀγαλλιάσας, ὡς αὐτὸς καὶ ἀρχὴν, ἀλλὰ δεικνύς ὅτι καὶ ἐστὶ καὶ ἀρχὴ ἀληθινή.

Εξουσία is render'd Authority by E. T. Matt. vii. 29. . xxi. 23. Job. v. 27. 1 Cor. xv. 24. The English word Power answers both to δυνάμις, Matt. xxii. 29. ἰσχύς, 2 Thes. i. 9. κρατεῖς Eph. i. 19. and ἐξουσία, Matt. ix. 6, 8. and ἀρχή, Luke xx. 20, where ἀρχή and ἐξουσία are joined together and render'd, Power and Authority.

CHAP.

On Earth] Gr. ἐπὶ γῆς. E. T. in XXVIII. Earth, rather on Earth, that ἐπὶ may γ. 18. be distinguished from ἐν.

This Distinction is made by other Authors. So Aiben. Deipn. Lib. X. p. 453. B. τὴν ταυτὴν ἐν νεκρῷ ὡς ἐπὶ γῆς, ὡς ἐν θαλάττῃ;

Disciple all Nations] Gr. μαθητεύσατε γ. 19. πάντας τοὺς ἔθνη. Vulg. *docete omnes gentes*. E. T. *teach* &c. rather *disciple*, as Abp. Tillotson. -Vol. I. Sermon. XXV. p. 250. *Go and disciple all Nations, &c.*

So I choose to render μαθητεύσατε *mares*, *had made many Disciples*, or *had disciplined many*, Acts xiv. 21.

Baptizing them] Gr. βαπτίζετε αὐτοὺς γ. 19.

The Verb βαπτίζω expresses the Form of Admitting a Profelyte into the Christian Church, which Tradition assures us was by a trine Immersion, or Plunging under water. But of late Aspersion, or sprinkling, is admitted by the Church of England, instead of Immersion or Dipping, which is order'd in the Rubrick, except it be certified that the Child is weak, and in such a Case it shall suffice to pour water upon it.

Let us see the use of βαπτίζω, as far as my little Reading goes.

Joseph. Ant. Jud. Lib. IV. cap. 4. §. 6. p. 207. τὸ τεφερεῖς οὐδὲν ἐς πηγὴν ἐκίοντες καὶ νοσῶπον, ΒΑΠΤΙΣΑΝΤΕΣ τε καὶ τὸ τεφερεῖς ταυτὴς ἐς πηγὴν, ἐροῦντο τεταγμένη καὶ ἐξομῇ τῶν ἡμερῶν. Lib. XV. cap. 3. §. 3. p. 745. βαρύντες αὐτοὺς καὶ ΒΑΠΤΙΖΟΝΤΕΣ ἐν τοῖς παιδῶν νεκρομένοις, καὶ ἀνέκταντες καὶ πάντας αὐτοὺς ὑποκρίναι.

Joseph. de Bell. Jud. Lib. I. cap. 22. §. 2. p. 110. πεμπέν μὲν ὅς οἱ παῖς ἀφ' οὗ καὶ ἐκτελέσθη, ὅς οἱ δὲ καὶ ἐκτελέσθη

CHAR. πλὴν ἔσσι γαλαῶν ΒΑΠΤΙΖΟΜΕΝΟΣ  
XXVIII. ἐν πολυμυθῶν τελέσει. Lib. II. cap.

§. 19. 18. §. 4. p. 198. ὁ δὲ διαλθὼν πᾶσαν  
τὴν ἡμεραν, καὶ περιπατῶν ὅπου τις σι-  
μαί, τὴν τε δεξιὰν ἀνὰ ἑαυτὸν, ὡς μὴδενα  
λαθὼν οὐδὲν οὐκ ἐν τῇ αὐτῇ σφαγῇ ΕΒΑΠ-  
ΤΙΣΣΕ τοῖς ξιφῶ. Lib. II. cap. 20. §.  
1. Μὲτα δὲ τὴν Κεῖν συμφύσας, πολλοὶ  
τῶν ὁπλιτῶν Ἰσθαίων, ὡς ΕΒΑΠΤΙΖΟ-  
ΜΕΝΗΣ τῆς, ἀπενήχοντο τῇ πολεμῇ.  
Lib. III. cap. 9. (Κεφ. η' for θ') §. 3.  
p. 251. πολλὰς δὲ (sc. τῆς) πρὸς αὐ-  
τὴν κυμαὶ βιαζομένης ἐν τῇ πελάγῃ. —  
μετὰ τὴν ὑπερβαίνει δὲ κλυδων ΕΒΑΠΤΙ-  
ΣΕΝ. Lib. III. cap. 10. §. 9. p. 259.  
I. 3. καὶ οὕτως αὐτῆς ΕΒΑΠΤΙΖΟΝΤΟ σκα-  
φίδι — τῶν δὲ ΒΑΠΤΙΣΘΕΝΤΩΝ τῆς  
ἀναδύσεως καὶ βελῶν ἔφθανεν, καὶ χεῖρα κα-  
τελαμβάνει, &c.

Strab. Geogr. Lib. I. p. 44. Β. καὶ  
ἐκπύει δὲ ἐν τῇ θαλάττῃ τοῦ δορυ, καὶ  
ἔπειτα ἐν τῇ πελάγῃ ἐν τῇ θρῦν, καὶ  
ἐλαίῃ. ὡς ΕΒΑΠΤΙΖΟΜΕΝΟΥ τὴν θρῦν  
βρεχέ, μετὰ τὴν εἶναι τοῦ λοιποῦ, καὶ ἀνα-  
ληπτῶν. Lib. XII. p. 809. D. τῇ δὲ  
καθιέρι ἀκρίβειαν αὐτῶν ἐν τῇ βοόρῃ, καὶ βία  
τῇ ὑδατῇ ἀνικατέται ποσὶν, ὡς μάλιστα  
ΒΑΠΤΙΖΕΣΘΑΙ. Lib. XVI. p. 1108.  
A. ἐν τῇ δὲ ἀσφαλῇ γῆς βυλῇ —  
ὁππολῶντα ἀπὸ τῇ φύσει τῇ ὑδατῇ  
— μὴδε πολυμυθῶν δευδῇ, μὴδε ΒΑΠΤΙ-  
ΖΕΣΘΑΙ τῇ ἐμβάσει, ἀλλ' ἐξαιρεδῇ.

Lucian. Ver. Hist. Lib. II. p. 393.  
A. εὐαμαζομένην ἢ δοῖτες καὶ ΒΑΠΤΙΖΟ-  
ΜΕΝΟΥΣ, ἀλλ' ὑπερχειλῆς τῶν κυμάτων,  
καὶ ἀπὸ τοῦ οὐρανοῦ.

Plut. Quest. Nat. Vol. II. p. 914.  
C. Διὰ τὴν τῇ αἰῶν θαλάσσειν ἀσφαλῇ,  
καὶ χεῖρῃ τῇ λεγούσῃ αἰεὶ κομισ-  
θῆναι προσάπτοντα ΒΑΠΤΙΖΕΙΝ τῇ Διο-  
νυσίῃ πρὸς τῇ θαλάττῃ. οἱ δὲ πορρῶ  
θαλάττης ἐμβάλλει γυνὴν Ζακυνθίαν ὁπ-  
τησάντις.

Orph. Argonaut. §. 510. ἀλλ' ἐπεὶ  
γ' αὐταῖοι ἔσσι ΒΑΠΤΙΖΕΤΟ τῇαν, μὴν  
καὶ ἀσφαλῇ &c.

Soph. Aj. §. 354. ἀμφιδερμον. Schol. CHAR.  
τοῖς αἰμαίνεσι, ὁ ΒΑΠΤΙΖΕΙ τὰς ναυς. XXVIII

St. Chrysostom applies the original §. 19.  
Verb to Wheels all besmeared with  
Blood. De Sacerd. VI. 53. 15. τροχῶν  
αἰμαδι ΒΑΠΤΙΖΟΜΕΝΟΥΣ, which are  
reckoned among the Calamities of  
War. Or perhaps it may be under-  
stood of Wheels rolling as it were in  
a Sea of Blood.

The same Father uses this Verb Me-  
taphorically, which however shews  
how he understood it Literally. Vol.  
II. 401. 32. Οὐ γὰρ οὐκ αἰμαίνεσι οἱ  
ταῖς οὐγαῖς ἐχόντες καὶ οἱ πολλὰ ΒΑΠΤΙ-  
ΘΕΝΤΕΣ ὡς αἰμαίνεσι. p. 402. 32. πῶς δὲ  
ναὶ τῶν ΒΑΠΤΙΣΘΕΝΤΩΝ ἀπὸ τῇ θηθυμῇ  
χερμαίων τοιαυτῇ ἀντίκειται; p. 517. 12.  
ὡς αὐτῶν ἐλεγχῆσαι οἱ ὡς ΕΒΑΠΤΙΣΘΗ-  
ΣΑΝ ἔσσι τῇ αἰμαίνεσι, &c. It expresses  
what we should call being over head  
and ears in &c.

Plato uses this Verb of a Person,  
who had drank freely, or drenched  
himself in Liquor. Vol. III. 176. B. καὶ  
γὰρ καὶ αὐτῷ ἡμῶν τῶν χεῖρῶν ΒΕΒΑΠΤΙΣΜΕ-  
ΝΩΝ.

I shall conclude with Josephus's Me-  
taphorical use of the Compound Verb  
ὁππολῶντα. De Bell. Jud. Lib. I. cap.  
27. §. 1. p. 124. τοῖς ὡς τελέσειαν  
ὁὐκ αἰμαίνεσι τῆς νηυσὶν ΕΠΕ-  
ΒΑΠΤΙΣΕΝ.

Βαπτίζετε αὐτοὺς, sc. ἀνθρώπους, α  
Noun included in τὰ εἶναι. This is a  
Construction parallel to that in Gal. iv.  
19. τέκνα μὲν, καὶ πολλοὶ ὡδῶν. where  
the Relative refers to a tantamount  
Word included in τέκνα, as the Rev.  
Mr. Blackwall justly observes in his  
Sacr. Class. Vol. I. p. 114. See also  
Rev. ii. 26, 27. δῶσω αὐτῷ ἐξουσίαν ὅτι  
τῶν ἐθνῶν, καὶ ποιμανεῖ αὐτοὺς ἐν ἔσθῃ σι-  
νηῇ.

Thucyd. Hist. Lib. IV. §. 71. p.  
279. Αἱ δὲ τῶν Μεσσηνίων ΣΤΑΣΕΙΣ φε-  
ρομένης,

CHAP. βεβαίαι, οὐ μὲν — οὐ ὅ &c. Non novum est, says the learned Editor, ut §. 19. nominibus collectivis adjectiva vel participia diversis generis et numeri adponantur. Lib. VIII. §. 64. p. 542. 44. σωφροσύνην ὃ λαβεῖσθαι αἱ πόλεις — δυνάμειν καὶ πρᾶξιμαίους. (See D. Hal. II. 218. §. xi.) So again, Thucyd. Lib. II. §. 47. p. 127. 53. καὶ τοσούτων πρᾶξιν ἡγεῖσθαι ἡμεῖς τοῖς Ἀθηναίοις, ἀπορροῦν μὲν &c. Schol. Δηλοῦς ἡ τοσούτων ὅδε λαγυμένων, ὡς πρὸς τὸ ΝΟΣΗΜΑ ὑπῆρξεν. Vid. Not. Edit.

D. Hal. II. 119. 32. ἐπὶ δὲ τούτοις τὸ ἐξελκεῖν ἀνασταλῆναι ὑπὲρ Ἀχιλλεύου πρὸς Ἀγαμέμνονα, &c.

Aristoph. Plus. §. 292. τέκνα — παταβωνίαι, &c. Vid. Not. Cl. Kust. ad §. 291. p. 7. Nota, τέκνα παταβωνίαι, hic esse constructionem non πρὸς τὸ ἔργον, sed πρὸς τὸ σημαίνον, ut Grammaticorum filii loquuntur. Vox παταβωνίαι enim jungitur τῷ τέκνῳ, non constructionis Grammaticæ, sed sensus habita ratione; quoniam τέκνα idem significat quod υἱοί, cum παταβωνίαι et βληχάρμοι, ob generis similitudinem, recte junxeris.

§. 20. I have commanded you] Gr. ἐνέταλαμην ὑμῖν. Vulg. mandavi vobis.

Is it our Saviour's Intention to limit the Apostles Commission to what he had already given them in Charge, exclusive of what future Instructions they might afterward receive? No surely. What then if we understand this *Aorist* as a Future? So Matt.

xxiv. 2. ἀφῆν, shall be left. and xxiv. CHAP. 22. ἐκολοῦσθαι, should be shortened. XXVIII. and Mar. ii. 20. shall be taken away. §. 20. If so, we may render ἐνέταλαμην, I shall command, sc. any time hereafter, either myself in Person, or by my Minister, the Holy Spirit.

We may indeed render the Original Verb, shall have commanded, mandavero, viz. at your general Dispersion from Jerusalem, after the Effusion of the Spirit in his extraordinary Gifts: But then we must not understand it exclusively of any future Instructions on particular Emergencies.

I am with you] Gr. μεθ' ὑμῶν εἰμι. §. 20.

Εἰμι is put for εἶμαι, the Present for the Future Tense, to express Continuance as well as Futurity. But then we must not suppose our Saviour intended a Personal Presence, which is inconsistent with Acts iii. 21. but a Vicarious one, viz. by his Proxy or Deputy, the Holy Spirit, Job. xv. 26. . xvi. 7.

St. Chrysostom referring to this Text has εἰμι. Vol. II. 551. 23. . III. 811. 17. but εἶμαι. IV. 78. 42.

Till the end of the World.] Gr. ἕως §. 20. ὅς σὺνταλαι τὴν αἰὼν.

Syr. renders σὺνταλαι by the same word it uses for τελεῖ, Matt. xxiv. 6, 14. Hebr. vii. 3. Rev. xxi. 6. and περὶ, Hebr. vi. 16. as well as ἐκτελεῖ, Hebr. xiii. 7.

# E R R A T A.

## In the Text.

Chap. II. 23. read \*He. and in Marg.  
 \*Gr. *ἐν*  
 VI. 4. r. seeth.  
 VII. 9. r. \* of  
 IX. 11. r. Sinners?  
 XI. 8. r. Kings. . 14. was. not was..  
 21. thee,— thee,  
 XII. r. *ψ*. 36. for *ψ*. 26.  
 XV. 17. r. *the* Draught?  
 XVII. 14. r. came-unto him  
 XVIII. 35. r. *of you*  
 XXI. 31. r. Father?  
 XXIV. 46. r. *is*  
 XXV. 20. put in Marg. *b* and *c*  
 XXVI. 68. put [Christ] at the be-  
 ginning of the line. 73. r. of  
 them; for thy Speech discovereth  
 thee.

## In the Notes.

Pag. 93. col. 2. l. 6. after *Fat* add  
 Lib. XII. p. 550. C.  
 116. col. 1. l. 33. r. *μν*  
 135. col. 1. 3. b. *בְּשֵׁר*  
 144. col. 2. l. 14. r. (sc. *jussu An-  
 tiochi Epiphanis*)  
 153. *ψ*. 4. l. 10. r. Text, has only.

## In the Review.

Pag. 14. col. 1. l. 8. add *c. Har.* Lib.  
 IV. cap. 13. §. 3. p. 243.

A  
R E V I E W  
O F  
Dr. *M I L L*'s  
VARIOUS READINGS  
In St. MATTHEW's Gospel.





A

# R E V I E W

O F

## Dr. MILL's

# VARIOUS READINGS

In St. MATTHEW's Gospel.

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### C H A P. I

- CHAP. I. **Δ** ABIA] Or Δαuid, as Curcel-  
 y. 1. leus observes it is somewhere  
 read; tho' I don't find this  
 various Reading in Dr. Mill, except  
 Rom. xi. 9.
- Eusebius*, in his Commentary on the  
*Psalms of David*, writes the royal Pro-  
 phet's Name Δαuid, not Δαβιδ, p. 6.  
 With respect to the manner of writing  
 this Name in the old MSS. consult  
 the great *Montfaucon* in his Prelimi-  
 nary Discourse to that Commentary.  
 p. xl. *Quamquam leve sortasse videatur,*  
*monere ne pigeat, vocem Δαuid, que vulgo*  
*in Codicibus Δαδ legitur; sicubi tota de-*  
*scribatur in vetustioribus manuscriptis,*
- per ufferri Δαuid, non autem Δαβιδ, ut* CHAP.  
*in editis Biblitorum legitur, quia nempe* I. 1.  
*in Hebraicis exemplaribus, per vau ניד*  
*describitur. Qua in re veterum omnium*  
*Codicum morem sequi visum est.*
- Εσρων]** Dr. Mill observes the *Vulg.* y. 3.  
 has *Esfon*; whence, I suppose, he con-  
 cludes it read *Εσρων*, not *Εσρων*. For  
 the same reason he might have added  
*Syr. Arab. and Pers.* as he has actually  
 done in his Note on *Luke* iii. 33.
- Ο βασιλευς]** E. T. *The King.* Dr. M. y. 6.  
 observes rightly, that these Words are  
 wanting in *Syr. Arab. and Pers.* Ver-  
 sions,

CHAP. fions, as also in *St. Austin*, sc. Vol. V. I. 6. *Serm* LI. col. 200. D. Ed. *Anw.* 1700. But since I find them in *Vulg.* as in *Polyglot.* (tho' the Dr. thinks they were not originally there) and have the Dr.'s own Authority to believe that *Eph.* is the only Greek Copy now extant that appears to want them, I make no Scruple to insert *the King* into my Version. Whether the learned Dr. had reason to say (*Prol.* N°. 1245. Ed. Kust.) *Medium δ βασιλεως, irrepsit ex proxime precedente versiculo.* and (*Prol.* N°. 1471.) *Et quidem δ βασιλεως illud, quod jam referunt libri omnes, irrepsisse ex priore parte versiculi,* let the Reader judge.

† 7. *Ασα*] Dr. M. mentions some MSS. and *Verss.* that read *Ασαφ.* To which latter he might have added *Perf.* as also *Arab.* which writes the Name just as that of the Prophet *Asaph* mentioned *Psalms* 1. and elsewhere. Whereas our present Greek Copies agree very well both with the *Hebr.* and LXX. 1 *Kim.* xv. 8.

† 14. *Αχιμ*] The *Lat. Verss.* of the *Syr.* and *Arab.* have *Achim*; whence Dr. Mill concluded their Originals read *Αχιμ*, not *Αχιμ*. The *Vulg.* might as well have been press'd into the Service of this various Reading; for that has also *Achim*.

The Dr. might with the same Propriety have said those Oriental Versions read, *Ελιαμ*, v. 13. for *Ελιαμ*. Whereas they really make no difference between those two Terminations, any more than E. T. would have done.

But the Dr. was unhappily misled by the Latin Versions inserted into the Polyglott. for *Syr.* and *Arab.* really read *Αχιμ* or *Αχιμ* with a (ν), not *Αχιμ*

or *Αχιμ* with a (μ) if they render'd this Greek proper Name literally, which in both those Languages ends in a *Nun* as well as in the *Perf.*

*Ελιαζαρ*] Dr. M. thinks the *Syr.* read *† 15.* *Ελιαζαρ*. But how could this appear to him, when its *Lat. Vers.* has *Eleazar*, not *Eliazar*?

There was indeed no more reason for rendering the *Perf.* by *Eliazar* than the *Arab.* which if rendered literally back into Greek is *Ελιαζαρ*. But who will say it read so, any more than *Ελισα* in the same Verse? You might just as well say both *Arab.* and *Syr.* read *Ελισα*, v. 5. for *Ελισα*.

*Και απο Δαβιδ*] The *Lat. Vers.* of *† 17.* *Syr.* omits *et*; whence Dr. Mill might, as in other places, have concluded that the *Syr.* had omitted *et*. This was either overlooked or disregarded, as not being supported by any MSS. the Dr. had seen.

*Ιηου Χριστου*] So *Syr.* expressly. But *† 18.* *Vulg. Christi*, not *Jesu Christi*.

*Certe*, says Dr. Mill, *Irenæi seculo, qui circa annum a scripto hoc Evangelio octogessimum floruit, Codices Græci habebant, του δε Χριστου η γεννησις ουτως ην.* See also *Prolegom.* N°. 369. Ed. Kust.

The Passage refer'd to occurs, *Iren. c. Har. L. III. c. 16. (al. 18.) §. 2. p. 204. Cæterum potuerat dicere Matthæus; Jesu vero generatio sic erat; sed prævidens Spiritus Sanctus depravatores, et præmuniens contra fraudulentiam eorum, per Matthæum ait: Christi autem generatio sic erat.—So above in this same §. l. 14. And yet cap. 11. p. 191. we find, *Και του δε Ιησου Χριστου η γεννησις, &c.* though the Latin has only, *et iterum: Christi autem generatio, &c.**

But

CHAP. But since the *Syr.* and *Arab.* Versions omit neither *Jesus* nor *Christ*; I thought proper to retain both in my Translation.

Dr. *Mill* here and *Prolegom.* N<sup>o</sup>. 384. thinks the *Perf.* as well as *Vulg.* &c. wants *Ἰησοῦ*. But the Dr. was misled by *Lat. Vers.* of *Perf.* which has omitted *Jesus*. But the *Perf.* itself is so far from omitting *Ἰησοῦ*, that it omits *Χριστοῦ*, and has retained *Ἰησοῦ* only.

Dr. *Wells* has unhappily fell into the same Mistake, whether by implicitly trusting to Dr. *Mill's* Skill and Diligence, or the *Lat. Vers.* in the Polyglot, I know not.

†. 20. *Κυρίου*] Though this Word be omitted in *Chrysostom's* Text; yet the Editor has observed in the Marg. that some Copies retain it. Vol. II. 23, 20.

Whoever carefully compares Dr. *Mill's* Various Readings taken from *St. Chrysostom* with the *Etan Ed.* which I use, will find in Multitudes of Instances, Various Readings in the Marg. agreeable to our present Greek Text. Consult Dr. M. *Prolegom.* N<sup>o</sup>. 872. To which I add, I am verily persuaded from a long use of this great Man's Homilies, that the Text is not *qualis exstat in ipsius Codice*; but as he quoted it by Memory in the Pulpit, intermixed with his Expositions. Doth not this appear to be the Case in the present Verse? ταῦτα δὲ αὐτοῦ ἐνθυμηθέντες, ἄγγελος κατ' ἑνὸς φαίνεται τῷ Ἰωσήφ.

If this be true, how uncertain must all the various Readings be, which Dr. *Mill* has collected from this Author; especially as he has not advertised us of the Marginal Readings in *St. Chrysostom's* Works?

*Perf.* reads ἄγγελος θεοῦ. So else-

where for ἄγγελος κυρίου. See †. 24. CHAP. h. cap. and *Mat.* ii. 13. *Luke* i. 11. I. 20.

Δια τοῦ προφητοῦ] Dr. M. observes †. 22. the *Perf.* read, Δια Θεοῦ τοῦ προφητοῦ. But really that Version has it thus, ἐν τῇ βίβλῳ τοῦ Θεοῦ τοῦ προφητοῦ. and besides, for *Lord* reads *God*.

Doth *Theophylact* ad l. p. 9. C. countenance the Reading of *Isaiab*? Οὐκ ἐπεὶ πρῆτον ὑπὸ Θεοῦ, ἀλλ' ὑπὸ τοῦ κυρίου· οὐ γὰρ ἀνθρώπος ἐλάλησεν, ἀλλ' ὁ θεὸς διὰ στόματος τοῦ ἀνθρώπου· ὥστε ἀξιοῖται ὁ χρισμὸς. Perhaps the Father only intended to express the Name of the Prophet, which had been omitted by the Evangelist.

Ἄγγελος Κυρίου] Dr. M. says the *A. Syr.* omits *Κυρίου*, whereas that Version really retains it, as well as *Syr.* and *Vulg.* But the Dr. was misled by the *Lat. Vers.* of *Arab.* which has omitted it.

The *Perf.* reads θεοῦ for κυρίου.

When I say a Version reads so or so in Greek, I mean, that were any particular Version to be render'd literally back again, such a Greek Word would correspond to such a Word in that Version. Ex. Gr. The *Persian* Word *Cbuda* is the proper rendering of *Θεός* in other places, as *Matt.* iv. 3. and not of *Κυριός*, *Matt.* vii. 21. Hence, I say, in this Place the *Perf.* read *Θεός*, not *Κυριός*.

Not that I would be understood to mean, the Translators always read so or so in the Greek Copy whence the Translation was made.

To instance in E. T. *Luke* xii. 20. απαιτοῦσιν. E. T. *shall be required*. Should any one conclude, that our Translators read in their Copy, ἡ ψυχὴ σου απαιτηθήσεται, &c. he would be confuted by their Marginal Note; *Do they require thy Soul*.

CHAP. I. 24. This Example affords a clear Proof of the Uncertainty of *Various Lectiōs* thus collected from ancient Versions; and yet it was the only way Dr. Mill had of making his large Collection from them. Except indeed with this unhappy Difference, that That great Man was forced to rely on the *Lat. Verss.* of them in the Polyglott, which often misled him.

## CHAP. II.

CHAP. II. I. ΔΟΥ] *Syr.* and *Perf.* omit this Adverb, as also frequently elsewhere. See §. 13, 19. h. cap. and Chap. i. 20.

§. 5. ΕΙΠΟΝ ΑΥΤΩ] *Syr.* and *Perf.* want αυτω; but *Vulg.* and *Arab.* retain it.

§. 6. Γη Ιουδα] *St. Chrysost.* omits the former part of this Verse, Vol. II. p. 44. 26. viz. και εν Βηθλεεμ, γη Ιουδα. Yet we must not hence hastily conclude those Words were not to be found in the Gr. Copy he read. For p. 635. l. 8, 26. h. Vol. we find και εν Βηθλεεμ, without γη Ιουδα. But Vol. V. 513. l. 16. ες εν Βηθλεεμ, γη Ιουδα, ουδαμως, &c.

*Syr.* and *Perf.* did not read της Ιουδαίας; but Ιουδα. Βηθλεεμ Ιουδα, omitting γη, as LXX. 1 Bas. xvii. 12. Both the *Syr.* and *Perf.* have a different Word for *Judaea*, see *Matt.* iii. 1, 5. They also read Ιουδα §. 1, 5. h. c. as did *Tertull.* §. 5. See *adv. Jud.* c. 13. p. 198. B.

What could induce Dr. M. to think the *Æth. Vers.* read της Ιουδαίας without γη, when its *Lat. Vers.* (which only he could understand) has *Bethle-bem terra Judææ*, but §. 1, 5. *Bethle-bem Judææ*? Would not a Stranger to the *Æthiopic* imagine, that here it read differently from what it did in the two last mentioned Verses?

§. 6. Ποιμαν] *Vulg.* in Polyglot. *regat.* tho' Dr. Mill says it read *pascat*, which

I can no where find. *Beza* represents *Vulg.* as having *regat.* But I suppose He cites the *Vulg.* as it stood before the last Correction by *Clem. VIII.* which we have published in our Polyglott.

ΕΡΑΝ] For ειπεν αυ. *Steph. Thes.* I. §. 8. 1207. A. *Postquam*, or as *Vulg.* cum. and is of the same import with εραν.

*Syr.* uses the same Word here, by which it renders εραν, *when*, *Matt.* vi. 5. x. 23.

Both εραν and ειπεν occur in the same Verse as equivalent, *Luke* xi. 34. where *Vulg.* renders both *si*.

How then came Dr. Mill to know that *Æthiop.* *Arab.* *Perf.* and *Vulg.* read here ερας, and not εραν?

Θησαυρους] For what Reason could Dr. Mill think *Perf.* read τας πηγας? That Version uses here a very different Word from that by which it renders πηγα, *Matt.* x. 10. *Mar.* vi. 8. And besides, those Translators might understand Θησαυρους in the Sense of *Receptacles*; and then, I suppose, what induced Dr. M. to think they read πηγας will entirely vanish. For the *Lat.* of *Perf.* has, *apertis manibus suis*. Now *Manica* no more suits the Word πηγας than Θησαυροι in this Sense of it, viz. *Bags* or *Boxes*, &c. containing their Treasures.

Λιβαν] *St. Chrysost.* omits χευσσεν ες §. 11. λιβανεν ες σμυρναν, Vol. II. p. 50. 23.

CHAP. and yet l. 24. seems to have read *αυτὸς*.  
II. 11. *βαντες* and *συμενα*.

§. 13. *Φανταί*] *Syr.* and *Vulg.* *φαν*, as *Ch.* I. 20.

§. 14. *Ο δὲ συμεναί*] *Syr.* *Ο δὲ λωυφ συμεναί*.  
*Perf.* *voss λωυφ &c.* So again *Syr.* adds  
*λωυφ*. §. 22. h. c. But the other *Verss.*  
are as *Gr.*

§. 23. *Ναζαρετ*] *Vulg.* and *Syr.* undoubtedly  
read *Ναζαρεθ*; but how does it ap-  
pear *Arab.* read so?

*Dr. Mill* was induced by the *Lat.*  
*Versf.* of *Arab.* which has *Nazareth*, to  
conclude the *Arab.* read *Ναζαρεθ*. But  
had the *Dr.* looked to *Chap.* iv. 13.  
and *Mar.* i. 9. where the *Lat. Versf.*  
has *Nazaret*, he might as well have

concluded, that *Orient. Versf.* read *Na-* CHAP.  
*ζαρετ*. II. 23.

In truth the *Arab.* and *Perf.* end  
this proper Name with an *He*. But  
for a Reason given by *Erpenius* in his  
*Arab. Gram.* p. 12. the *He* sounds like  
*Tē*. So the Word is pronounced *Na-*  
*fraton* in Arabic.

In short, we can very seldom safely  
collect *Various Readings* from the Ver-  
sion of Proper Names out of one Lan-  
guage into another. Turn the *English*  
Proper Names back *literally* into Greek,  
and see what work you would make.  
*Matthew, Ματθαι*; *Mark, Μαρκ*; *Luke,*  
*Λουκ* or *Λουκας*; *John, Ιωαν*.

The same Liberty taken by modern  
Translators ought in Reason to be al-  
low'd the Ancients. So *Syr.* for *Να-*  
*ζαρεθ*, has *Νοιφραθ*.

### CHAP. III.

CHAP. III. *ΕΝ Τῇ ἐκκλησίᾳ τῆς ἰουδαίας*] These  
Words are not wanting in *Arab.*  
§. 1. as *Dr. Mill* says. What could induce  
the *Dr.* to think them omitted by *Æ-*  
*thiop.* and *Arab.* when you may find  
them in the *Lat. Versions* of those Lan-  
guages in the *Polyglott*?

§. 3. *Οὗτος*] *Dr. Mill* thinks the *Syr.*  
read *αὐτός*. But how does this ap-  
pear? Did it do so §. 17. h. cap.?  
Did it do so, *Chap.* vii. 12. . xii. 23. .  
xxi. 38. where the same *Syriac* Word  
occurs, viz. *Honau*?

Pray observe *Matt.* xiv. 2. where  
both Greek Words occur. *Οὗτος* is  
render'd *bonau*, as here; and *αὐτός* is  
render'd *bu*, as §. 4. 11. h. cap. and *Chap.*  
i. 21. . vi. 4. . viii. 17, 24. . xi. 10. .  
xii. 3. . xiv. 2. . xxvii. 57. *Mar.* xii. 36.

I don't find in all this Gospel *αὐτός*

render'd by *bonau*, but by *bu* as above, CHAP.  
and *bujū*. *Matt.* xi. 14. . xii. 50. . III. 3.  
xvi. 20. . xxvi. 48.

*Οὗτος*—*οὗτος*] *Dr. Mill.* after *Syr.* §. 3.  
adds, *In Neutro genere profert ista Per-*  
*sicus interpretes.* Hoc est, quod dictum  
est ab *Esaia*, &c. Whereas the *Lat.*  
*Versf.* of the *Perf.* in the *Polyglott*, is,  
*Hic est ille qui dictus est in Esaia*, &c.  
In the *Masc.* not in the *Neuter*.

Perhaps the *Dr.* meant *Arabicus* in-  
stead of *Persicus*. For the *Lat. Versf.*  
of *Arab.* is in the *Neut. Gender.* Hoc  
est quod dictum est ab *Esaia*, &c. But  
that *Lat. Versf.* misrepresents its Ori-  
ginal; for the *Arab.* is *He that*, not *that*  
*which*. *ἡς* not *ἡ*. See *Matt.* i. 22. .  
ii. 17, 23. where *Arab.* *ma*, but here  
*buwa*.

CHAP. τὰς ἑσῶν τοῦ προφῆτου] Dr. Mill  
III. conjectures the Syr. *Vulg.* etiam et  
§. 3. *Iren.* uti videtur, read *δια ἑσῶν*.

As for Syr. it uses the same Word that usually answers to *δια*. See *Chap.* iv. 14. . viii. 17. . xii. 17. which confirms what the Dr. says. The same holds true of *Vulg.*

But then the Reader should be informed that they both use the same Word, *Matt.* ii. 17. where we read *οὐκ*, as also xxvii. 35. (if that Passage be genuine) and then let him judge whether they read *δια* in those last cited places.

As for *Irenæus*, how does it appear he read *δια ἑσῶν*, when his Text is, *Hic enim est qui diffusus est a Domino per Prophetam*, &c. Gr. *ὅτι τοῦ Κυρίου δια τοῦ προφῆτου*; agreeably to *Chap.* i. 22. where we find *ἑσῶν* omitted? c. *Har.* lib. III. cap. 9. p. 184. A little after we have *Dei nostri id est Θεοῦ ἡμῶν*, instead of *αὐτοῦ*?

§. 3. *Βουρτ*] I see no reason why Dr. Mill should think Syr. read *βουρα* (*H.* xl. 3. and *Job.* i. 23.) but this, that the *Lat. Vers.* has *vox clamans*. For the same reason the Dr. might have added, *Luke* iii. 4. In all those places the Version ought to have been *vox clamantis*, as here and *Mar.* i. 3. N. B. In *Isaiab* xl. 3. LXX has *βουρτος*.

The Syr. *dekore* is indifferent to *βουρτος*, *clamantis*; or *βουρα*, *clamans*, or *quæ clamat*. So also is the Hebr. *Kore* in *Isaiab*. But since the LXX has *βουρτος* as well as our Author, and the other Evangelists, I see no Reason to suppose the Syr. read *βουρα*.

Nor can I find that *Clem. Alex.* read *here βουρα*; for no Text is quoted. Tho' indeed he uses the Word *βουρα*, perhaps by a slip of Memory for *βουρ-*

τος. See *Cobort. ad Gent.* p. 8. l. 39, CHAP. 41. Ed. Oxon. 1715. III. 3.

Φαρισαῖς καὶ Σαδδουκαῖοι] Perf. *Sadducees* §. 7. and *Pharisees*. So *Chrysost.* Vol. II. 68. 16, 39.

Γενηματα] St. *Chrysost.* citing this §. 7. Text, or *Luke* iii. 7. prefixes *οφει*, (perhaps from *Matt.* xxiii. 33.) see Vol. I. p. 75. 6. and it may be, Vol. III. 153. 11. Not that we must hence conclude he read so in his Greek Copy: for beside Vol. II. 68. 17, 40. the §. we are upon. See Vol. I. 168. 38. . 249. 11. and Vol. V. 235. 32. where he omits *οφει*.

Καπερι] So R. *Steph.* notwithstanding §. 8. ing all his Copies had *Καπερον αἰλιον*, according to *Vulg.* *fructum dignum*.

To this purpose Dr. Mill cites *Origen Com. in Job.* p. 119. E. as reading *Καπερον* here, and *Καπερους*, *Luke* iii. 8. Consult *Iren. con. Har.* Lib. III. cap. 9. §. 1. p. 184. *Progenies Viperarum*,—*facite ergo fructum dignum*.

Syr. reads *Καπερους* in both Places.

*Chrysost.* quotes this Text variously. Here he reads *Καπερους*, Vol. II. 69. 26. and Vol. I. 953. 5. But *Καπερον*, Vol. I. 249. 11. and Vol. V. 235. 33. . 525. 29. . 526. 18.

So St. *Austin*, Vol. III. part. 2. col. 420. B. *Fruitus dignos penitentiae*. Vol. IV. col. 309. B. and 1104. E. *Fruitum dignum*, &c.

I produce these several Places, in this and the preceding *Note*, to shew how little we can depend on various Readings collected from the Fathers, and how cautious we should be in collecting them.

Σὺ σαβνις] St. *Chrysost.* ad I. Vol. II. §. 9. p. 69. 41. omits these Words, as also Vol.

CHAP. Vol. I. 249. 13. The same is true of  
III. 9. *Arab.* but *Perf.* renders them as *Syr.*  
in your Soul.

γ. 9. Πάσης] *Syr.* ἐν πάσῃ, but its *Lat.*  
*Perf.* has omitted *quod*, else *Dr. Mill*  
had joined *Syr.* with *Arab.* &c.

Our common Reading is counte-  
nanced by *Irenæus*, c. *Hær.* Lib. III.  
c. 9. §. 1. p. 184. *Et nolite dicere in*  
*vobis ipsis, Patrem habemus*, &c. and  
by *Origen.* in *Job.* Vol. II. p. 115. E.

γ. 10. Ἡδη] *Syr. Arab.* and *Perf.* seem to  
have read ἰδὼν; but *Vulg.* Jam enim se-  
curis, as if Gr. Ἡδη γὰρ ἡ ἀξίη, &c.  
Unless it intends to render δε, by enim;  
as E. T. does by for, *Matt.* v. 37. .  
xiii. 21.

γ. 10. Ἐκκοπτεται—βαλλεται] I shall shew  
in my Note on *Matt.* ii. 4. that the  
*Present* is often put for the *Future*  
time. Hence I see no occasion for  
supposing that the *Vulg. Iren.* &c. read  
ἐκκοπθήσεται—βαλλήσεται, because they  
use *Future Verbs* in *Latin.* *Vulg.* ex-  
cidetur—mittetur. *Iren.* c. *Hær.* p. 237.  
cap. 8. *Abscindetur.* but p. 279. §. 4.  
as *Vulg.* excidetur.

Would *Dr. Mill* have maintained  
that wherever we find a *Future Tense*  
in E. T. those Reverend Translators  
found a *Future* in their Gr. Copy?  
See ex. gr. *Matt.* xxvi. 18. *I will keep*  
the Passover, Gr. ποιῶ. *Job.* xiv. 18.  
*I will come to you*, Gr. ἐρχομαι.

γ. 11. Ἰκανὸν τὰ υποδήματα βασανῶ] *St.*  
*Chryso.* ad I. Vol. II. 71. 24. has, ἀξι-  
οῖ τοῦ ἱμᾶτος τοῦ υποδήματος λυταῖ.  
Hence *Dr. Mill* concludes that Father  
read as above. And to strengthen this  
Conjecture, I should inform my Read-  
er this Reading is countenanced by l.  
34, 39, 41, 42. ej. pag. But don't con-

clude from hence, that *St. Chryso.* read *CHAP.*  
ἀξίος instead of ἰκανόν. For in the first III. 11.  
Place the Editor informs us in the Marg.  
that some Copies read ἰκανόν τὰ υπο-  
δήματα βασανῶ. But 2dly, It may  
only be a synonymous Word shewing  
how he understood ἰκανόν. And that it  
was so may appear probable, because,  
3dly, We find the Word ἰκανόν in  
other Citations. See p. 605. l. 43. h.  
Vol. II. and Vol. IV. 338. 40. Per-  
haps ἀξίος might occur to the Father's  
Memory in Preaching, from *Job.* i. 27.

Καὶ πνεῦ] *Dr. Mill* speaking here of γ. 11.  
these Words says; ut de recepta lexi-  
one minime dubitandum sit. Yet *Prole-*  
*gom.* N°. 1098. Καὶ πνεῦ, quod adjec-  
tum videmus in ceteris Edd. irrepsit ex  
Margine. Verba certe tam insignia, mo-  
do locum habuissent in Apostolici inter-  
pretis Autographo, vix ac ne vix fieri  
potest, ut pratermitterent libris.

Τὸν σίτον αὐτοῦ] Were it not more γ. 12.  
advisable to follow the Reading of *Syr.*  
and several MSS. and place αὐτοῦ af-  
ter ἀποθήκην, or as *Syr.* reads it ἀπο-  
θήκας? See *Luke* iii. 17.

*Just. Mart.* p. 237. l. 6. omits αὐ-  
τοῦ both after σίτον and ἀποθήκην. So  
also does *Irenæus*, tho' *Dr. Mill* repre-  
sents him as reading αὐτοῦ after ἀποθή-  
κην. See c. *Hær.* Lib. IV. cap. 33.  
(al. 65.) §. 11. p. 273. Colligit triticum  
in borrea. Gr. ἀποθήκας. and lib. eod.  
cap. 4. (al. 9.) §. 3. p. 231. et fructum  
congregabit in borreum, where we find  
fructum instead of triticum. Perhaps  
the good Father, or his Translator,  
wrote frumentum instead of fructum,  
as the Context leads one to think.

Ἐν] *Dr. Mill* thinks *Vulg.* read ἐν γ. 13.  
from *Mar.* i. 9. But ἐν in *Mark* sig-  
nifies in, not so, as here.

*Vulg.*

CHAP. *Vulg.* has *in Jordanem*. Why may  
III. 13. not *in* answer to the *Præp.* *ἐν* in this  
place, as well as in *Mar.* vi. 53. . xv.  
22. *Act.* x. 9.?

Perhaps the Dr. might think, that  
after Verbs of Motion, *in* answers to  
*ἐν*, and *ad* to *εἰς*. But I believe the  
Reader will find no solid ground for  
this Distinction. The *Greeks* indeed  
frequently put *ἐν* before the *Terminus*  
*ad quem*, and the *Latins* do often put  
*in* before the Place, towards which the  
Motion is made.

The Dr. says *Chrysof.* read *ἐν*, Vol.  
II. 76. 12. So indeed the Editor has  
published in the Text, but in the Mar-  
gin he gives Notice that some Copies  
read *ἐν*. And that this Marginal  
Reading is the true one appears from  
l. 29. *ej. pag.* *ἐν τῷ Ἰορδ.* *ῥηταται*.

Ὁ δὲ Ἰωάννης—αὐτὸν] *Perf.* Ὁ Ἰωάννης CHAP.  
—τὸν Ἰησοῦν. III. 14.

Ἰδὼν] This Adverb is wanting in *Syr.* γ. 16.  
*Arab.* and *Perf.* But I find no *MSS.*  
mentioned as having omitted it.

Τὸ πνεῦμα τοῦ ἁγίου] *Perf.* τὸ πνεῦμα τοῦ γ. 16.  
*αγίου*.

Ἐκ τῶν Οὐρανῶν] *Vulg.* *de coelis.* *Syr.* γ. 17.  
*ἐκ τοῦ οὐρανοῦ.* *Vid. Cl. Schaaf. Lex. Syr.*  
p. 597.

Ἐν ᾧ εὐδοκῆσα] *Origen Com. Mat.* p. γ. 17.  
213. A. has, Οὐτὸς ἔστιν ὁ υἱὸς μου ὁ ἀ-  
γαπητὸς, ἐν ᾧ εὐδοκῆσα. *Εἰς ᾧ* may  
be taken from *Matt.* xii. 18. How-  
ever *ἐν ᾧ* is equivalent to *ἐν ᾧ*; for  
what *St. Matthew* xvii. 5. expresses  
by *ἐν ᾧ*, *St. Peter* changes into *ἐν ᾧ*,  
2 *Pet.* i. 17.

## CHAP. IV.

CHAP. IV. ΠΡΟΣΕΛΘΩΝ ΑὐΤῷ—ΕΠΕΙ] *Vulg.* *acce-*  
dens—dixit ei. So *Syr.* and *A-*  
rab. place *αὐτῷ* after *εἰπεν*, as *Gr. Matt.*  
viii. 19. But *Perf.* after *προσελθὼν* and  
*εἰπεν* too. Perhaps also *Perf.* read *προ-*  
*ελθὼν αὐτῷ ὁ διαβόλος*—*ἔ* *εἰπεν αὐτῷ*,  
omitting *ἔ* before *προσελθὼν*. *Chryf.* II.  
82. 25, as *Vulg.*

γ. 3. Ἀρετοὶ] *Syr.* *ἀρετῶν*, as E. T. so also  
*Arab.* and *Perf.* agreeably to *Luke* iv. 3.  
where *ἀρετῶν* suits well with *ἀποδοῦναι*, as  
here *ἀρετοὶ* with *ἀποδοῦναι*. N. B. *Vulg.* as  
*Gr. panes. Loaves*,

γ. 4. Μονῶν] The *Lat. Vers.* of *Syr.* *tan-*  
*tummodo*, led Dr. Mill to conclude that  
Version read *μονῶν*, *adv.* not *μονῶν*, *adj.*  
But did it not read *μονῶν*, *Luke* iv. 4.  
where the *Lat. Vers.* has also *tantum-*

*modo*? In short any Case or Number CHAP.  
of *Μονῶν* may be render'd by *Balchud* IV. 4.  
in *Syr.* See *Matt.* xiv. 36. *μονῶν*. and  
xviii. 15. *μονῶν*. and *Phil.* iv. 15. *μονῶν*.  
and *Matt.* xii. 4. *μονῶν*. and *Luke* vi.  
4. *μονῶν*. See *Schaaf's Lex. Syr.* p.  
295. sometimes it assumes *Affixes*. to  
shew the Person, as γ. 10. h. cap.

Ζῆσται] *Vulg.* *vivit*, *ζῆται*, in *Præf.* γ. 4.  
not *ζῆσται*. in *Fut.* So also *Luke* iv.  
4. *Syr.* in both places *Part. pro Præf.*  
But it no more follows those Transla-  
tors did not read *ζῆσται* in *Fut.* than  
that E. T. did not read *jichjeb* in *Fut.*  
*Deut.* viii. 3. whence this Quotation  
is made, because it says, *doth live*.

Δια] Did *Syr.* read *εἰς*, as *Luke* iv. γ. 4.  
22?

Perhaps



CHAP. Perhaps as E. T. renders *αἰς*, out  
IV. 4. of; so Syr. might render *αἰς*, by *μέν*,  
as thinking that Prep. equivalent to  
α. *Matt.* xv. 11, 18. or α. *Mar.*  
vii. 15. unless in this last cited Place  
we read *εἰς*, as *ψ.* 20. ej. cap. α.

ψ. 5. Παρελαβάνη] Syr. παρέλαβε, fo  
ψ. 8. and again ψ. 6. λεγν, Syr. λεγων.  
and ψ. 11. αἰψων.

But it would be endless taking No-  
tice of every Place where Syr. renders  
the Present Time by the Past.

So E. T. very frequently. *Matt.* iii.  
1. . xv. 1. came. and ix. 24. . xiv. 31. .  
xviii. 32. said.

ψ. 6. Βαλε] St. Chrysost. Vol. IV. 563. 10.  
Εἰς τὸν αἰῶνα &c. Not that he read εἰ-  
ς in his Copy; for Vol. II. 83. 25.  
we find βαλε, &c.

ψ. 6. Εἰσελάλει] Vulg. Mandavit. q. εἰσελά-  
λει. as *Mat.* xiii. 47. I once thought it  
should be read *mandabit*, but the pre-  
sent Reading is confirmed by *Luke*  
iv. 10. and *Psal.* xc. (al. xci.) 11.

*Perf.* has render'd this *Fut.* by an  
*Aorist*, and its *Lat. Vers.* has *mandavit*,  
but *De Dieu* in his *Perf. Gram.* p. 12.  
observes that in this Language the  
*Aorist* is used for the *Future*.

ψ. 7. Εφ] Syr. uses the *Particip.* which  
expresses the *Pres. Tense* λεγν. But  
ψ. 6, 9, 10. instead of λεγν it has λε-  
γων or επν. But such Variations are  
very frequent. Nor is it strange Ver-  
sions should take such a Liberty, when  
the *MSS.* do the very same; see ψ. 9.  
*Cant.* and *Colb.* 8. have επν for λεγν.

ψ. 7. Παλι] *Perf.* αἰ παλι.

ψ. 10. Τῆς] Omitted by *Perf.* which has  
only επν αἰω ο ἰησους.

Σαλαῶ] *Perf.* uses the Word *iblis* CHAP.  
by which it translates *αἰβλαθ*, ψ. 11. IV.  
and elsewhere. So also *Matt.* xii. 26. ψ. 10.  
Not that the *Persian Language* wants  
a Word to express *Σαλαῶς*; or if it  
does, it has adopted the *Arabic Shi-*  
*tân*, *Mar.* i. 13. viii. 33. *Luke* xi. 18.

Ναζαρετ] Dr. Mill mentions Ori- ψ. 13.  
gen as reading *Ναζαρεθ*. So he does,  
quoting this very Text. *Com. in Job.*  
p. 368. E. As also p. 150. A. but  
then citing *Matt.* xxi. 11. and *Mar.*  
i. 9. we find *Ναζαρετ*. see p. 175. A.  
140. B. and elsewhere *Ναζαρεθ*. *Com.*  
in *Matt.* p. 222. C. Ζητήσιν οὖν ἃ καὶ  
τῆς λεξιν, πόσους Ναζαρεθ λέγει τῆς πα-  
τεριδα αἰών, ἡ βηθλεμ. Ναζαρεθ μὲν αἰς  
το, Ναζαρεθ αἰσθησάται. βηθλεμ δὲ  
ἐπὶ τὴν αἰὼν γεγεννηται. See also *Com. in*  
*Job.* p. 150. C. 151. A. but *Ναζαρεθ*  
ead. pag. C.

Is it not most natural to derive *Να-*  
*ζαρεθ* and *Ναζαρεθ* (or rather *Να-*  
*ζαρεθ*) from *Ναζαρεθ*, than from *Να-*  
*ζαρεθ* or *Ναζαρεθ*?

*Er. Schmid.* in his *Greek Concor-*  
*dance* reads *Ναζαρεθ*, *Matt.* ii. 23. .  
xxvi. 71. and *Job.* xviii. 7. So some  
*MSS.* *Mar.* x. 47. See Dr. Mill's  
Note on that place.

Πεπεπαιον δ] *Chrysost.* II. 89. 24. ψ. 18.  
Και πεπεπαιον. So Syr. and *Arab.* but  
*Perf.* has neither ἃ nor δ.

Dr. Mill mentions some *MSS.* that  
read *πεπεπαιον*, to which I may add St.  
*Chrysost.* I. 971. 27. *πεπεπαιον γαρ*, &c.

Ο ἰησους] *Perf.* has substituted ο χρι. ψ. 13.  
ς in the room of ο ἰησους.

Ο ἰησους is wanting in Syr. but *Arab.*  
has a Word answering to *He*, either  
αἰ, αἰ, or the like.

CHAP. *Chrysoft.* has omitted  $\delta$   $\text{I} \eta \sigma \upsilon \varsigma$  II. 89. IV. 18. 24. but his Editor has inserted those Words in the *Marg.* with an Asterisk, as finding them in some Copies. This insertion of his Editor is confirmed by the above cited place, I. 971. 27. where we read  $\alpha \nu \theta \rho \omega \pi \acute{o} \varsigma \gamma \alpha \rho \delta \text{I} \eta \sigma \upsilon \varsigma$ .

¶ 18.  $\text{A} \lambda \epsilon \gamma \omicron \mu \epsilon \nu$ ] What led Dr. Mill to think *Syr.* read  $\kappa \alpha \lambda \upsilon \mu \epsilon \nu$ ? Was it the *Lat. Vers.* of *Syr.* which has *qui vocatur*? By this Rule St. *Matthew*, &c. wrote  $\kappa \alpha \lambda \upsilon \mu \epsilon \nu$ , *Matt.* xxvi. 36. . xxvii. 17, 22, 33. . *Joh.* xix. 13, 17. . 2 *Thes.* ii. 4. and  $\alpha \lambda \epsilon \gamma \omicron \mu \epsilon \nu$ , *Matt.* i. 16. . x. 2.

'Tis observable the Participle  $\kappa \alpha \lambda \upsilon \mu \epsilon \nu$ , which is such a favourite of St. *Luke's* that he seldom comparatively uses  $\alpha \lambda \epsilon \gamma \omicron \mu \epsilon \nu$ , never occurs once in St. *Matthew's* Gospel.

But further, the *Syr.* renders  $\alpha \lambda \epsilon \gamma \omicron \mu \epsilon \nu$  and  $\kappa \alpha \lambda \upsilon \mu \epsilon \nu$  indifferently by the same Word, *Metbkeri*, which makes it evident this Various Reading is without any solid Foundation.

See  $\alpha \lambda \epsilon \gamma \omicron \mu \epsilon \nu$  &c. *Matt.* i. 16. . x. 2. . xxvi. 36. . xxvii. 17, 22.

And  $\kappa \alpha \lambda \upsilon \mu \epsilon \nu$  &c. *Luke* vi. 15. xix. 29. . xxiii. 33. *Act.* xiii. 1. . xxvii. 14.

In these Instances both these *Parti-* CHAP. ciples are promiscuously render'd by IV. 18. *Metbkeri*, or its Foeminine.

The *Arab.* is drawn in to confirm this Various Reading without ground, as well as the *Syr.*

$\text{A} \lambda \epsilon \gamma \omicron \mu \epsilon \nu$ ] *Syr.* reads  $\kappa \alpha \iota \alpha \nu \tau \omega \nu$   $\delta$   $\text{I} \eta \sigma \upsilon \varsigma$ , as *Mar.* i. 17. but *Perf.* omits both  $\kappa \alpha \iota$  and  $\alpha \nu \tau \omega \nu$ , and instead of  $\delta$   $\text{I} \eta \sigma \upsilon \varsigma$  adds  $\delta$   $\chi \epsilon \iota \varsigma$ .

$\text{A} \lambda \epsilon \gamma \omicron \mu \epsilon \nu$ ] *Vulg.* *fieri piscatores*. So *Mar.*  $\gamma$ . 19. i. 17. Agreeably hereto *Syr.* has  $\gamma \epsilon \nu \omicron \theta \alpha \iota \alpha \lambda \epsilon \gamma \omicron \mu \epsilon \nu$ , though in *Mark*, *Syr.* has omitted the Verb  $\gamma \epsilon \nu \omicron \theta \alpha \iota$ .

How knew Dr. Mill, that these Versions read  $\gamma \epsilon \nu \omicron \theta \alpha \iota$  and not  $\gamma \epsilon \nu \omicron \theta \alpha \iota$ ? See *Matt.* xxiv. 6. . xxvi. 54. *Mar.* x. 43, &c.

$\text{O} \text{I} \eta \sigma \upsilon \varsigma$ ] *Syr.* does not want these Words, as Dr. Mill would have it, any more than *Arab.* or *Perf.* But the Dr. was induced to suppose this Omission, because *Jesus* has unluckily slipped out of the *Lat. Vers.* of *Syr.*

Turn to the Dr.'s *Prolegom.* N°. 1246. where that learned Gent. repeats this Mistake, and adds another to it by saying the *Vulg.* omits  $\delta$   $\text{I} \eta \sigma \upsilon \varsigma$ .

## CHAP. V.

CHAP.  $\text{I} \Delta \Omega \text{N}$   $\delta \epsilon$ ] *Syr.* and *Vulg.* add  $\delta$   $\text{I} \eta \sigma \upsilon \varsigma$ . Not that we must necessarily conclude those Translators found those Words in their Greek Copy.

E. T. have take the commendable Liberty to insert several proper Names for the Ease of the Readers, or to remove Ambiguities, &c. They indeed had this Advantage, above the ancient Versions, of expressing their *Insertions* in a different Character from the Body

of the Text, which Method the An- CHAP. cients had not fallen upon. V. 1.

See E. T. *Gen.* xxi. 33. *Abraham.* 1 *Kin.* xx. 12, 34. *Benbadad.* 2 *Kin.* ix. 25. *Jebu.* *Jer.* vii. 29. *O Jerusalem.* *Mar.* xiii. 6. *Luke* xxi. 8. *Christ.* *Joh.* xix. 5. *Pilate.* *Mar.* xvi. 9. *Luke* xix. 1. *Jesus.* as also *Mar.* v. 24. and *Joh.* ix. 1. where later Edd. have *Jesus* in *Italic*, but not the oldest ones.

The

CHAP. The Dr. adds *Cbrysoft.* as reading  $\epsilon$  V. 1.  $\epsilon\lambda\epsilon\upsilon\epsilon\iota$ ; but this is not certain: because his copyer *Theophylact* omits those Words. Besides, tho' the Editor has indeed printed them in the Text, Vol. II. 92, 35. he has inclosed them in Brackets thus [ $\epsilon$   $\epsilon\lambda\epsilon\upsilon\epsilon\iota$ ] which shews a sort of Diffidence as to their Genuineness. See Preface to Vol. I. *Jam monendus est Lector, Vocabula his notis [ ] inclusa a quibusdam codicibus abesse, non magno plerumque sententiæ detrimento.*

¶ 8.  $\kappa\alpha\tau'\alpha$ ] *Syr.* adds  $\alpha\upsilon\tau\omega\upsilon$ . But its *Lat. Vers.* having omitted *suo* after *corde*, Dr. *Mill* could not take notice of this Various Reading.

¶ 10.  $\Delta\delta\iota\omega\gamma\mu\epsilon\upsilon\alpha\iota$ ] So *Cbrysoft.* ad l. II. 97. 3. but Vol. I. 1011. 40. we find  $\delta\iota\omega\gamma\mu\epsilon\upsilon\alpha\iota$ .

N. B. In this last cited Place we have the Reason of the Blessedness added, viz.  $\sigma\tau\iota$   $\alpha\upsilon\tau\omega\upsilon\epsilon\iota$   $\epsilon\sigma\tau\iota$   $\eta$   $\beta\alpha\sigma\iota\lambda\epsilon\iota\alpha$   $\tau\omega\upsilon$   $\epsilon\upsilon\lambda\alpha\theta\epsilon\upsilon$ , which was omitted in his Commentary ad l. cited just before.

In Vol. III. 765. 32. we have a different Reason assigned for the Blessedness of those that are persecuted for Righteousness sake, viz.  $\delta\iota$   $\epsilon$   $\mu\iota\theta\epsilon$   $\upsilon\mu\omega\upsilon$   $\pi\alpha\lambda\upsilon\varsigma$   $\epsilon\upsilon$   $\tau\omega\iota\varsigma$   $\epsilon\upsilon\epsilon\gamma\gamma\epsilon\iota\varsigma$ , which is taken from  $\gamma$ . 12. h. c.

Again, Vol. V. 101. 12. observe how the Father blends the 11<sup>th</sup> and 12<sup>th</sup>  $\gamma$ .  $\chi\alpha\iota\epsilon\tau\iota\varsigma$   $\epsilon\gamma$   $\alpha\gamma\alpha\lambda\lambda\alpha\sigma\theta\epsilon\iota$ ,  $\delta\lambda\epsilon\upsilon$   $\alpha\pi\omega\varsigma$   $\pi\alpha\upsilon$   $\pi\omicron\tau\eta\tau\epsilon\upsilon$   $\epsilon\eta\mu\alpha$   $\kappa\alpha\theta'$   $\upsilon\mu\omega\upsilon$   $\psi\epsilon\upsilon\delta\omicron\mu\epsilon\upsilon\alpha\iota$ ,  $\sigma\tau\iota$   $\epsilon$   $\mu\iota\theta\epsilon$   $\upsilon\mu\omega\upsilon$   $\pi\alpha\lambda\upsilon\varsigma$   $\epsilon\upsilon$   $\tau\omega\iota\varsigma$   $\epsilon\upsilon\epsilon\gamma\gamma\epsilon\iota\varsigma$ .

'Tis no wonder the good Men's Memories failed them when they were destitute of many Helps we enjoy. But hence learn to be well versed in the Fathers before you collect Various Readings from them.

¶ 10.  $\epsilon\sigma\tau\iota$ ] R. *Steph.* observes on  $\gamma$ . 3.

h. cap. that his MS.  $\beta$  read  $\epsilon\sigma\tau\iota$  in- stead of  $\epsilon\sigma\tau\iota$ . CHAP. V. 10.

Dr. *Mill* places that Note of R. *Steph.* at this 10<sup>th</sup>  $\gamma$ . in a very arbitrary manner. His Words are, *ad hunc enim locum referri debere puto, non autem ad vers. 3. quomodo in Edit. Stephanica.*

Where is the Consequence, *Cant.* reads  $\epsilon\sigma\tau\iota$  for  $\epsilon\sigma\tau\iota$  in the 10<sup>th</sup>  $\gamma$ . therefore R. *Steph.*'s Copy  $\beta$  did not read  $\epsilon\sigma\tau\iota$  in the 3<sup>d</sup> Verse?

$\epsilon\eta\mu\alpha$ ] Perhaps  $\epsilon\eta\mu\alpha$  may signify  $\gamma$ . 11. thing, here, as well as *Luke* i. 37. and ii. 15, 19.

Now if  $\epsilon\eta\mu\alpha$  be equivalent to  $\pi\epsilon\gamma\gamma\mu\alpha$ , this may account for the *Vulg.* which renders  $\pi\alpha\upsilon$   $\pi\omicron\tau\eta\tau\epsilon\upsilon$   $\epsilon\eta\mu\alpha$  by *omne malum*. And *Tertullian*, referring to this Context, has *omnia mala*. *Scorp.* cap. ix. p. 494. B.

I see no occasion for supposing, with Dr. *Mill*, that  $\epsilon\eta\mu\alpha$  was wanting in the Copy used by either of these, or by St. *Jerom*, who agrees with *Vulg.*

$\chi\alpha\iota\epsilon\tau\iota\varsigma$ ] *Syr.*  $\pi\alpha\tau\epsilon\iota$   $\chi\alpha\iota\epsilon\tau\iota\varsigma$ . tho' it has  $\gamma$ . 12. not prefixed  $\pi\alpha\tau\epsilon\iota$  in *Luke* vi. 23.

$\epsilon\upsilon$   $\tau\omega\iota\varsigma$   $\epsilon\upsilon\epsilon\gamma\gamma\epsilon\iota\varsigma$ ] *Vulg.* in *coelis*. but  $\gamma$ . 12. *Syr.*  $\epsilon\upsilon$   $\tau\omega$   $\epsilon\upsilon\epsilon\gamma\gamma\epsilon\iota\varsigma$ , not  $\epsilon\upsilon$   $\tau\omega\iota\varsigma$   $\epsilon\upsilon\epsilon\gamma\gamma\epsilon\iota\varsigma$ , as *Matt.* vi. 9. and no where else in this Gospel. See *Schaaf's Lex. Syr.* p. 597.

$\tau\omega\iota\varsigma$   $\pi\epsilon\sigma$   $\upsilon\mu\omega\upsilon$ ] Sc.  $\gamma\gamma\epsilon\upsilon\omicron\lambda\alpha\varsigma$ . Con-  $\gamma$ . 12. cerning such an *Ellipsis* consult *Nouv. Meth. Gr.* p. 460. and *Stock. Interpr. Gr.* p. 351.

Accordingly the Participle is supplied in the Versions; E. T. by *were*, and *Vulg.* by *fuertunt*.

Perhaps the Dr. forgot this usual *Ellipsis*, so frequent among the purest Greek Writers, when he supposed the *Vulg.* and *Ireneus* (c. *Her. Lib.* IV. cap.

CHAP. cap. 33. (al. 64.) §. 9. p. 272.) read  
V 12. υπαρχοντες in their Copies.

§. 17. Ουκ ἄλλων καλῶνται] Syr. omits ἄλλων. But as the Ancient Versions conspire with *Irenæus* (p. 275. §. 2.) in retaining that Verb, I am apt to suspect *εἰρη*, ἄλλων, is slipped out of some Syr. Copies, though retained by others, at least by one. See *Schaaf's Var. Lect.* ad l. p. 650.

§. 20. ὁ.] Dr. *Mill* supposed the Syr. wanted ὁ; tho' that Version really retains it. But this Mistake is accounted for by the *Lat. Vers.*'s having omitted a Word answering to the Syr. *dolath*, or the Gr. ὁ. viz. *quod*.

The same Mistake frequently returns in Dr. *Mill's* Notes, and for the same reason, viz. the Omission of the *Lat. Vers.* of Syr. See h. cap. §. 22, 31.

§. 22. Εἰ] The Passage in St. *Jerom* referred to by Dr. *Mill* is as follows; *In quibusdam codicibus additur, sine causa; ceterum in veris definita sententia est, et ira penitus tollitur, dicente Scriptura: qui irascitur fratri suo. Si enim jubemur verberanti alteram præbere maxillam, et inimicos nostros amare, et orare pro persequentibus, omnis ira occasio tollitur. Radendum est ergo, sine causa: quia ira viri justitiam Dei non operatur. Com. in Matt. Tom. VI. p. 6. f. See also adv. Pelagian. Lib. II. cap. 2. p. 236. E. Tom. II. Et in eodem Evangelio [sc. Matthæi] legimus. Qui irascitur fratri suo sine causa, reus erit iudicio. Licet in plerisque Codicibus antiquis, sine causa, additum non sit; ut scilicet ne cum causa quidem debeamus irasci. Quis hominum poterit dicere, quod ira, que absque justitia est, in sempiternum vitio careat?*

St. *Austin* *Retract.* Tom. I. col. 21. E. says; Qui irascitur fratri suo. Codices enim *Græci* non habent, sine causa;

CHAP. sicut hic possumus est: quamvis idem ipse sit sensus. Illud enim diximus intinendum, V. 22. quid sit irasci fratri suo; quoniam non fratri irascitur, qui peccato fratris irascitur. Qui ergo fratri, non peccato, irascitur, sine causa irascitur. In a former Work this Father had cited these Words. See Tom. III. Part II. col. 125. A. F.

Εἰ τὸν γάμιν τὸν ἀδελφόν] These Words evidently refer to the third Case, viz. the saying to our Brother, μωρε, Fool.

But St. *Cyril*, no less than seven times refers them to the first Case, of Causeless Anger. Vol. I. 223. 19. II. 127. 16. III. 287. 26. IV. 440. 13. 569. 33. V. 377. 13. VI. 244. 42. By the Variety of Expression you find the good Man trusted to his Memory, which failed him; as is further evident from hence, that I find him four times expressly saying, The Man who is angry with his Brother, without a just Cause, is *ἐνοχλῶ τὸν ἀδελφόν*. Vol. II. 110. 44. 112. 40. 113. 40. Vol. VI. 139. 33. I say without a just Cause; because he explains *ἐνοχλῶ* by *μωρε*. Vol. II. 114. 3. VI. 244. 42.

I have taken the more pains in this Note in order to convince the Reader how cautious he ought to be in collecting *Various Lessons* from the Fathers. A bad Memory has laid the Foundation of many a *Various Reading*. If we carefully compare one part of an Author's Works with another, especially if they are voluminous, we may frequently come at the true Reading. A great Part of St. *Cyril's* Works were Sermons, preached without Notes, and composed without Concordances, and other Helps to the Memory which we are favoured with. These Circumstances may excuse him, and at the same time serve to make us cautious.

CHAP. *Αμην*] *Syr.* 2. *αμην.* and its *Lat. Vers.*  
V. 26. *Amen enim.* *qu. αμην γαρ.* as *ψ.* 18.

ψ. 27. *ἔρηθη τοις ἀρχαίοις*] *Perf.* instead of  
said to (or by) the Ancients, says, The  
Ancients said, but *ψ.* 33. as *Gr.* It  
uses indeed here a different Word for  
*ἀρχαίοι*, viz. that which we find *Matt.*  
xx. 8. for *πρεσβυτεροι*.

ψ. 28. *ὁ βλέπων*] So *Clem. Alex. Strom.*  
III. p. 554. l. 12. where *αὐτῆς* is o-  
mitted. But the same Father, *Strom.*  
*Lib.* IV. p. 615. 14. *Εγὼ δὲ λέγω, ὁ*  
*εμβλεψας τῇ γυναικὶ περὶ ἐπιθυμίας,*  
*ἐν ἡμεροχρονίᾳ, &c.*

*St. Chrysost.* ad I. II. 118. 20. *ὁ*  
*εμβλεπων γυναικὶ περὶ τὴν ἐπιθυμίαν αὐ-*  
*τῆς.* *Marg.* *βλεπων γυναικα—αὐτῆς.* Vol.  
I. 538. 17. *εμβλεψας γυναικι.* So III.  
287. 25. . 528. 41. V. 201. 41. VI.  
610. 40. elsewhere *εμβλεψας γυναικα.*  
Vol. I. 32. 26. (*Marg.* *γυναικι.*) 96.  
19. . 157. 27. . 208. 7. . V. 39. 30. .  
90. 10. *Marg.* *γυναικι.*

'Tis hard to settle the true Read-  
ing of this Text from this great Man's  
voluminous Writings. After all, if  
he really read *βλεπων*, we may learn  
how he understood the Verb *βλεπω*;  
not in the sense of *seeing*; but *looking*  
*on*, or *at*.

ψ. 32. *Μοιχεσθαι*] *St. Chrysost.* ad I. II.  
121. 29. has *μοιχυνθαι* (*Marg.* *μοι-*  
*χεσθαι*.) The Reading of this Author's  
Text is countenanced by p. 122. 5.  
ej. Vol. as also by Vol. I. 196. 40. .  
II. 132. 11. . 824. 12. . IV. 187. 32.  
But we find *μοιχεσθαι*. Vol. VI. 259.  
43. and III. 707. 21. *μοιχινθαι*.

ψ. 32. *Ὁς τὰν ἀπολελυμένην &c.*] The Pas-  
sage quoted from *St. Austin* by *Dr.*  
*M.* is in Tom. VI. col. 288. E. where

the Words said to be omitted are, not CHAP.  
as the *Dr.* represents them, but *qui di-* V. 32.  
*missam a viro duxerit moechatur.* He  
said just above that some Copies read  
*Qui solutam a viro, &c.* and others,  
*Qui dimissam a viro, &c.* as if our E-  
vangelist had *ἀπο ἀνδρὸς*. See *Luke*  
xvi. 18.

Consult this Father's Discourse up-  
on the *Sermon on the Mount*. Tom.  
III. Part II. col. 130. B. and col. 133. C.  
in both which places we read *a viro*,  
*Gr.* *ἀπο ἀνδρὸς*.

See also *Tertull. adv. Marcion.* Lib.  
IV. C. 34. p. 450. A. and *de Pudicitia.*  
cap. 16. p. 568. D. *dimissam a viro.*

*ἔγω*] *Dr. M.* thinks *Syr.* read *ἐγώ*. ψ. 37  
But why here rather than *Matt.* xviii.  
17. . xx. 26, 27. *Luke* xii. 35. *Act.*  
i. 20. ?

If every time the *Syr.* render'd an  
*Imperat.* by a *Fut. Tense*, we were to  
suppose a Various Reading, we should  
very often be mistaken. See *Matt.* vi.  
10, 16, 19, 25. . vii. 1.

*Δεξιαν—αλλην*] So *St. Austin* reads, ψ. 39.  
Tom. III. Part II. col. 136. cap. xix.  
§. 56. and §. 58. *Queri autem potest*  
*quid sibi velit dextera maxilla. Sic e-*  
*nim in exemplaribus Græcis, quibus ma-*  
*ior fides habenda est, invenitur: nam*  
*multa Latina, maxillam tantum habent,*  
*non etiam dexteram.*

Tho' in the above cited place this  
Father read *dexteram—alteram*; yet  
Tom. II. col. 314. E. citing this same  
Text he has *maxillam dexteram, præbe*  
*illi et sinistram.* *Magis autem sinistra*  
*percutitur, quod ad dexteram ferientis*  
*facilior ictus est.* So we find *sinistram*,  
Tom. VIII. col. 288. B. 291. A.

*Και οὕτως*] *Syr.* omits *και*.

ψ. 41.

CHAP. Δυσ] So Syr. but Vulg. *et alia duo*, V. 41. agreeably to the two MSS. cited by Dr. Mill, which read *ετι αλλα δυο*, or *η αλλα δυο*.

But *Irenæus* agrees rather with the MS. *Vel.* which has only *αλλα δυο*. for he has, *vade cum eo alia duo*, not *et alia duo*.

So also St. *Austin* Tom. III. Part II. col. 138. C. *Vade cum illo alia duo*. He really thought our Saviour directed his Disciples to go two Miles of their own accord, besides the one they were forced to go. See a little lower, E. *Tertio de mille passibus, quibus addenda dicit duo millia*.

Y. 44. ευλογειτε—μισεντας υμας] *Hæc non habet Chrysof.* (*quantum ex Commentariis assequor*) says Dr. Mill ad l. In the Text after *διακοιτων υμας*. the Father adds, *ευλογειτε τους καταρωμενους υμας, καλως ποιειτε τοις μισουσιν υμας*. So that you see there is a Transposition, rather than an Omission of these two Articles, or Clauses.

But the Dr. can't find them in the Commentary on this Verse.

If I can shew them elsewhere in this great Man's Works, nobody will suspect them wanting in his Copy.

Vol. I. 214. 13. *Αγαπατε τους εχθρους υμων, ευλογειτε τους διακοιτας υμας, ευχεσθε υπερ των επιηρεαζουσιν υμας*. Here he seems to have forgotten the intermediate Words, *τους καταρωμενους*, &c. and joined *ευλογειτε* with *διακοιτας*, but was forced to change the *Genitive* into the *Accusative*, to agree with the Verb. And in the next Precept he puts *ευχεσθε* for *περιευχεσθε*, which alters not the Sense.

Has not St. *Austin* made a like Skip, Tom. IV. col. 912. E. *Orate pro eis qui vos persequuntur*?

Again, that St. *Chrysof.* read *καλως* CHAP. ποιειτε τοις μισουσιν υμας, is evident from V. 44. Vol. I. 559. 10. it appears from l. 16. that his Thoughts were on this Chapter. y. 20. as also from Vol. III. 172. 14. compare l. 8. where he cites y. 48. h. c. and Vol. V. 311. 36, 38. After all, I'll be so just to my Reader, as to own 'tis possible (tho' not so probable) the Father might have his Eye on *Luke* vi. 27, 28.

Perhaps St. *Chrysof.* might, with all *Steph.*'s Copies, &c. read *τοις μισουσιν* instead of *τους μισοντας*. Indeed this Reading is countenanced by too many MSS. to be absolutely rejected. However there are numberless Instances of the *Accusat. Case* after *ποιει* where we should expect a *Dative*. See *Thucyd.* Lib. V. §. 23. p. 332. 58. *η κακως ποιουσιν Αθηναους*. and Lib. VIII. §. 82. p. 554. 73. *η εν η κακως οως τε εστιν αυτον ποιουν*.

*Isocrat. Panegy.* p. 184. l. 10. p. 188. l. 8. *Ed. Cant.* 1729.

*Xenoph.* K. Π. p. 614. l. 6. *Ed. Hutch. Ox.* 1727. *Οτι, εφη, τα μεν, κακως ποιουντα ανθρωπους, δε επιδικτυσθαι, τα δε, εν. d° K. Αναβ.* p. 43. l. 10. and p. 44. l. 13. and p. 404. l. 7. *Ed. Wells*.

So that there is no necessity arising from the Genius of the Greek Tongue, to have recourse to that Reading; viz. *τοις μισουσιν*.

Τω] *Sons*. St. *Chrysof.* ad l. Vol. y. 45. II. 129. 18. reads *ομοιοι*. Marg. *χοι*. But that *ομοιοι* is the true Reading is evident from l. 38. ej. pag. *οπως γενωθεομοιοι*, &c. and p. 808. 21. *Γινεθε—ομοιοι* 852. 17. See also Vol. I 53. 5. 214. 16. 527. 18, (Marg. *χοι*) 20. 607. 15. 860. 41. III. 656. 5. IV. 532. 21. *Και εσεθε ομοιοι τε παλεο—αγαπησιν τοις εναντιον. η γαρ εκεινοι λεγεσθαι, αλλα σωλειν. ποι; ισθ' γινε*

CHAP. το ποῖον τὸ θῶν. Which is ex-  
V. 45. plain'd l. 24. by ομοίῳ. 889. 32. ομοίῳ  
σηθε ομοίῳ— V. 185. 27. 311. 38. .  
372. 38. . 380. 22. . VI. 276. 31.  
Can all these Places be mere Slips of  
Memory, especially when I can't find  
one Place that reads *ἡ*?

St. *Austin* without doubt read *ἡ*.  
Tom. III. Part II. col. 143. B. *Ut filii  
filii*, &c.

γ. 46. ἐχέ] St. *Austin* agrees with *Vulg.*  
in reading *ἐχέ* in *Fur.* Vol. III. Part II.  
col. 140. E. *Quam mercedem habebitis?*  
*nonne et Publicani hoc faciunt?*

γ. 46. τελωναι] So St. *Cbryst.* ad l. Vol.  
II. 131. 4. yet Dr. *Mill* says this Fa-  
ther read *ἐθνικοι* instead of *τελωναι*, *ut  
liquet ex Commentar.* Let the Reader  
judge.

Vol. I. 23. 38. τὰν γὰρ ἀγαπ. τ.  
ἀγαπ. ὑμ.—τι μὲν ποιεῖς; ἐχέ δὲ οἱ  
τελωναι τὸ αὐτὸ ποιοῦν; 67. 27. τι πο-  
ιεῖς ποιεῖς; ἐχέ δὲ οἱ τελωναι &c. So  
again 412. 5. Vol. II. 132. 1. τελωναι.  
yet l. 17. ἐθνικοι, and 156. 2 ὡς περ ἐν  
οἷς ἀλγυν, τὰν ἀγαπᾶς τ. ἀγαπ. ὑμ. ὡ-  
δὲν μὲν ποιεῖς (δὲ γὰρ οἱ ἐθνικοι τὸ αὐτὸ

ποιοῦν) ἀπὸ τῆς μετῆς τῶν ἐθνικῶν αὐ- CHAP.  
τῆς διηγεῖται περὶ τὸ μὲν. And 131. V. 46.  
41. we find *τελωναι* and *ἀμαρτωλοὶ* and  
*ἐθνικοὶ* joined together. But Vol. IV.  
692. 23. only *ἐθνικοὶ*.

Qu. Whether upon comparing these  
several Places we may not conclude  
this Father read *τελωναι* γ. 46. and  
*ἐθνικοὶ* γ. 47; as *Vulg.* and St. *Austin*,  
Vol. III. Part 2. col. 140. E?

*Pers. Vers.* read *τελωναι* both in this  
and the next Verse. I admire how  
Dr. *Mill* could say it read *ἐθνικοὶ*, when  
even its *Lat. Vers.* has *Publicani* in  
both Verses.

ἀδελφοὶ] R. *Steph.* read in all his γ. 47.  
Copies *φίλοι*.

οὐκ] *Vulg. hoc. q. τὰν*, both here γ. 47.  
and γ. 46.

*Syr.* as γ. 46. τὸ αὐτὸ.

Εἰ τοὺς ἕξουσιν] Dr. *M.* says *Cbryst.* γ. 48.  
read *ἕξουσιν*. (as *Vulg.* to be sure does).  
So he seems to have done according to  
his Text, Vol. II. 132. 19. but III.  
172. 8. ἐν τοῖς ἕξουσιν.

## CHAP. VI.

CHAP. E *Δεσμοσύνη*.] *Syr.* uses a Word that  
VI. I. signifies *Alms*. See *Luke xi. 41.*  
xii. 33. but *Vulg. justitiam*. i. e. *δικαιο-  
σύνη*.

So undoubtedly St. *Austin*, Vol. III.  
Part II. col. 144. D. and col. 146. B.  
Cavete—facere justitiam vestram &c.  
*Generaliter hic justitiam nominavit, de-  
inde particulariter exsequitur. Est enim  
pars aliqua justitiæ opus quod per Ele-  
emosynam fit, &c.*

*Beza*, not content with *Justitiam*  
in his Version, has put *δικαιοσύνη* in-

to his Text; *quoniam plerique Græci Co- CHAP.*  
*dices pro δικαιοσύνη, scriptum hic habe-* I. I.  
*ant, ut paulo post, δεσμοσύνη, &c.—*  
*Est autem Hebræis, (says he) Justitiam*  
*facere; idem atque juste et recte vive-*  
*re: quod generaliter initio dictum, postea*  
*speciatim illis tribus [sc. Eleemosynæ,*  
*Precibus et Jejunio] applicatur. And*  
*then he approves of St. Austin as above.*

How *δεσμοσύνη*, which originally  
denotes *Mercy* and *Compassion*, comes  
to signify *Alms* and *Almsgiving*, see  
*Spanhem. ad Callim. in Del. γ. 152.*  
p. 426. *ἐχέ]*

CHAP. ΕΧΘΕ] I see no reason to suppose VI. 1. that the Syr. and Arab. read εχθ in *Fut.* either here or §. 46. cap. præced. Had they read εχθ in *Pres.* those Versions had been the same as now. See Syr. Mar. iv. 40. and both Syr. and Arab. Mar. viii. 17. But Dr. M. was misled here as elsewhere by the *Lat. Vers.* of those Oriental ones.

§. 2. Αμω] Syr. ε μω. so §. 16.

§. 2. Απεχου] Syr. ελ απεχου. Dr. M. might have added Syr. after *Theophylact.* but the *Lat. Vers.* of Syr. had omitted *quod*, and this is his Excuse; this Observation holds with respect to §. 5.

§. 4. εν τω φανερω] Syr. and Arab. retain these Words here and §. 6. tho' *Vulg.* omits them.

St. Austin, Tom. III. Part II. col. 146. F. *Multa Latina exemplaria sic habent, Et pater tuus qui videt in abscondito, reddet tibi palam: Sed quia in Græcis, quæ priora sunt, non invenimus, palam, non putavimus hinc esse aliquid differendum.*

§. 5. Οι φιλον] *Vulg.* qui amant, as if it had read ε, just as ε §. 45. cap. præced. and so I think Arab. and Syr. However as to the latter it is somewhat doubtful; for *dolath* may possibly be ε, so Matt. xiii. 16. . xxiii. 14, (al. 13.) 25. as well as ε.

§. 5. Οι απεχου] Syr. does not want ε here, any more than §. 2. though its *Lat. Vers.* has omitted *quod*, which Circumstance misle<sup>d</sup> Dr. Mill.

§. 10. Ως εν νεβρω] *Tertull. de Orat.* p. 131. A. omits ω, and reads νεβρωις. *Fiat voluntas tua in coelis et in terra.* But

his Scholar *Cyprian* retains it, *de Orat. CHAP. Dom.* p. 100, 102, 103. Ed. Amst. VI. 10. 1700. as also *Vulg.* and Syr.

Ο νεβρω] Syr. εν τω νεβρω. Here §. 14. to is subjoined by *Vulg. Arab.* and *Perf.* τα νεβρωια νμων. tho' Syr. agrees with Greek in omitting those Words.

Τα νεβρωια αυων] These Words §. 15. are omitted by *Vulg. Syr.* and Arab. but *Perf.* retains τα νεβρωια and omits αυων.

Οτι απεχου] Syr. ε μω—οτι. but §. 16. its *Lat. Vers.* omits both ε and οτι; so Dr. M. could not take Notice of the former, and was mistaken in the latter.

Αποδωκε] Syr. reads αλ αποδωκε, §. 18. as §. 4.

εν τω φανερω] All R. *Steph.*'s Copies §. 18. wanted these Words, he has however retained them in his Text.

Syr. and *Vulg.* omit them, but I find St. *Chrysost.* quoting them, Vol. I. 245. 16, 17. see l. 11. where these Words are omitted.

Τμων] *Vulg.* thesaurus tuus—cor §. 21. tuum. But Syr. Arab. and *Perf.* read νμων. *Chrysostom's* Text τα αυμων αυτη. but Marg. in both νμων. Vol. II. 146. 19, 32.

Εσαι] Omitted by St. *Chrysost.* in the §. 21. place last cited, but *Vulg.* and Syr. εσι in *Præf.*

Σκω] Syr. σκω εν ποσει εσαι. §. 23.

Μαμωνα] Or Μαμωνα, as Dr. M. §. 24. says *Chrysostom* read. This Father generally uses a single μ, (as in the present Text, Vol. II. 150. 39.) at least I can



CHAP. can produce nine or ten Places where VI. 24. he does so; but yet this Word occurs several Times in his Works with a double  $\mu$ ,  $\mu\alpha\mu\mu\omega\alpha$ . See Vol. II. 589. 20, 28. . 802. 3. . III. 146. 15. . 851. 33. his.

Syr. countenances those MSS. and Fathers that use a single  $\mu$ . But Vulg. *Mammonæ*.

§. 25.  $\Delta\iota\alpha\ \tau\omega\sigma\iota$ ] Omitted by *Perf*.

§. 32.  $\text{Επιζητεῖτε}$ ] Syr. adds  $\epsilon\alpha\upsilon\tau\omega\iota\varsigma$ . but its *Lat. Vers.* has omitted *sibi*, or *sibi ipsis*.

§. 32.  $\text{Ουρανην}$ ] Syr.  $\epsilon\upsilon\ \tau\omega\ \nu\epsilon\gamma\eta\omega$ . Qu. Whether the Syr. makes any Difference between *Heavenly* Father, and Father in *Heaven*? If not, they might perhaps read  $\nu\epsilon\gamma\eta\omega$ , and yet render it as if the Original had been  $\epsilon\upsilon\ \tau\omega\iota\varsigma\ \nu\epsilon\gamma\eta\omega\iota\varsigma$ , or  $\tau\omega\ \nu\epsilon\gamma\eta\omega$ .

$\tau\alpha\ \epsilon\alpha\upsilon\tau\eta\varsigma$ ] Vulg. *sibi ipsis*. q.  $\epsilon\alpha\upsilon\tau\eta$ , as CHAP. Dr. M. supposes Syr. read; though I VI. think without Reason, unless it be that §. 34. its *Lat. Vers.* has *sui ipsius*.

'Tis certain the Syr. renders  $\tau\alpha\ \epsilon\alpha\upsilon\tau\eta\varsigma$ , I Cor. xiii. 5. by the very same Word used here, *dileb*. Besides it renders  $\epsilon\alpha\upsilon\tau\eta$  otherwise, viz. *lob*, Act. vii. 21. and  $\epsilon\alpha\upsilon\tau\omega$ , *lenaphsheb*, Rom. xiv. 7. . xv. 3.

$\text{Αρετων}$ ] Dr. Mill thinks *Chrysost.* §. 34. added  $\gamma\alpha\rho$ . So indeed the Editor has inserted [ $\gamma\alpha\rho$ ] in Brackets, II. 157. 27. as doubting, I suppose, its genuineness. But wherever else I find this great Man citing this Text, the  $\gamma\alpha\rho$  is omitted, which is a Presumption against its being genuine here. See Vol. III. 855. 41. . 887. 2. . V. 167. 26.

## CHAP. VII.

CHAP. VII.  $\text{Αντιμετρηθησεται}$ ] St. *Chrysost.* has omitted the latter Part of this §. 2. Verse, Vol. II. 161. 30. but we find it p. 878. 6. as also III. 846. 9. . IV. 273. 28. . VI. 144. 20.

Hence we learn, not always to infer from an Omission in this Father's Text or Comment, that such or such a Sentence, or Word, was wanting in the Copy he used. He frequently omits in the Text what he does not design to enlarge on in his Commentary.

Dr. M. thinks Syr. read  $\mu\epsilon\tau\rho\eta\theta\eta\sigma\epsilon\tau\alpha\iota$ . But why so here rather than Luke vi. 38?

Qu. Whether elsewhere the Syr. does not render Verbs compounded with  $\alpha\upsilon\tau\iota$  as their Simples? So  $\alpha\upsilon\tau\alpha\pi\sigma\kappa\epsilon\lambda\eta\sigma\omicron\mu\alpha\iota$ , Luke xiv. 6. Rom. ix. 20. and  $\alpha\upsilon\tau\alpha\pi\omicron\delta\omicron\delta\omega\mu\iota$ , Luke xiv. 14. com-

pared with Matt. vi. 4. . xvi. 27. and CHAP. perhaps here  $\alpha\upsilon\tau\iota\mu\epsilon\tau\rho\eta\theta\eta\sigma\epsilon\tau\alpha\iota$  as  $\mu\epsilon\tau\rho\eta\theta\eta\sigma\epsilon\tau\alpha\iota$ . VII. 2.

$\text{Το αγιον}$ — $\beta\alpha\lambda\eta\tau\epsilon$ ] St. *Chrysost.* §. 6. Vol. II. 163. 9.  $\tau\alpha\ \alpha\gamma\iota\alpha$ — $\epsilon\iota\psi\eta\tau\epsilon$ . So I. 982. 7. VI. 145. 3.

$\text{Ανοιγησεται}$ ] Syr. adds  $\alpha\upsilon\tau\omega$ . Sec §. 8. Luke xi. 10. where, as here, the Future is render'd by a Participle.

$\text{Παντα εν}$ ] Syr. omits  $\epsilon\upsilon$ . Vulg. indeed §. 12. renders it by *ergo*; and *Chrysostom* lays a Stress upon it, Vol. II. 165. 31.

$\text{Ουτω ε}$ ] St. *Chrysost.* omits  $\epsilon\upsilon\tau\omega$  in §. 12. his Text, II. 165. 28. in the room of which he seems to substitute  $\tau\alpha\upsilon\tau\alpha$ . I. 37. ej. pag. and I. 539. 32, 34. which  
D  $\tau\alpha\upsilon\tau\alpha$

CHAP. ταῦτα he omits l. 41. so VI. 549. 14. VII. 12. ταῦτα ἔχει, &c. Who would not from hence conclude this Father knew nothing of *εἶναι*? Yet p. 145. 15. *huj.* Vol. VI. we find *εἶναι* ἔχει.

§. 14. Οτι *εἶναι*] So *Rob. Steph.* tho' all his Copies had *τι εἶναι*; which reading is confirmed by several MSS. and Versions, particularly *Syr.* and *Vulg.* which last has *quam*, or perhaps originally *quoniam*. See Dr. *Mill's* Note. ad loc.

§. 16. Σταφυλῶν] Here and *Luke* vi. 44. the *Syr.* uses a Noun of the Plur. Num. as *Rev.* xiv. 18. where the Original Word is of the same Number, *σαφύλας*, not *σαφύλων*.

§. 22. Κυεῖτε, κυεῖτε] *Syr.* κυεῖτε μὲν, κυεῖτε μὲν. *Arab.* and *Perf.* ὁ κυεῖτε, ὁ κυεῖτε.

'Tis rare for the *Syriac* to use a singular Suffix where several speak, so *Matt.* xx. 30. Where there are more Speakers than one this Version usually says, *our Lord*, not *my Lord*, instead of simply, *Lord*. *Matt.* xx. 31, 33. xxv. 11, 37, 44. *Luke* xiii. 25. *Joh.* xi. 12, 34. So a single Person adds a sing. Affix. *Matt.* xx. 13. . xxii. 12. *Syr.* my Friend, *Gr.* *παῖς*.

This sing. Affix in the Mouth of several Speakers is more common in Hebrew, at least as our Copies are now pointed, or printed. See *Gen.* xliii. 20. *And they said, my Lord*, &c. xlii. 10. . xlii. 7, 20, 22, 24. and 2 *Kin.* v. 13.

*Dionys. Halicarn.* furnishes us with CHAP. remarkable Instances of a Change of VII. 22. Number in the same Speech, Vol. I. 478. 43. . 479. 24, 37, 44. . 480. 10, 14, 35, 44. One Person speaking in the Name of others sometimes talks in the *Sing.* sometimes in the *Plur.* Number.

Τὸ εὖ σημαίνει] *Vulg. Syr.* and *Arab.* §. 22. prefix *εὖ*, as *Gr.* *Luke* x. 17. Yet it no more follows from thence that they read *εὖ*, than that our *E. T.* read it in their Copy.

Πας ἐν οἷς] *Arab.* wants *ἐν*. §. 24.

Οἱ γεγραμμένοι] *Vulg.* and *Syr.* οἱ γεγραμμένοι αὐτῶν ἔχει οἱ φερασμοί. as *Gr.* *Luke* v. 30. and not as Dr. *Mill* says, οἱ γεγραμμένοι ἔχει φερασμοί. *Syr.* has a *plur.* Affix answering to αὐτῶν, and *Vulg.* *corum*.

*Arab.* reads, οἱ γεγραμμένοι αὐτῶν, and *Perf.* οἱ γεγραμμένοι ἔχει οἱ φερασμοί. and not γεγραμμένοι αὐτῶν, &c.; as Dr. *Mill* says, *Prol.* N<sup>o</sup>. 736. Where *Chrysostom* is said to agree with the above-mentioned Reading, οἱ γεγραμμένοι αὐτῶν ἔχει οἱ φερασμοί. I wish the learned Dr. had shewn in what part of the Father's Works this Reading is to be found. In the Text printed with his Commentary, Vol. II. 176. 18. we have no more of this Verse than the following Words, ὡς ἐξουσίαν ἔχον ἐδίδασκεν.

## CHAP. VIII.

CHAP. VIII. Αἱ ἐκτενῆς] *Syr.* αἱ λεπτῆς, as §. 19. αἱ γεγραμμένοι. or else, λεπτῆς §. 2. τις, as ἀνθρώπου τις, *Matt.* xxi. 33. and *περὶ τις* *Luke* i. 5.

Καὶ ἐκτενῆς &c.] *Syr.* ἔχει ἐκτενῆς τὴν *CHAP.* *καὶ αὐτὴ ὁ ἰησοῦς, ἡ ψαπὸ αὐτῆς, ὅτι ἔχει τὴν* — ἔχει αὐτὴν —.

*Arab.* omits ὁ ἰησοῦς. ἔχει ἐκτενῆς τὴν *καὶ αὐτὴ, ἡ ψαπὸ αὐτῆς.*

*Perf.*

CHAP. *Perf.* substitutes a  $\chi\epsilon\iota\varsigma$  in the VIII. 3. room of o  $\lambda\eta\sigma\upsilon\varsigma$ ; tho' its *Lat. Verf.* has *Jesus*.  $\epsilon\lambda\epsilon\upsilon\theta\epsilon\varsigma$   $\tau\acute{\omega}$   $\chi\eta\epsilon\varsigma$   $\alpha\upsilon\tau\acute{\omega}$  o  $\chi\epsilon\iota\varsigma$ , &c. omitting also  $\epsilon\upsilon$  before  $\alpha\lambda\eta\theta\epsilon\varsigma$  or  $\epsilon\lambda\epsilon\upsilon\theta\epsilon\varsigma$ .

§. 4.  $\Lambda\epsilon\gamma\epsilon\iota$ ] *Syr.*  $\alpha\pi\epsilon\upsilon$ .  $\Lambda\epsilon\gamma\epsilon\iota$  is *omar*. §. 7, 20.

§. 4.  $\tau\omega$   $\iota\epsilon\rho\epsilon\iota$ ] *Syr.*  $\tau\omega\iota\varsigma$   $\iota\epsilon\rho\epsilon\upsilon\varsigma$ . So *Mar.* i. 44. and *Luke* v. 14. but *Vulg.* here *sacerdoti*. agreeably to the Greek.

*Beza* says, *Vulg. legit*,  $\tau\omega$   $\delta\omega\rho\epsilon\upsilon$   $\sigma\upsilon$ . i. oblationem tuam, *frue*, tibi *leproso* *præscriptam*. et *Syrus* *interpres* quoque addit *promissionem*.

I have no Edition of either *Vulg.* or *Syr.* that reads  $\sigma\upsilon$ .

Perhaps the old Editions of *Vulg.* before the Corrections by *Clem.* VIII. A. D. 1592. might read *tuum*.

I find so great a Difference between the Readings of the *Vulg.* as cited by *Beza*, and in our Polyglott, that I am persuaded he had not consulted the Corrections of *Sixtus* and *Clemens*. Tho' his last Dedication to Queen *Elizabeth* was dated A. D. 1598. six Years after the Publication of the last of them.

§. 5.  $\tau\omega$   $\iota\eta\sigma\upsilon$ ] So *R. Steph.* notwithstanding all his Copies read  $\alpha\upsilon\tau\omega$ . A Reading confirmed by several MSS. and Versions. See *Dr. Mill.* Add. *Arab.*

§. 10.  $\text{Οὐδ}\epsilon$ ] *Syr.*  $\sigma\tau\iota$   $\epsilon\delta\epsilon$ .

§. 11.  $\mu\acute{\iota}\alpha$   $\Lambda\epsilon\gamma\epsilon\alpha\mu$ ]  $\epsilon\upsilon$   $\tau\omega\iota\varsigma$   $\kappa\omicron\lambda\pi\kappa\iota\varsigma$   $\tau\epsilon$   $\Lambda\epsilon\gamma$ . *Codd.* MSS. *Chrysoft.* *aliqui*. Atque *ita bis in Commentario*. Thus *Dr. Mill.* *Marg.*  $\alpha\iota\varsigma$   $\kappa\omicron\lambda\pi\kappa\iota\varsigma$ . see *Chrysoft.* Vol. II. 182. 9. . Vol I. 1071. 17.  $\mu\epsilon\tau\alpha$   $\Lambda\epsilon\gamma\epsilon\alpha\mu$  &c. so II. 406. 39. But II. 110. 2.  $\alpha\iota\varsigma$   $\tau\omega\iota\varsigma$   $\kappa\omicron\lambda\pi\kappa\iota\varsigma$   $\Lambda\epsilon\gamma$ . There seems a plain Reference to this Reading, Vol. II. 184. 36, 41. . 185. 2. as to the for-

mer, in II. 185. 28. But I am at a Loss CHAP. to find  $\epsilon\upsilon$   $\tau\omega\iota\varsigma$   $\kappa\omicron\lambda\pi\kappa\iota\varsigma$ , as *Dr. Mill.* has VIII. 11. express'd it.

$\epsilon\kappa\beta\lambda\eta\theta\eta\sigma\omicron\upsilon\tau\alpha\iota$   $\epsilon\iota\varsigma$   $\tau\omega$   $\sigma\kappa\omicron\tau\omicron$   $\tau\omega$   $\epsilon\lambda\omega\tau\epsilon\rho\omicron$ ] §. 12. *Chrysoft.* I. 1071. 18.  $\epsilon\kappa\beta\lambda\eta\theta$ .  $\epsilon\lambda\omega$  and II. 406. 39.  $\epsilon\lambda\omega$   $\beta\lambda\eta\theta\eta\sigma\omicron\upsilon\tau\alpha\iota$ . So III. 116. 4. but *Marg.*  $\epsilon\kappa\beta\lambda\eta\theta\eta\sigma\omicron\upsilon\tau\alpha\iota$ . N. B. Vol. II. 182. 11.  $\epsilon\kappa\beta\lambda\eta\theta\eta\sigma\omicron\upsilon\tau\alpha\iota$   $\epsilon\lambda\omega$ . *Marg.*  $\alpha\iota\varsigma$   $\tau\omega$   $\sigma\kappa\omicron\tau\omicron$   $\tau\omega$   $\epsilon\lambda\omega\tau\epsilon\rho\omicron$ .

$\epsilon\kappa\alpha\lambda\omicron\nu\lambda\alpha\rho\chi\omega$ ] So *R. Steph.* but all his §. 13. Copies  $\epsilon\kappa\alpha\lambda\omicron\nu\lambda\alpha\rho\chi\omega$ . *Dr. Mill.* adds *hand recte*: *babet enim a. seu Comp.*— $\alpha\rho\chi\omega$ . What did all the Copies read  $\epsilon\kappa\alpha\lambda\omicron\nu\tau\alpha\rho\chi\omega$ , §. 13. and none of them  $\epsilon\kappa\alpha\lambda\omicron\nu\tau\alpha\rho\chi\omega$ , §. 5?

$\epsilon\upsilon$   $\tau\eta$   $\omega\epsilon\gamma\epsilon$   $\epsilon\kappa\alpha\iota\eta\eta$ ] *Dr. M.* thinks §. 13. *Vulg.* and *Syr.* read  $\alpha\pi\omicron$   $\tau\eta\varsigma$   $\omega\epsilon\gamma\epsilon$   $\epsilon\kappa\alpha\iota\eta\eta\varsigma$ , as *Chrysoft.* II. 182. 16. tho' in *Marg.*  $\epsilon\upsilon$   $\tau\eta$   $\omega\epsilon\gamma\epsilon$   $\epsilon\kappa\alpha\iota\eta\eta$ .

*Vulg.* as in *Beza*, *ex illa hora*, but in Polyglot. *in illa hora*, as in Gr.

*Syr.* *bo befbatbo*, by which is render'd  $\epsilon\upsilon\theta\upsilon\varsigma$  §. 3. h. c. *Mar.* i. 42. and  $\alpha\upsilon\tau\eta$   $\tau\eta$   $\omega\epsilon\gamma\epsilon$ , *Luke* xxiv. 33. and  $\epsilon\upsilon$   $\kappa\alpha\iota\eta\eta$   $\tau\eta$   $\omega\epsilon\gamma\epsilon$ , *Act* xvi. 33. Whereas  $\alpha\pi\omicron$   $\tau\eta\varsigma$   $\omega\epsilon\gamma\epsilon$   $\epsilon\kappa\alpha\iota\eta\eta\varsigma$ , is render'd by, *Men boi fhoibo*. *Matt.* ix. 22. so also  $\alpha\pi'$   $\epsilon\kappa\alpha\iota\eta\eta\varsigma$   $\tau\eta\varsigma$   $\omega\epsilon\gamma\epsilon$ . *Job.* xix. 27.

This Mistake is repeated *Proleg.* N°. 873. for *Codd. aliqui* is to be refer'd to *Chrysoftom*, of whom the *Dr.* is speaking.

$\tau\omega$   $\pi\tau\omega\mu\alpha\tau\alpha$ ] *Syr.* and *Perf.*  $\tau\omega$   $\delta\alpha\upsilon$  §. 16.  $\mu\omicron\nu\iota\alpha$   $\alpha\upsilon\tau\omega$ .

$\text{Νοοϋς}$ ] *Syr.* and *Arab.* add  $\eta\mu\omega\upsilon$ . §. 17.

$\Delta\iota\delta\alpha\sigma\kappa\alpha\lambda\epsilon$ ] *Syr.*  $\rho\alpha\beta\beta\epsilon\iota$ , as *Matt.* xxiii. §. 19. 7. . xxvi. 25. 49. at other times  $\delta\iota\delta\alpha\sigma\kappa\alpha\lambda\epsilon$  is render'd *Malpono*. See *Matt.* xii. 38.

CHAP. Καὶ λέγει] Syr. and *Perf.* omit &. VIII. But not *Arab.* tho' its *Lat. Vers.* has γ. 20. dropt *et.* That *Vers.* reads & ἔπεν.

γ. 20. κλην] St. *Chrysost.* κληναι. Vol. II. 191. 20. (Marg. κλην) III. 545. 24. V. 219. 33. Yet it appears this Father read κλην, IV. 528. 11. 570. 40. 610. 11. 917. 40. unless in all these last cited Places he refers to *Luke* ix. 58.

γ. 23. ἐμβαντι αὐτῷ] Instead of αὐτῷ Syr. and *Perf.* read τῷ ἰησ.

γ. 23. ἠκολούθησαν αὐτῷ] Syr. ἐπὶ ἔσαν συν αὐτῷ.

γ. 24. αὐτῷ δὲ] Syr. adds ο ἰησους. *Job.* iv. 44. and *Perf.* instead of αὐτῷ δὲ has & ο ἰησους.

γ. 25. ἠγνευ] *Chrysost.* II. 194. 33. δι- γνησιν. N.B. The former Part of this γ. is omitted because not commented upon.

γ. 26. Καὶ λέγει] Syr. and *Perf.* omit &, and add ο ἰησους, as also *Vulg.* adds *Jesus.*

γ. 26. Ἀνεμοι] Syr. in sing. ανεμῶ. but γ. 27. ανεμοι, as the Greek.

γ. 28. ἔλθον αὐτῷ] Or ἔλθον αὐτῷ, as some Critic, who knew nothing of an *Absol.* in Greek, corrected the common Reading. See *Nouv. Meth.* Gr. p. 453, and 473.

Syr. and *Perf.* change αὐτῷ into τῷ ἰησ, as γ. 23.

Γεργεσηνων] *Vulg.* *Gerasenarum.*

*Epiphanius* thinks St. *Matthew* read Γαδαρηνων, or as some Copies have it Γεργεσαιων. and *Mar.* v. 1. has Γεργεσηνων. (tho' our Gr. Copy reads there Γαδαρηνων.) See *adv. Hær.* p. 650. B.

*Arab.* both here, and in *Mark* and *Luke* viii. 26, 37. Γεργεσηνων.

*Perf.* here and elsewhere Γαδαρηνων.

Consult a remarkable Passage in *Origen's Comment.* on *Job.* Vol. II. p. 131. B. cited by Dr. *Mill*, *Luke* viii. 26.

Το μὲντοι γὰρ ἡμαρτήθη ἐν τοῖς ἐλληνικοῖς ἀντιγραφαῖς τὰ περὶ τῶν νομαίων πολλάκις, & ἀπο τούτων αὐτὸς πεισθεὶς ἐν τοῖς εὐαγγελίοις, &c.

ἰησ] To the MSS. mentioned by γ. 29. the Dr. add *Origen*, who citing this γ. omits ἰησ. *Com. in Mat.* p. 257. C. τὴν ἡμῖν & σοι, ὡς τε θεὸς. See p. 242. D.

Καὶ ἔπεν αὐτοῖς] Syr. λέγει (*Perf.* ἔπεν) αὐτοῖς ο ἰησους. *Arab.* Agrees with Gr. tho' its *Lat. Vers.* has omitted *et.*

Οἱ δὲ ἐξεληλυθότες] Syr. & εὐθὺς ἐξεληλυθότες, &c. or ἐξεληθον & ἀπηλθον. *Perf.* adds ἐκ τῶν ἀνθρώπων after ἐξεληλυθότες.

Καὶ ἰδὲ] Syr. omits ἰδὲ, as also γ. 34. *huj. cap.*

Εἰς τὴν ἀγέλην τῶν χοίρων] *Vulg.* and Syr. εἰς τὰς χοίρους. and want τῶν χοίρων after ἡ ἀγέλη.

Ἀπο τῶν ορίων] *Chrys.* II. 197. 32. ἐκ τῶν ορίων. Marg. ἀπὸ. which the Reader ought to know.

CHAP. VIII. γ. 28.

γ. 32.

γ. 32.

γ. 32.

γ. 32.

γ. 34.

CHAP. IX.

CHAP. IX. **K**AI *εμβας*] *Perf.* omits *ε*, and af-  
ter *εμβας* adds *ο χεις* *Θ*. But

† 1. *Jerom.* *ε* *εμβας* *ο* *Ιησους*.

† 2. *Και ιδε*] *Syr. Arab. and Perf.* want *ιδε*, as also † 3. and frequently elsewhere. Not that they did not find *ιδε* in their Gr. Copies; but because they did not look on it as so *emphatic* a Word as some now adays do; perhaps nearer to a mere *Expletive*.

† 2. *Τεκνον*] *Syr.* *τεκνον* *μυ*, so *Matt.* xxi. 28. and † 22. h. c. *ευγαλες* *μυ*, and *Matt.* viii. 2. *κυριε* *μυ*.

I suppose the Genius of the *Syriac* Language required such an Addition of the Pronoun. So the French, *mon fils, ma fille, mon pere*. *Matt.* xi. 25.

† 2. *Αμαρτιας* *ου*] *Perf.* don't seem to want *ου*, but *ου* after *αφισω*. What could induce the Dr. to think *Perf.* wanted *ου* when its *Lat. Verf.* has *peccata tua*? *Chryso.* II. 200. 16. *ου*. but III. 803. 10, 13. *ου*.

† 3. *Ελασθη*] *St. Chryso.* adds in his Text, II. 201. 13. *τις* *δυναται* *αφισω* *αμαρτιας*, *ει* *μη* *μου* *Θ* *ο* *θε* *Θ*; see also, I. 21. however these Words are omitted I. 34. where the † is repeated, consult *Luke* v. 21.

† 4. *Εν ταις καρδιας*] *Syr.* *εν* *τη* *καρδια*.

† 5. *Τι* *γαρ*] *Vulg.* and *Perf.* want *γαρ*.

† 5. *Αφισω* *ου*.] So *R. Steph.* tho' all his Copies have *ου*, as also *Perf.* tho' its *Lat. Verf.* has *tibi* instead of *tua*.

*St. Chryso.* II. 202. 20. *αφισω* *ου*. By the way, observe into how narrow

a compass this and the next Verse are CHAP. crowded. *Τι* *γαρ*—*ευκολωτερον* (*Marg.* IX. 5. *ευκολωτερον*) *ει* *στιν* *αφ*. *ου* *αι* *αμ*. *η* *απεν*, *αφ* *τον* *χερ* *βατον* *ου*, *ε* *υπαγε* *ου* *τον* *οικον* *ου*. Doubtless this is a Citation by Memory in the Pulpit.

*Κλην*] *St. Chryso.* II. 202. 21. read † 6. *χερ* *βατον*. but III. 803. 15, 22. *κλην*.

*Syr.* uses the same Word for both Greek Terms, *Mar.* ii. 4, 9.

*Ματθαιον λεγομενον*] *Syr.* *ονομα*. *Mar.* † 9. v. 22. *ο* *η* *ονομα*, *Luke* i. 27. so here *η* *ονομα* *Ματθαι* *Θ*.

*Και λεγει*] *Syr.* *ε* *απεν*, *ο* *ελεγεν*. † 9. see Dr. Mill's Note ad. † 23.

*Και απεν*] *Syr.* and *Perf.* omit *ε*. † 15. *Syr.* *λεγει*, but *Perf.* *απεν*.

*Αμφότες*] So *R. Steph.* notwithstanding † 17. ing all his Copies had *αμφότεροι*.

*Ταυτα αυτε*, &c.] *Syr.* *ταυτα* *δε* *αυτε*. † 18. and for *αυτοις* we find there *με* *αυτων*, as *Matt.* xvii. 3. *Perf.* *ο* *τε* *συνελεσαν* *τις* *λογος* *ταυτε*. as *Matt.* vii. 28. except the omitting of *ο* *Ιησους*.

*Ιδε αρχων*] *Vulg.* *ecce princeps unus*, † 18. sc. adding *ει*, as *Matt.* viii. 19. and *Syr.* *αρχων* *τις*, as *Luke* x. 25. *γεγραμμε* *τις*. *Gr.* *νομ* *Θ* *τις*. *Syr.* and *Perf.* want *ιδε*.

*Προσκειναι αυτω*] *Perf.* reads *προσελ*. † 18. *θων* *τω* *Ιησ* *προσκειναι* *ε* *απεν*. omitting *αυτω* after *προσκειναι*; and not reading, as Dr. M. says, *προσκειναι* *αυτω*. Neither has *Syr.* or *Arab.* *τω* *Ιησ* after *ελθων*, or *προσελθων*, but the former nothing, and the latter *αυτω*. *Λεγει*

CHAP. Λεγων δὲ] After λεγων *Vulg.* reads IX. *domine*, instead of δὲ.

γ. 18. Arab. read δὲ, which the Dr. says it had not; the Reason was, its *Lat. Vers.* had omitted *quod*.

γ. 23. Λεγων] *Syr.* *επει*, or *επειν* as *Vulg. dicebat.* and *Chrysost.* II. 212. 27. both omitting *αὐτος*, after the Verb.

γ. 25. Χειρ αὐτης] Dr. Mill says, *Aldit*, *Vulg. in Editis bodiernis*, et dixit, *Puella* fuge.

I know not what Modern Editions the Dr. used. The Polyglott has no such Addition, nor *Plumier's* Edition *Antw.* 1624. Perhaps the Dr. implicitly copied *Beza*, who follow'd the old Edd. before the numerous Corrections made by *Sixtus V.* and *Clement VIII.* This was what the Dr. might not attend to.

γ. 28. Δὲ] *Syr.* *καὶ* so γ. 32. Perhaps the *Syr.* might only render δὲ by *Vau*, as E. T. frequently does by *and*; particularly here, and *Matt.* i. 2. &c. passim throughout that Genealogy. *Perf.* γ. *εὐθεὶς* τῷ Ἰησοῦ.

γ. 28. Προσηλθον] *Syr.* read either *προσεφε-*

*ρον.* as γ. 2. h. cap. or *προσηνεγκαν*, γ. CHAP. 32. h. cap. XL 28.

Καὶ λεγων] *Syr.* omits γ. γ. 28.

Αὐτον δὲ ἐξερχομενων] *Syr.* *Καὶ ἐξερχο-* γ. 32. *μενον* τοῦ Ἰησοῦ, *προσηνεγκαν.* omitting *ιδου* as frequently.

*Arab.* *Καὶ αὐτὸς ἐξερχομενος* *εκαθεν*, (γ. 27.) *προσηνεγκαν*, &c. omitting *ιδου*, as *Syr.*

ἐκλαθεν] *Syr.* *ἐκλαθεν*. see *Luke* γ. 33. xi. 14.

δὲ] So *R. Steph.* tho' all his Copies γ. 33. omitted δὲ, as also *Vulg. Arab.* and *Syr.* γ, unless for *velo* we should read *delo*. *Perf.* retains δὲ.

Μαλακίαν] *Perf.* adds *ἔν* *οἶδιν*. γ. 35.

Ἰδων δὲ] *Syr.* adds *ο* *Ἰησοῦς*. as also γ. 36. *Perf.*

Ἐκλελυμένοι] *Syr.* uses a Word that γ. 36. expresses *Weariness* and *Fatigue*, even the same by which it renders *κοπιακως*, *Joh.* iv. 6. and *κοπιωντες*. *Matt.* xi. 28.

Τοῖς λεγων] *Syr.* γ. *επει*. γ. 37.

## CHAP. X.

CHAP. Πνευματων] *Syr.* and *Arab.* might X. read *κατα* *πνευματων*. And perhaps they might insert a Preposition for Explication, as E. T. have done, viz. *against*, or in Marg. *over*. They might insert the Prep. from *Luke* ix. 1. where the Evangelist uses *επι*, and those Oriental Versions have the same Words, as here.

γ. 2. Πρωτῳ] *Syr.* and *Perf.* add *αὐτον*.

Σιμων] *Syr.* uses the same Word for CHAP. Σιμων and Συμειων, *Luke* ii. 25. *Acts* xv. X. 14. How then could Dr. Mill know γ. 2. that 2 *Pet.* i. 1. the *Syr.* read Σιμων rather than Συμειων. See *Luke* ii. 34. iii. 30. *Acts* xiii. 1. *Rev.* vii. 7.

Ἰακωβῳ] E. T. James. *Syr.* makes γ. 3. no Distinction between the Name of this Apostle and the Patriarch Jacob, &c. *Matt.* i. 2, 15.

CHAP. N.B. Syr. Arab. and Perf. have put  
X. 3.  $\alpha$  before every Pair of Apostles after  
the first, tho' it be omitted in the  
Greek.

†. 4. Ο  $\alpha$   $\omega\lambda\lambda\alpha\delta\epsilon$ ] Syr. Arab. and Perf.  
omit  $\alpha$ , and the latter has ο τον Χρυσον  
 $\omega\lambda\lambda\alpha\delta\epsilon$ .

†. 5. Πολιν Σαμαρειων] Vulg. Civitates Sa-  
maritanorum. q. πολεις.

Arab. πολιν της Σαμαρειας, not Σαμα-  
ρειων, see Job. iv. 39, 40.

†. 6. Οικη] Perf. απο των υμων. So Matt.  
xv. 24. In both which Places Syr. has  
εξ οικης, or εκ της οικης, or rather απο της οικης.

†. 8. Νικητος ιγερει] Beza-ad l. says; *Hæc  
desunt apud Veterem interpretem.* And  
yet we read *mortuos suscitare* in his in-  
ner Column, which is that very *Vetus  
interpres*, or *Vulg.*

*Vulg.* and *Arab.* have placed νεκρους  
ιγερει before λεπτους καθαριζει.

Syr.  $\alpha$  λεπτους— $\alpha$  δαμονια.

†. 12. Απασσασθε αυτων] So Chrysost. II.  
221. 17. but IV. 106. 24. εισερχομε-  
νοι—εις της οικιας, λεγειτε, ειρηνη υμιν. (or  
as V. 434. 36. εισερχομενοι λεγειτε, ειρηνη  
της οικιας ταυτης.) referring perhaps to  
*Luke* x. 5. for Vol. IV. 107. 11. we  
read, Εις τον ανωτον η καρμω εισεληθε,  
εισερχομενοι εις την οικιαν απασσασθε αυτων.  
Here seems to be a Jumble of both  
Places together.

Syr. Ask after the Peace, or Wel-  
fare, of the House. So it renders απασ-  
σασθε. Tit. iii. 15. . 3 Job. †. 15.

†. 14. Της πολεις] Did Syr. read της χωρης  
as Paris 6? The same Word Keritho  
occurs †. 11. h. c. for χωρη when dis-  
tinguished from πολεις. as also Matt.  
xxi. 2.

The same Word is used of *Beitble-CHAP.*  
*hem* when called χωρη a Village, Job. X. 14.  
vii. 42. Which same Place (*Beitble-  
hem*) when called πολεις, a City, has  
another Syr. Word, *Meditbo*. Luke ii. 4.

Αμω] Syr.  $\alpha$  αμω.

†. 15.

Αδελφον] Syr. and Arab. αδελφον αυ-†. 21.  
του—ταυτων αυτων—γονεις αυτων. So E. T.  
have inserted *their* before *Parents*,  
which [*their*] in later Edd. is printed  
in *Italic* to shew there is nothing to  
answer it in the Original.

Αμω γαρ] γαρ is wanting in *Vulg.* †. 23.  
as well as those Versions mentioned by  
Dr. Mill.

Τον Ιερουσαλ] Syr. τε οικου Ιερουσαλ. Perf. †. 23.  
των υμων Ιερουσαλ.

Αποκλεισιντων] So R. Steph. but in all †. 28.  
his Copies αποκλεισιντων.

Εν γεννη] In Hell. *Vulg.* in *gebennam*, †. 28.  
q. εις γενναν, as Dr. M. thinks Syr.  
and Arab. read. I suppose the Agree-  
ment of their *Lat. Verss.* with *Vulg.* in-  
duced the Dr. to this Thought.

As for the Syr. the Prefix *Beib* may  
as well signify *in* as *ex*. See †. 27.  
and Matt. v. 35. and it properly sig-  
nifies *in*. See †. 32. Matt. ii. 1.

And there can be no doubt whether  
the Arab. *Phi* signifies *in*. See †. 32.  
Matt. xi. 1, &c.

But the Dr.'s confessed Ignorance  
of these Languages pleads his Excuse.

Εν μοι—εν αυτω] Does not Cant. †. 32.  
read με for εν μοι, as well as αυτον for  
εν αυτω? So Chrysost. με—αυτον. II.  
453. 21. Ος εαν ομολογησεν με—ομολογησεν  
κατω αυτον, &c. p. 454. 14. Whereas  
II. 236 1. Πας ος εις ομολογησει εν μοι  
—εν αυτω &c.

## C H A P. XL

CHAP. XI. **E**ΤΙΛΙΩΝ] How came Dr. Mill to know the *Perf.* read συνέλεσεν here, more than *chap.* xix. 1. . xxvi. 1. where *Lat. Vers.* of *Perf.* has also *consummasset*, and xiii. 53. *absolvisset*? The *Perf.* Verb is the same in all three places.

As well might the Dr. have said *Vulg.* read συνέλεσεν, because in all these places it has *consummasset*; by which Verb it renders συνέλεσεν. *Matt.* vii. 28.

γ. 2. Δυο] *Syr.* beyad. i. e. Δίγ. but *Luke* vii. 19. *Syr.* reads δυο. *Perf.* reads πεμφας (or επιμψι) της μαθητας αυτου, (ς) απεν &c. so that the Dr. is mistaken when he says *Perf.* read Δίγ.

γ. 4. Και] *Syr.* *Arab.* and *Perf.* omit ε, but not therefore necessarily wanting in their Copy, any more than in that used by E. T. who make the same Omission. *Luke* vii. 22. *Syr.* retains ε, which E. T. renders *then*.

γ. 5. Κωφοι ακουσι] *Perf.* κωφοι λαλεις. *the dumb speak*, as *Matt.* ix. 33. but *Luke* vii. 22. κωφοι ακουσιν, as Greek.

γ. 10. ΟυλⓄ γαρ] *Arab.* and *Perf.* omit γαρ. as Gr. *Luke* vii. 27.

γ. 10. Ιδον] *Syr.* ελι ιδον. so also *Luke* vii. 27.

γ. 14. Δεξαδαι, αυλⓄ] *Syr.* δεξαδαι, ελι αυ-Ⓞ &c. *Arab.* δεξαδαι αυλον. so *an cum fut=inf.* γ. 7. h. c. *chap.* x. 28.

γ. 16. Παιδαρις] So R. *Steph.* tho' all his Copies read παιδις, according to *Luke* vii. 32.

*Clem. Alex.* seems to have read παι- CHAP. δις, *Pedag.* Lib. I. cap. 5. p. 105. 13. XI. 16. unless that Passage be a jumble of this Text and *Luke* vii. 32.

*Chrysost.* has παιδις. II. 253. 7, 15.

εν αγορῃ] *Vulg.* in foro. and *Syr.* γ. 16. εν αγορῃ. (*Matt.* xx. 3.) agreeably to *Luke* vii. 32. The same Word used for παιδις in plur. *Matt.* xii. 19. as also παιδα in sing. *Rev.* xi. 8. . xxi. 2. and ερμη. *Act.* xii. 10.

Ηαθι γαρ]. *Perf.* and *Arab.* omit θ. γ. 18.

Αμαρτωλον] *Clem. Alex. Strom.* Lib. γ. 19. III. p. 535. 15. αμαρτωλⓄ.

Και ιδικνωθι] *Perf.* omits ε. γ. 19.

Ηεξακ] *Perf.* adds ο ιησους, as well as γ. 20. *Syr.* and *Chrysost.* II. 254. 21.

Σακκω] *Syr.* plur. so also in *Luke* x. γ. 21. 13. but sing. in *Rev.* vi. 12.

Η εω] *Vulg.* and *Irenaeus c. Har.* γ. 23. Lib. IV. cap. 36. §. 3. p. 278. might render η interrogatively, *numquid usque ad coelum exaltaberis?* For so η may signify, whether accented η or ἡ. See *Scl. Note* on *Matt.* vii. 9.

εγεννησαν] Dr. Mill thinks *Vulg.* read γ. 23. εγεννησαν, because here it has *factæ fuissent*, but γ. 21. *factæ essent*. Can the Reader imagine any other reason for this Conjecture of the Dr.'s? But if this Distinction be not more nice than solid, how comes it that the *Vulg.* did not read εγεννησαν. *Luke* x. 13?



CHAP. *Παῖλα μοι*] Let the Reader compare  
 XI. this Verſe with a Citation of it by *Juſt.*  
 27. *Mart.* and he'll ſee what an inexhauſti-  
 ble Spring of Various Readings a bad  
 Memory may prove to one fond of  
 collecting them. See *Dial.* Part. II.  
 p. 352. 21, &c. *Παῖλα μοι* ἡ ἀπορία

ὡπο τοῦ πατρὸς, ἡ οὐδὲν γινώσκει τὸν πα- C HAR.  
 τερὰ εἰ μὴ ὁ υἱός, οὐδὲ τὸν υἱὸν εἰ μὴ ὁ πα- XI. 27.  
 τερ, ἡ οἷς ἐν ὁ υἱὸς ἀποκαλύψῃ.  
 Compare also to the same purpose  
*Iren. c. Her. Lib. I. cap. 20. p. 93.*  
 with *Lib. IV. cap. 6. §. 1. p. 233.*

## CHAP. XII.

CHAP. XII. **T**ΟΙΣ *sabbatōi* Syr. uses a sing. Noun, τῷ *sabbatōi*, as well as *ῥ*. 2, 5, 8, 10. but *ῥ*. 11. in τῇ *ἡμέρᾳ* τοῦ *sabbatou*.  
*Vulg. Sabbato.* and *ῥ*. 8. *Sabbati.* but *ῥ*. 5, 10, 11, 12. *Sabbatis.*

§. 4. *Morals*] See Note on *Matth.* iv. 4.

f. 6. *Asyū* *ḏi*] *Arab.* wants *ḏi*, and *Perf.* reads *ru* instead of it.

ŷ. 6. *μαζον*] So *R. Steph.* tho' all his Copies read *μαζον*. as he himself has *ελκον* ŷ. 41, 42.

*Cbrysoft.* II. 264. 6. μολον.

Did not *Iran. c. Her. Lib. IV. c. 9.*  
§. 2. p. 237. read *πλειον*, as *γ. 41. h. c.*  
which he renders, or his Translator,  
*plus est enim—templo hic?*

Vulg. *major*. fo Syr. here as *y*. 41.  
but *y*. 42. *fasbir*, which signifies *more*  
*excellent*, as well as *greater*. See *y*. 12.  
h. c.

γ. 8. καὶ τὸν] So *R. Steph.* tho' all his Copies want *καὶ*, as also the Oriental Versions.

y. 9. *Milaſar*] *Syr.* and *Perſ.* add *e Inſer.*  
 but not *Arab.* tho' its *Lat. Verſ.* has  
 inſerted *Jeſus*. The Editor indeed has  
 put two Brackets. thus [ ] to ſhow, I  
 ſuppoſe, he thought *Jeſus* wanting.

1849] Syr. wants this Word as also CHAP.  
XII. 10.  
*Perf.*

Ἀνθρώπου τοῦ] Among the Versions  $\S$ . 10.  
 that add  $\epsilon\kappa\alpha\iota$  after  $\eta\upsilon$ , Dr. *M.* mentions  
*Perf.* which really has  $\delta\epsilon$   $\epsilon\iota\delta\epsilon\iota\varsigma$   $\epsilon\kappa\alpha\iota$   $\alpha\upsilon$ -  
 θρώπου, and not  $\alpha\upsilon\theta\acute{\rho}\omega\pi\omicron\upsilon\tau\omicron\varsigma$   $\eta\upsilon$   $\epsilon\kappa\alpha\iota$ .

After *αὐτῶν* Syr. adds *chad.* which is *et*, as *Matt.* viii. 19. or else more likely *ut*, so *Matt.* viii. 2. *λεπρῶν chad.* ix. 18. *αἰχμ chad.* So *Matt.* xxi. 28. *αὐτῶν chad.* where see *Note Mill.* So *Gr. Luke* i. 5. *ἵνα ἴδῃ.*

The Hebr. *Ish* is render'd *a certain Man*, Gen. xxxvii. 15. 1 Kin. xxi. 34. 2 Chr. xviii. 33. and *anashim*, *certain Men*, Num. ix. 6.

Е] Syr. 471 а. So Mar. x. 2. Luke y. 10.  
xiii. 23.

o δε] *Perf.* omits δε. γ. 11.

The *Syr.* really omits *εσται* as *ῥ.* 11.  
*Mani.* tho' Dr. *M.* (missled by the *Lat.*  
*Vers.* which has *est*) says it read *εσιν*.  
 But the *Syr. manu* is only *ῥ.* See *Matt.*  
 iii. 7.

*Perf.* reads *ἔστω*, as *Matt.* iii. 7. *τὸ*  
*ἔστω* of *πνεύματι*, and *Luke* xi. 5.

Εξ] Vulg. *babeat*; but *Luke xi. 5. γ. 11. habebit.* Syr. as I think in both Places, *ex.* See *Matt. ix. 6. xi. 18. xiii. 12, 21, 44.*

CHAP. Τῇ σαββάτι] Vulg. *Sabbatis*. Syr.

XII. ἐν τῇ ἡμέρᾳ τοῦ σαββάτου, as *Luke* xiv. 5.

§. 11. ὅτι τῇ ἡμέρᾳ τοῦ σαββ. as *Luke* xiii. 14. ὅτι ἐν τῇ ἡμέρᾳ τῶν σαββάτων, as *Luke* iv. 16.

§. 13. ἐξείνει] Syr. adds τῶν χειρῶν αὐτοῦ; but *Arab.* αὐτὴν. So E. T. *it.* which later Edd. have printed in *Italic*.

§. 15. ὄχλοι πολλοί] Vulg. *multi*, omitting ὄχλοι.

*Arab.* and *Perf.* κηλεύθησεν αὐτῶν ὄχλος πάλιν, as *Matt.* xx. 29.

§. 19. ἐν ταῖς πλατείαις] Syr. ἐν τῇ πλατείᾳ. See Note *huj.* *Matt.* xi. 16.

§. 21. Καὶ ἐν τῷ] So *R. Steph.* but all his Copies read ἐν τῷ, omitting ἐν.

§. 22. Προσηγγεῖν] Syr. προσεγγεῖν, as *Matt.* iv. 24. xiv. 35. ὅτι προσεφίερον, *Matt.* ix. 2. *Luke* xviii. 15. So also *Perf.* they brought.

§. 22. τυφλῶ καὶ κωφῶ] Syr. κωφὸν καὶ τυφλόν, which agrees better with λαλῶν καὶ βλεπῶν. *Perf.* ὅς ἐστι κωφῶ καὶ τυφλῶ.

§. 25. Πᾶσα πόλις ἢ οἰκία] Syr. and *Perf.* πᾶσα οἰκία καὶ πόλις.

§. 26. Καὶ αἱ] So Syr. (as also §. 28. where Gr. αὐτῶν) tho' its *Lat. Vers.* *sed si*, as §. 27. has *quod si*.

§. 27. ἐκβάλλει] Syr. and *Arab.* add αὐτὰ, as E. T. *ibem*, which later Edd. have printed in *Italic*.

§. 28. Εἰ δὲ] Syr. καὶ ἐν, as §. 26, 27.

§. 29. Διαρπασῶν] Dr. *Milk* says *Chrysof.* read διαρπασῶν. So indeed we find in his Text, but in his Comment, which

is much more to be regarded, we read, CHAP. καὶ οὐκ ἐπὶ, ἀρπασῶν, ἀλλὰ διαρπασῶν, &c. XII. 29. II. 273. 31.

Πᾶσα] Syr. αἱ πᾶσα. So *Arab.* and V. 31. *Perf.*

Ἡ δὲ τοῦ πνεύματος βλασφημία] Syr. §. 31. καὶ δὲ κατὰ τοῦ πνεύμ. βλασφ. Vid. Note on *Matt.* x. 1.

ἐπεὶ κατὰ] What could induce Dr. §. 32. *Mill* to say Syr. and *Arab.* insert λόγον between ἐπεὶ and κατὰ? They entirely agree with Greek, as also *Perf.*

Μιλλωνί] Syr. adds αἰωνί. §. 32.

τὸν καρπὸν] Syr. τοὺς καρπούς—τοὺς §. 33. καρπούς—ἐκ γὰρ τῶν καρπῶν αὐτοῦ. E. T. by his *Fruit*. in later Edd. *bis* in *Italic*.

Θησαυροῦ] Twice in this §. Syr. θη. §. 35. αὐτοῦ.

τῆς καρδίας] So *R. Steph.* tho' all his §. 35. Copies (except η) want these Words.

*Arab.* ἐκ τοῦ αγαθοῦ θησαυροῦ αὐτοῦ—ἐκ τοῦ ποικίλου θησαυροῦ αὐτοῦ.

*Chryf.* II. 277. 17. τῆς καρδίας αὐτοῦ.

Λέγω δὲ] Syr. λέγω γὰρ. *Arab.* omits §. 36. δὲ. *Perf.* τὸν λέγω.

Περὶ αὐτοῦ λόγον] Syr. λόγον αὐτοῦ, §. 36. omitting περὶ.

*Chryf.* I. 691. 3. Λέγω γὰρ—διδόσκουσιν ὑπὲρ αὐτοῦ λόγον τῷ Θεῷ. p. 859. 28. But IV. 337. 43. λέγω δὲ—διδόσκουσιν περὶ αὐτοῦ λόγον. and V. 201. 28. λέγω δὲ—ἀνθρώποι ἐπὶ τῆς γῆς ἀπεδώσουσι λόγον περὶ αὐτοῦ.

*Iren.* c. *Har.* Lib. II. cap. 19. (al. 30.) §. 2. p. 142. *Omnis sermo otiosus—reddens pro eo rationem* &c. Lib. IV. cap. 16. (al. 31.) §. 5. p. 247. *Omnium sermonum*

CHAP. *sermonem otiosum—reddent pro eo ratio-*  
XII. 36. *new &c.* q. *υπερ αυτου λογον.*

*Ευελπισιν*] *Vulg.* and *Arab.* add *αυτον.* CHAP.  
XII. 44.  
*Ιδου*] *Syr.* and *Perf.* want this word. *ψ.* 46.

*ψ.* 37. *Εκ γαρ των λογων*] *Perf.* *εκ τε λογου,*  
omitting *γαρ.*

*Εισηκουσαν*] *Syr.* *ηλθεν η μητηρ αυτου & ψ.* 46.  
*εταδης,* as *Mar.* iii. 31.

*ψ.* 37. *Καταδικαση*] *Cbrysof.* seems to have  
read *κατακληση.* II. 277. 31. which is  
confirmed by p. 278. 37.

*Και οι*] *Syr.* *& ιδε οι.* *ψ.* 49.

*ψ.* 40. *Τη κηλιδι*] *Syr.* *τη ιχθυος,* as *Luke* xi. 11.  
So also *Arab.* and *Perf.*

*Οτι γαρ*] *Syr.* *δε.* But *Dr. M.* could *ψ.* 50.  
not take notice of this; because the  
*Lat. Vers.* of *Syr.* has *enim.* *Arab.* *&*  
*πας ος εις.* See *Matt.* vii. 24.

*ψ.* 43. *Οταν δε*] *Perf.* wants *δε.* as *Gon.*

# CHAP. XIII.

CHAP. **E** N δε τη] *Vulg.* and *Perf.* omit *δε,*  
XIII. as *Mont.* also does, and *Arab.*  
*ψ.* 1. reads, *& εν τη,* &c.

tho' not certain, from l. 22. *επορον γαρ* CHAP.  
*αυταυτα την διδασκαλιαν φησιν.* XIII. 3.

*ψ.* 1. *Παρελθον της θαλασσης*] *Syr.* and *Perf.*  
*αφ' ου του αιγιαλου της θαλασσης.* So again,  
*ψ.* 2. *επι τον αιγιαλον της θαλασσης*  
*ασηται.*

*Α μιν—αυτα*] *Syr.* and *Arab.* *δ μιν—* *ψ.* 4.  
*αυτο.* or perhaps *Syr.* read not *μιν.*

*ψ.* 3. *Πολλα*] *Syr.* *multum* not *multa,* as  
*Vulg.* But *Arab.* *εν πολλοις πολλαις.*

*Πετεινα*] *Syr.* sing. *το πετεινον.* but *ψ.* 4.  
*Vulg.* *volucres coeli.* and *ψ.* 32. *Syr.* *το*  
*πετεινον τε κρηνη.*

*ψ.* 3. *Τη σπειρει*] Whether *Vulg.* read *σπει-*  
*ρειν* or *σπειρει* is uncertain; for here  
*feminare* exactly answers to *σπειρειν,* yet  
*Luke* viii. 5. it renders *σπειρειν* by the  
same Word. Perhaps *Dr. M.* by *Et sic*  
*Vulg.* may only mean, *Vulg.* read *σπει-*  
*ρειν* instead of *σπειρειν.* But if he means,  
*Vulg.* read *σπειρειν τον σπορον αυτου*; this  
does not appear from the Word *femi-*  
*nare* without *semen suum,* as *Luke* viii. 5.  
*Theophylact.* Com. p. 71. A. read *τη*  
*σπειρειν τον σπορον αυτου.*

Perhaps the *Syr.* Word may be used  
as the Hebrew *oph.* See *Gen.* i. 28.  
*oph basbamaim.* LXX *πετεινα τε κρηνη.*  
which E.T. have often render'd *Fowls,*  
*Job* xxxv. 11. *Psal.* lxxix. 2.

*Αλλα δε*] *Cbrysof.* here and *ψ.* 7, 8. *ψ.* 5.  
*α δε.* II. 289. 27, 30, 31.

*Syr.* *& αλλο* *ψ.* 5, 7, 8. as *Mar.* iv. 7.  
where *ψ.* 5. 8. *αλλο δε*; tho' *ψ.* 8. Gr.  
*& αλλο.*

*Καρπον*] *Syr.* *καρπος.* So *ψ.* 26. *καρ-* *ψ.* 8.  
*πος εποησεν.*

*St. Cbrysofom's* Text indeed has on-  
ly *τη σπειρειν,* II. 289. 16. (or *σπειρειν.*  
l. 21.) but that *σπορον* should not have  
been omitted, may be thought likely,

*Προσκλησεις*] *Arab.* adds *αυτω.* *Perf.* *ψ.* 10.  
omitting *&*, has *προσκλησει αυτω οι μαθηται*  
*αυτου,* (as *ψ.* 36.) *& ειπον,* omitting also  
*αυτω.*

CHAP. Τα μυστήρια] Syr. το μυστήριον της βασι-  
XIII. 11. λειας τε κρυσ.

ψ. 12. 'Ο έχων] *Chrysost.* II. 293. 24. ὁ δοκί-  
σχων. Marg. έχων. as *Luke* viii. 18. the  
former Reading is countenanced by  
l. 28, 32, 34.

ψ. 14. Η λεγούσα] So *Iren.* c. *Har.* Lib. IV.  
c. 29. p. 266. *dicens.* But *Vulg.* *di-*  
*centis,* q. λεγούσῃ. So *Syr.* and *Arab.*

ψ. 17. Αμπ γαρ] *Arab.* omits γαρ.

ψ. 17. Πολλοι προφήται] *Perf.* πολλοί εκ των  
προφητων, as πολλοί εκ των Ισδαιων. *Job.*  
xl. 45.

ψ. 18. Σπυριον] *Syr.* σπυριον. But  
*Perf.* αγρη εἰς τε σπυριον.

ψ. 19. Συμειον] *Syr.* and *Arab.* add αυτον.

ψ. 21. Εν αυτω] It is hard to know whe-  
ther a Version reads αυτω or αυτω. Yet  
Dr. M. thinks *Syr.* and *Arab.* read  
αυτω because the *Lat. Vers.* of *Syr.* has  
in ipso. and that of *Arab.* in eo.

What would my Reader judge of  
me, should I conclude that E. T. read  
αυτων (not αυτων) *Matt.* viii. 28. and  
*Luke* ix. 60. because their Version has  
their dead, not their own dead? So a-  
gain *Matt.* xv. 30. μεθ αυτων E. T.  
with them. Translators generally take  
too great Liberty in their Versions to  
admit the founding Various Editions  
on such minute Circumstances.

ψ. 22. Ο δε] *Arab.* and *Perf.* read εἰς for δε  
here and ψ. 23. So E. T. also, as if  
εἰς, and *Syr.* ψ. 27..

ψ. 23. Τον λογον] *Syr.* and *Perf.* add μν.

ψ. 24. Αλλα εν εβραη] *Arab.* prefixes εἰς.

Σπυριον] *Vulg.* qui seminavit. Hence CHAP.  
Dr. Mill thought this Version read XIII. 24  
σπυριον. So also *Perf.* and *Arab.*

εν δε τω] *Perf.* omits δε. and *Syr.* εἰς ψ. 25.  
εν τω &c.

Εσπειρε] *Vulg.* and *Iren.* lat. *superse-* ψ. 25.  
*minavit.* Hence Dr. M. concludes  
they read εσπειρε. but Gr. of *Iren.*  
c. *Har.* Lib. IV. c. xl. §. 3. p. 287.  
εσπειρε. which the Dr. should have  
mentioned.

Κυριε] *Syr.* κυριε κμων. Vid. Note ψ. 27.  
*Matt.* vii. 22.

Εφη αυτοις] *Perf.* only απικεστη, ο. ψ. 28.  
mitting αυτοις.

Οι δε δουλοι ειπον αυτω] *Syr.* λεγουσιν ψ. 28.  
αυτω οι δουλοι αυτου, omitting δε. *Perf.*  
οι δουλοι ειπον, omitting αυτω.

εφη] *Syr.* adds αυτοις. but omits ου ψ. 29.  
before μηποτε, before which it prefixes  
οι. sc. εφη, οι μηποτε.

Αποθηκην] *Syr.* αποθηκας. as Gr. *Matt.* ψ. 30.  
vi. 26.

Ενεκρυψεν] So R. *Steph.* tho' all his ψ. 33.  
Copies had εκρυψεν. Except, as the Dr.  
says, *Complut.* which has ενεκρυψεν.

*Chrysost.* reads εκρυψεν. II. 298. 22,  
30. Ον γαρ ειπε, ειχεν απλωι, αλλ'  
εκρυψεν.

Χαρις εβραη] *Syr.* εβραηων. ψ. 34.

Ουκ] *Chrysost.* ουδεν. II. 301. 3, 13. ψ. 34

Ο Ιησου:] I rather put these Words, ψ. 36  
as the *Syr.* after αφεις.

*Origen* omits ο Ιησου, and instead  
thereof puts αυτον, which a few Lines  
lower

CHAP. lower he explains by αὐτοῦ. *Com. in* XIII. 36. *Mat.* p. 205. B.

*Chrysost.* II. 301. 18. οὐκ ἔστιν αὐτοῦ ὁ ἱσθμὸς.

§. 36. Καὶ προσελθὼν αὐτῷ] *Perf.* omits καί.

*Chrys.* II. 301. 21. καὶ προσερχόνται οἱ μαθ. αὐτῷ ὑποκλίνοντες πρὸς τοὺς πόδας αὐτοῦ. Does not this Passage confirm what I have formerly said of this Father's memorial Citations in the Pulpit?

§. 36. Οἱ μαθηταὶ αὐτοῦ] *Perf.* wants αὐτοῦ.

§. 36. Λιγόντες φεσθόν] *Syr.* λιγόντες αὐτῷ. or καὶ λιγόντες αὐτῷ. The same Version translates φεσθόν by the Syriac Word used *Mar.* iv. 34. for ἐπιλυα. and *Luke* xxiv. 27. for διερχομένου. and xxiv. 32. for διαπορεύω.

§. 37. Ο δὲ ἀποκρίθης] *Perf.* omits δὲ.

*Arab.* entirely omits αὐτοῖς, which *Perf.* puts after ἀποκρίθης, or ἀπεκρίθη. as *Gr.* αὐτῷ. *Mat.* xiv. 28.

§. 38. Οὐλοῖ] *Vulg. bi.* But entirely omitted by E. T. shall we therefore say they read it not in their *Gr.* Copy, as well as *Syr.* and *Arab.*?

§. 39. Ο διαβολῆς] *Syr.* ὁ Σάβανας. as *Gr.* *Mat.* xii. 26.

§. 40. Κατακαύει] So *R. St. ph.* tho' all his Copies have καίει.

*Chrysostom's* Text has indeed καίει II. 301. 42. but consult p. 302. 24. where κατακαίει occurs.

*Syr.* renders κατακαίει. *Heb.* xiii. 11. and καίει. *Job.* xv. 6. by the same Word.

ἐλαμψουσιν] *Vulg. fulgebunt* q. λαμψουσιν, as *Cant.* so *Origen Com. in Mat.* XIII. p. 207. B. bis. But *Chrysost.* II. 302. §. 43. 3. ἐλαμψουσιν. which Reading is confirmed by I. 84. 13.

*Syr.* renders ἐλαμψω and λαμψω by the same Word. Compare with this §. *chab.* v. 16. . xvii. 2.

Παλιν] *Arab.* καί. §. 44.

Καὶ αὐτῷ] *Perf.* omits αὐτοῖς. §. 44.

Ἐκ] Omitted by *Arab.* and *Perf.* §. 46.

ἴσως] Instead of ἰχθύων *Perf.* adds a §. 47. Periphrasis, q. τῶν ζῶων τῆς θαλάσσης.

Ἡ, οἱ—ἀναβιβασάντες ἐπὶ τὸν αἰγιαλόν, §. 48. καὶ καθίσαντες]

*Syr.* καὶ οἱ—ἀναβίβασαν αὐτὴν ἐκ τῆς αἰγιαλῆς τῆς θαλάσσης, καὶ ἔδε.

*Perf.* ἐπὶ τὸν αἰγιαλόν τῆς θαλάσσης.

*Vulg. quam—educentes, et secus litus sedentes, &c.* making a Comma after ἀναβίβασαντες, q. ἀναβίβασαντες, καὶ ἐπὶ τὸν αἰγιαλόν καθίσαντες, &c.

Ἀγγεῖα] *Dr. Mill* says in his *Ap.* §. 48. *pseud.* p. 5. col. 2. Ἀγγεῖα περὶ αὐτὸν *Hefsch.*

*Hefsch.* in his *Lex.* p. 9. col. 2. makes ἀγγεῖα equivalent to ἀγγεῖα. But I see not the least ground to suspect this Writer thought of a Various Reading in this Verse, any more than *Phavorinus, Lex.* p. 6. col. 2. Ἀγγεῖα, ἀγγεῖα, καὶ ἀγγεῖα, ἀπο τοῦ ἀγγεῖα ἀφ' αὐτῶν καὶ φερῶν. They might refer to the use of the Word ἀγγεῖα in some prophane Author, as well as a Various *Left.* in our Evangelist.

Consult *Hom. Iliad* v. §. 471. Sch. α Π §. 643. and *Odys.* I. §. 222. and Π. §. 13.

§. 41. Καὶ τῆς ποικίλης] *Syr.* καὶ ποικίλης τῆς &c.

CHAP. **Λεγει—ο Ιησους**] *Arab.* **ليقول—هو يسوع** The *Arab.* *tumna* answers to the  
 XIII. **συς.** The *Arab.* *tumna* answers to the  
 §. 51. *Lat.* *tum* or *Engl.* *then*, tho' it is some-  
 times used for **καὶ**, and. *Matt.* *xiv.* 12. .  
*xvi.* 4. or *Hebr.* *Van*, see *Gen.* *xlv.* 14. .  
*xlvii.* 10. The *Arab.* really has ο Ιησους  
 tho' its *Lat. Vers.* has omitted *Jesus*.  
*Syr.* **επειν αυτου ο Ιησους.**

*Syr.* reads **λεγει**, as *Cant.* not **επειν**, as *CHAP.*  
 §. 51. *XIII.* 52.

**Θησαυρον**] *Syr.* plur. **Θησαυρων**, as §. 52.  
*Matt.* *xii.* 35.

**Πατριδα**] *Syr.* *Arab.* and *Perf.* read §. 54.  
**πολην.** but *Vulg.* *patriam*.

§. 51. **Λεγουσιν αυτω**] *Arab.* **يقولون.** omitting  
**αυτω.** *Perf.* **انكلمته**, without **αυτω.**

§. 51. **κυρις**] *Syr.* and *Perf.* **κυρις ημων.**

§. 52. **Ο δε επειν αυτου**] Omitted by *Arab.*  
**Δε** omitted by *Syr.* *Vulg.* *Perf.*

**Ο δε Ιησους**] *Perf.* omits **δε**. §. 57.

**Πατριδι**] *Syr.* *Arab.* and *Perf.* read §. 57.  
**πολη** as §. 54. **πατριδα.** I don't re-  
 member the *Perf.* uses any other Word  
 for **πατρις**; if it does not, that Tran-  
 slator might read as we.

## CHAP. XIV.

CHAP. **ΕΝ ΕΚΕΝΩ ΤΩ ΚΑΙΡΩ**] *Syr.* **εν εκενω δε**  
 XIV. **&c.** as *Cant.*

§. 1. *Arab.* and *Perf.* **في** *εν εκενω* &c. un-  
 less they intended to express **δε** by a  
 Word, or Prefix, answering more pro-  
 perly to **καὶ**, as E. T. very frequently  
 render **δε** by *and*. See §. 8, 15, 17,  
 21, 25, 28, 29, 31. h. cap. and else-  
 where.

§. 2. **Ιωαννης ο βασιλης**] *St. Chrysost.* II.  
 306. 44. omits ο βασιλης, but adds,  
 οτι **εγω απελευσεν** as *Dr. Mill* ob-  
 serves.

§. 2. **αυτου ηγεβη απο των νεκρων**] *Chrys.*  
 II. 306. 44. **Ουδεν ανεστη εκ τ. νεκρων.**  
 But III. 697. 3. **Ιωαννης αυτου ηγεβη**  
**εκ νεκρων.**

*Syr.* **απο** (or **εκ**) **τη οικη των νεκρων.**  
*Syr.* expresses **απο** and **εκ** by the same  
*Præp. men.*

§. 3. **Ο γαρ Ηρωδης**] *Perf.* omits **γαρ**, and

*Syr.* read **Ο δε &c.** as also *Arab.* unless *CHAP.*  
 it read **καὶ ο Ηρωδης.** *XIV.* 3.

**Φιλιππου**] Here *Dr. M.* looks on §. 3.  
 this Word as genuine, but see *Proleg.*  
*Nº.* 394. where he reckons it an In-  
 terpolation.

**Αδελφου αυτου**] *Perf.* instead of **αυτου** §. 3,  
 reads **τη Ηρωδης.**

**Ελεγε**] *Syr.* **λεγει**, but **ελεγε.** *Mar.* *vi.* 18. §. 4.

**Ουκ εξετι**] *Syr.* **οι ουκ &c.** as *Gr.* §. 4.  
*Mar.* *vi.* 18.

**Γενεσιων δε αγομενων**] *St. Chrysost.* II. §. 6.  
 307. 23. read **γενεσιων δε γενομενων** and  
 not, as *Dr. Mill* thinks, **γενεσιους δε γε-**  
**νομενους.** which latter Reading the *Dr.*  
 thinks to be followed by *Arab.* and  
*Perf.* But how came the learned *Dr.*  
 to know those Oriental Versions read  
 the *Ablat. Case absolute* (*Vid. Note*  
*Matt.*

CHAP. *Matt.* viii. 28.) rather than the *Gen.* XIV. 6. *absolute*? For which ever way the Greek were expressed, the Versions must have been the same.

§. 6. Εν τῷ μεσῷ] *Syr.* adds τῶν ἀνακειμένων, *before the Guests*, but *Perf.* τοῦ Ἡρώδου, *before Herod*.

§. 7. Μετ' ὅρου ὠμολογήσεν] Ὁ ὠμοσεν, as *Cbrystost.* II. 307. 29.

*Syr.* μετ' ὅρου ὠμοσεν αὐτῆς, αὐτῆς δὲ οὐκ ἔστι.

§. 8. Προβιβαθεῖσα] *Vulg.* *præmonita*. *Syr.* entirely disregards the *Præp.* πρὸ, and has a Word answering to διδάσκουσα or διδάχθαι.

§. 8. Δός μοι φῆσιν] *Syr.* ἔπε, δός μοι, as *Capit.*

§. 8. Τῶ βασιλεῦ] Omitted by *Perf.* tho' found in the same Version §. 2.

§. 9. Καὶ ἐλυπήθη ὁ βασιλεὺς &c.] *Cbrystost.* II. 307. 38. Ὁ δὲ ἰδοὺς ἄλφ' τῆς ἐρῆς καὶ τῆς συντακτικῆς. I. 39. ἰδούκασι. yet p. 310. 16. we meet with the Word ἐλυπήθη. The Reader will observe ὁ βασιλεὺς omitted.

§. 9. Διηγήσατο] *Syr.* and *Perf.* add αὐτῆς.

§. 11. Ἠνέγκε *Perf.* πὺ καὶ ἐστὶν ἡνέγκε τὴν κεφαλὴν τῇ μητρὶ, omitting αὐτῆς.

*Syr.* and *Arab.* ἡνέγκεν αὐτῇ. E. T. agrees with these Versions, but later Edd. have it in *Italic*.

§. 12. Μαθηταὶ αὐτοῦ] *Perf.* μαθηταὶ ἰωάννου as *Matt.* ix. 14.

§. 12. Εἰσῆλθον αὐτῷ] *Syr.* wants αὐτῷ, as also *Perf.*

Καὶ ἀνέστα] *Vulg.* and *Perf.* omit καὶ. *CHAP.* *Syr.* reads δε, and so perhaps *Arab.* XIV. whose *Lat. Verf.* has autem. For *Pha.* §. 13. *lamma* sometimes answers to δε, quum autem, §. 23. ch. xiii. 26. or καὶ, et quum, §. 14, 26. 32. h. c. tho' I think more frequently to the former.

Πολλοὶ οὐκ ἔχουσιν] *Syr.* οὐκ ἔχουσιν πολλοί, or §. 14. πολλοὶ οὐκ ἔχουσιν. as *Matt.* viii. 18.

Προσῆλθεν αὐτῷ] *Arab.* omits αὐτῷ. §. 15.

Οἱ μαθηταὶ αὐτοῦ] *Perf.* οἱ μαθηταὶ τοῦ §. 15. Χρῆσεν.

Λεγοῦσιν] *Syr.* and *Perf.* καὶ εἰπὺν (or §. 15. εἰπὺν) αὐτῷ. *Arab.* καὶ εἰπὺν. without αὐτῷ.

Οὐκ ἔχουσιν] *Syr.* οὐκ ἔχουσιν τῶν ἀνθρώπων. So §. 15. I think *Perf.* see *Matt.* ix. 8. and §. 9. h. cap.

Βεβημάτω] *Syr.* Word for βεβημάτω is §. 15. sing. the same by which is render'd τροφή. *Matt.* x. 10. . xxiv. 45. and επισιτισμῷ. *Luke* xi. 12. in which last Place *Syr.* adds αὐτοῖς, as it does here. So also *Origen Com. in Matt.* p. 238. E.

Οἱ δὲ λεγούσιν] *Syr.* οἱ δὲ εἰπὺν. *Vulg.* §. 17. and *Perf.* omit δε, and the former has responderunt, q. ἀπεκρίθησαν.

Ὁ δὲ εἶπε] *Syr.* λέγει αὐτοῖς ὁ ἰησοῦς. §. 18. *Perf.* ὁ ἰησοῦς εἶπε. omitting δε, as well as *Syr.* and E. T.

Καὶ λαβὼν] Καὶ is wanting in all R. §. 19. *Steph.*'s Copies, tho' printed in his Text.

*Cbrystost.* II. 314. 12. λαβὼν πῶπιν.

Τῆς ἀφ᾽ ἑσθῆς] *Syr.* omits these Words, §. 19. perhaps as seeing no reason why the  
Leaves

CHAP. *Leaves* should be given to the Disci-  
XIV. 19. ples any more than the *Fishes*. But  
St. Mark represents the dividing the  
*Fishes* among them all, as a distinct  
Action from the giving the *Leaves* to  
the Disciples, ch. vi. 41. this Circum-  
stance is omitted by St. Matthew.

§. 19. Οι δε μαθηται] Syr. adds παρεθηκαν.  
perhaps from Mar. viii. 6. and Luke  
ix. 16.

Perf. εἰς αὐμαθηται αὐτοῦ. εἰδον.

§. 21. Ως] Vulg. Syr. Arab. Perf. omit  
this Word.

§. 22. Ο ἰησους] Arab. wants this Word.

§. 22. Μαθηταις αὐτου Vulg. and Perf. want  
αὐτου.

I think it is plain from Origen's  
comparing this Passage with Mar. vi.  
45. that αὐτου was wanting in the Co-  
py He used. Ου γαρ ταυτον εμφανις  
απο του εὐθιως παρακαλε τους μαθηταις.  
εχεν δε τι πλεον τι τις μαθηταις αὐτου,  
ὅτι τῷ Μαρκῷ γεγραμμενον, ὡς τῷ  
απλῶς, τις μαθηταις, &c. Com. in Mat.  
p. 240. C.

The Father's Reasoning is what I  
am no ways obliged to vindicate; but  
his Reading is evident from this Pas-  
sage.

§. 22. Εἰς τὸ πρῶτον] Origen adds εἰς Βηθσαϊ-  
δα. Vol. I. p. 240. B. Mar. vi. 45.  
πρὸς Βηθσαϊδα.

§. 23. Οφιας δε γενομένης] Syr. εἰς σκοτίας γε-  
νομένης. Perf. σκοτίας γενομένης, omit-  
ting εἰς. See Job. vi. 16, 17. Perf.  
νυκτῶ.

§. 23. Μονῶ ην] Perf. ἰησους μονῶ.

§. 24. Ἦδη μισον της θαλασσης ην] Syr. Was

far from land many Stadia. Perf. Many CHAP.  
Parasangs. Arab. About 25 Stadia. XIV. 24.  
(Luke xxiv. 13.) What did the Au-  
thor of Lat. Vers. of Arab. mean by  
*Leucas*?

Ο ἰησους] Wanting in Arab. §. 25.

της θαλασσης] Syr. των υδατων. §. 25.

Και ιδουεις αυτου] Perf. omits εἰς, and §. 26.  
puts τον χειμερον instead of αυτον.  
Chrysost. II. 320. 8. Ιδοντες γαρ.

Οι μαθηται] Vulg. omits these Words. §. 26.  
and Syr. and Arab. put αυτου after  
them.

Επι της θαλασσης] Οτ επι της θαλασ- §. 26.  
σης, as Chrysost. II. 320. 8.  
Syr. επι τα υδατα, as §. 28, 29.

Ευθιως δε] Vulg. και ευθιως. Perf. ο- §. 27.  
mits δε.

Ο ἰησους, λεγων] Arab. omits ο ἰησους. §. 27.  
Syr. and Perf. εἰς ηπει, οτ εἰλεγε.

Αποκριθεις δε αυτω] Vulg. omits αυτω. §. 28.  
Syr. εἰς απεκριθη—εἰς ηπει αυτω.  
Arab. απεκριθη αυτω—λεγων.

Perf. only ο Πῶς (οτ Κηφας) ηπει  
αυτω, omitting απεκριθεις δε.

Ο δε ηπει] Arab. adds αυτω. §. 29.  
Syr. Ο δε ἰησους ηπει αυτω.  
Perf. Ο Χειμῶς ηπει, omitting δε.

Εκρηξε, λεγων] Syr. επηξε την φωνην §. 30.  
αυτου, εἰς ηπει. At other times κρηζω  
is render'd by the Syr. Verb Keo. Matt.  
viii. 29. ix. 27.

Ευθιως δε] Syr. and Vulg. and Arab. §. 31.  
εἰς ευθιως.

Ο ἰησους]



CHAP. O Ιησϋ] *Syr.* and *Perf.* ὁ κυριος ημων.

XIV. 31.

ψ. 31. Τη χυμα] *Syr.* and *Arab.* add αυη, as also E. T. in later Edd. *bis* in *Italic*.

ψ. 31. Και λεγει αυη] *Syr. Vulg. Arab.* and *Perf.* η ειπεν αυη. agreeably to *Froben.* and *Ald.*

ψ. 32. Εκπασει] *Chrysost.* II. 321. 30. η επιβαλων αυησιν τε πλοιη, τε ελευσαστο δεσ.

Οι δε] *Chrys.* II. 321. 33. Οι γαρ: CHAP. XVI. 33.

Εις ολην την περιχωρον] *Vulg.* in uni-versam regionem. q. χωραν; ut *Vel.*

*Syr.* ει πασας τας χωρας, αι περι αυησ ησαν, οι περι αυησ ησαν.

Διφερωσαν] *Chrys.* II. 321. 43. εω-ψ. 36. ησαν. Is there any difference between these two Verbs? *Orig. Com. in Matt.* p. 243. B.

CHAP. XV.

CHAP. O ΔΕ αποκριθης δεσ.] *Syr.* απεκριθη ο Ιησους η ειπεν αυησιν, as *Job.* XV. 3. ii. 19.

ψ. 4. Ενιηλατο] *Arab.* and *Perf.* ηπι, omitting λεγων, as *Syr.* and *Vulg.*

ψ. 4. Τη μητερι] *Syr.* and *Arab.* add σου, as well as alter πατρι. So also in this same Verse, ο κακολογων πατρια αυη η μητερι αυη. N. B. The *Lat. Vers.* of *Arab.* has omitted *aut matrem suam*, which *Dr. Mill* overlooked.

*Perf.* την μητερα σου—πατρια η μητερι σου.

ψ. 5. Τη πατερι δεσ.] *Arab.* τη πατερι αυη η τη μητερι αυη. *Perf.* η υμης—τη πατερι η τη μητερι αυη.

ψ. 6. Τη εντολη] *Vulg.* *mandatum*; but *Syr.* and *Perf.* τον λεγον, *Sermonem*; as *Iren.* c. *Her.* Lib. IV. cap. 9. (al. 22.) p. 238. col. 2. l. 7. b. tho' a few Lines above we find *præceptum Domini*, cited from ψ. 3. h. c.

See *Iren.* App. p. 359. ηκυρωσατε τον νομον του θεου.

Τη σοματι] *Orig. Com. in Matt.* p. 247. D. εν τη σοματι. CHAP. XV. 8.

Ταις χειρσι] *Syr.* ο λαος αυη τοις ψ. 8. χειρσιν αυη. E. T. αυτων. Indeed *Mar.* vii. 6. later Edd. have printed *their* in *Italic*, but not so the oldest of all.

Πορευ αποχ] *Vulg.* *longe est*, as if it ψ. 8. read, with *Clem. Alex. Strom.* II. p. 461. l. 33. *πορευ εν.*

I don't find *Irenæus* quoting this Text. He cites indeed *Isaiab* xxix. 13. where the *Lat. Vers.* has *longe est.* see c. *Her.* Lib. IV. cap. 12. (al. 26.) §. 4. p. 241. and *Append.* p. 359. m. But this does not prove he read *πορευ εν* in *St. Matthew's Gospel*, as *Dr. M.* will have it.

Σεβεται] *Syr.* φοβουται, as 1 *Pet.* ii. ψ. 9. 17. See *Ast.* xviii. 13. where the same Greek Word occurs. The same *Syr.* Word is put for *ενοβησ ημι*, *Job.* ix. 31. and *ενοβησ*, *Ast.* xvii. 23. as also *σεβουμαι*, *Rom.* i. 25. So that it denotes Religion and Worship, or a Reverential Fear of God, as well as a civil Reverence

CHAP. Reverence due from a Wife to her  
XV. 9. Husband, *Eph.* v. 33.

Elsewhere the Verb *Σιῶμαι* is expressed by *Seged*. *Act.* xix. 27.

γ. 9. *Διδασκαλίας, ἐπιδασκαλίας*] *Orig. Com.* in *Matt.* Lat. p. 122. l. 10. *Ed. Bas.* 1571. *Docentes doctrinas et mandata hominum.* and consult his *Gr. Com.* in *Matt.* p. 248. E. Μαὶν δὲ σιῶνται με, οὐκ ἐπὶ γὰρ διδάσκουσιν ἐπιδασκαλίας θεῶν, ἀλλὰ ἀνθρώπων, καὶ διδασκαλίας κατὰ τὰς ἀπορίας τοῦ πνεύματος σοφίας, ἀλλὰ τὰς ἀνθρώπων. So that he seems to have inserted *καὶ*, as *Vulg.* and *Perf.*

*Syr.* and *Arab.* seem to have read *διδασκαλίας ἐπιδασκαλίων*. So also *Mar.* vii. 7.

Does not *Clem. Alex.* refer to this Passage, p. 770. l. 11? See p. 143. 32.

γ. 10. *Τοὺς ὄχλους—αὐτοῖς*] *Syr.* and *Vulg.* as also *Cbrys.* II. 326. 33. read *τοὺς ὄχλους*, and *Perf.* omits *αὐτοῖς*.

γ. 11. *Το ἐκτελεχόμενον &c.*] *Cbrys.* II. 327. 1. Οὐ τὰ ἐκτελεχόμενα—ἀλλὰ τὰ ἐκπορευόμενα ἀπὸ τοῦ σώματος. Again l. 8. διὰ τοῦτο οὐκ ἐπὶ τὰ βρώματα, ἀλλὰ τὰ ἐκτελεχόμενα &c. l. 15.

*St. Austin* quoting these Words renders them thus, *Non quod intrat in os communicat hominem: sed quod procedit de ore communicat hominem.* *Contra Faust.* Lib. XVI. cap. 31. Vol. VIII. col. 216. E. col. 217. A. Hence *Dr. Mill* concludes this Father read *κοινωνία*. But as *κοίτης* comes from *κοιν*; so *communicat* from *communis*, in the Sense of *ἀκαθάρτος*, *unclean*. *Act.* x. 28.

I rather think so, because in the above cited *Col.* 216. A. he uses the Verb, *Polluo*; and B. *inquino*.

But further, elsewhere citing, or referring to, this Text, he translates *καὶ* into

by *Coinquinat*. See Part II. Vol. III. CHAP. col. 54. C. Vol. IV. col. 48. B. XV. 11. Vol. VI. 218. B. Vol. VIII. 693. CD.

I can't think *communicat* should be a Corruption of *coinquinat*. See *Dr. Mill* Note on γ. 18, 20. *Cant. Lat. communicant.* *Marg. coinquinant.*

*Προσελθόντες*] *Arab.* and *Perf.* add γ. 12: *αὐτῶν*. as *Mar.* vi. 55.

*Εἶπον αὐτῶν*] *Perf.* omits *αὐτῶν*. γ. 12. *Syr.* *λεγουσιν αὐτῶν*. as *Mar.* vi. 35.

*Οἱ φαρισαῖοι*] *Perf.* *οἱ Γεγραμμένοι*. γ. 12.

*Ὁ δὲ ἀπεκράβη, ἦν*] *Syr.* *οἶπε αὐτοῖς*. γ. 13. *Arab.* καὶ ἀπεκράβη αὐτοῖς, (ὁρῶντες) *λεγον*.

*Perf.* *Ὁ Χρῆστος ἀπεκράβη αὐτοῖς καὶ ἦν*.

*Ὁ νεβν*] *Syr.* *ὡς τῷ νεβν*. In γ. 13. which Version *νεβν* is expressed by *Sbemaiono*, *Act.* xxvi. 19. as also *επενεβν*, 1 *Cor.* xv. 40, 48. *Heb.* ix. 23.

*Ὁδῆγοι οἱ &c.*] *Vulg.* *Caeci sunt, et γ. 14. duces caecorum.* q. τυφλοὶ οἱ, καὶ ὁδῆγοι τυφλῶν. and not as *Dr. Mill* thinks, τυφλοὶ οἱ οὗτοι ὁδῆγοι τυφλῶν.

*Ἀποκράβη δὲ ὁ Πιτ*] *Syr.* *ὁ Σίμων* γ. 15. *Κηφας*. So *Perf.* as *Matt.* xvi. 16. *Arab.* *ἀπεκράβη αὐτῶν ὁ Πιτ*, *λεγον*.

*Φρασον*] *Syr.* *κυριε μου, φρασον*. *Perf.* γ. 16. only, *οὐ κυριε*.

*Εἶπον*] *Syr.* *ὁ δὲ εἶπεν αὐτοῖς*. γ. 16. *Perf.* and *Arab.* *εἶπεν αὐτοῖς*, without *δε*.

*Καὶ οὗτοι ἀφῆδον*] *Syr.* καὶ οὗτοι ἀφῆδον &c. γ. 17.

*Διαλογισμοὶ ποτῆροι &c.*] Note the γ. 19. different Order observed in the several ancient Versions, except *Vulg.*

*Syr.*

CHAP. XV. 19. *Syr. Evil Thoughts, Adultery, Murder, Fornication, Theft, False-witnessing, Blasphemy.*

Arab. *An Evil Thought, Murder, Fornication, Adultery, Theft, False-witnessing, Blasphemy.*

Perf. *Fornication, and Murder, [and Theft] False-witnessing [or witnessing of Falshood] and Calumny of Men, and Blasphemy.*

N. B. *Evil Thoughts* had been mentioned by this Version in the preceding Verse; and *Adultery* entirely omitted, unless included in *Fornication*, and then a general Word *Whoredom* would suit better, or else *πορνεία* is omitted, *Matt.* xix. 18.

*Cbrysoft.* inserts *βλασφημίας* before *ψευδομαρτυρίας*, II. 328. 24.

†. 22. *Εκθυνασεν, αυτω λεγουσα*] *R. Steph.* *εκθυνασεν αυτω λεγουσα*, omitting the Comma after *εκθυνασεν*. But this is not the only Place by many hundreds where *Dr. Mill* has improved upon the Pointing in *R. Steph.'s* Edition.

*E. T.* cried unto him, saying, q. *εκθυνασεν αυτω, λεγουσα*; herein differing from both Editions. I see no Reason why any Edition should be an invariable Standard for other Edd. or for Modern Versions.

*Syr.* *κεθυναξεν α λεγουσα*, omitting *αυτω*. So *Origen. Com. in Matt.* p. 256. D. *κεαξεν λεγουσα*. and p. 257. A. *κεγα λεγουσα*.

†. 22. *Κυριε, ηι Δαδιδ*] *Origen* (in the above-cited Place p. 259. D.) omits *κυριε*; but afterwards recites it, p. 257. A. B.

†. 23. *Ο δε εκ απικελθης*] *Perf.* *ο ιησους εκ απικελθης* &c.

†. 23. *Προσελθοντες οι μαθηται αυτω*] *Perf.* *προσελθον αυτω οι μαθηται*, omitting *α* be

fore *προσηλθον* and *αυτω* after *μαθη-* CHAP. XV. 23.

*Ηρωτων αυτω, λεγοντες*] *Perf.* *και α-†. 23. πει.*

*Απολυειν αυτην*] *Perf.* adds *αφ' ημων. †. 23.*

*Ο δε απικελθης επεν*] *Syr.* adds *αυταις. †. 24.*

Arab. *Ο δε απικελθης αυταις, λεγων.*

*Perf.* *Ο ιησους απικελθης αυταις*, omitting *δε* and *επεν*.

*Οικς*] *Syr.* *απο τα οικς*. Vid. Not. †. 24. ad *Matt.* x. 6. *To the Sheep which have strayed from the House of Israel.*

*Perf.* *απο των οικς ισραηλ*. So *Act.* vii. 42. *Syr.* renders *οικς* *ισραηλ*, as if *οικς ισραηλ*.

*Κυριε, βοηθι μοι*] *Syr.* *κυριε μου*. Orig. †. 25. I. 259. A. *κυριε βοηθησον μοι*.

*Ο δε απικελθης επεν*] *Syr.* *επεν αυτη †. 26.* *ο ιησους*, omitting *δε* and *απικελθης*.

*Perf.* *ο ιησους εκστη τη γυναικι επεν*.

*Οικς εστι καλον*] *Orig. Com. in Matt.* †. 26. p. 259. A. B. *εκ εστι λαβειν &c.*

*Βαλειν*] *Cbrysoft.* seems to have read †. 26. *δυναται*. I. 620. 34. . II. 332. 34. . 642: 26. . 678. 10. . III. 165. 14. And yet after all we meet with *βαλειν*, Vol. IV. 569. 20. and V. 194. 22, 41. tho' *δυναται*. I. 23, 29, 32. ej. pag.

*Tertullian*, a much older Author, reads *δυναται*. *Marcion, aufer etiam illud de Evangelio: Non sum missus nisi ad oves perditas domus Israel. et, Non est auferre panem filiis, et dare eum canibus; ne scilicet Chriftus Israelis videretur.* Adv. Marcion. Lib. IV. c. 7. p. 417. B.

*Τοις κυναρις*] *Vulg. canibus*, q. *κυσι. †. 26.* but

CHAP. but  $\psi$ . 27. *catelli*, q. *κυνεα*. *Whelps*, XV. 26. or *Puppies*.

Syr. uses the Word properly signifying *Dogs*, *κυνες*, *Matt.* vii. 6.

$\psi$ . 27. Η δε ειπε] *Perf.* η γυνη (οι αυτη η γυνη) απε, omitting δε.

$\psi$ . 27. Κυριε] *Syr.* κυριε μου.

$\psi$ . 27. Και ρη τα κυνεα] If Dr. M. means that *Vulg.* and *Syr.* read ρη ρη τα &c. it is true of *Vulg.* *nam et catelli* &c. But 'tis not true of *Syr.* which has only κυριε, ρη τα κυνεα &c. without ρη ρη.

$\psi$ . 27. Απο της τετρακισ] *Syr.* plur. τετρακισ. as *Matt.* xxi. 12. so also *Mar.* vii. 28. Its *sing.* occurs, *Matt.* xii. 4. xxv. 27. *Luke* xxii. 21.

$\psi$ . 27. Τω κυριω αυτων.] *Perf.* τω κυριω αυτων.

*Arab.* των τεκτων, οι των παιδιων, as *Mar.* vii. 28.

$\psi$ . 28. Τω αποκριθεις ο Ιησους &c.] *Syr.* τοτε απε αυτη ο Ιησους.

*Perf.* ο Ιησους αυτη ειπε, omitting τοτε αποκριθεις.

*Arab.* ρη απεκριθη αυτη ο Ιησους, λεγων.

$\psi$ . 29. Και μεταβας] *Perf.* omits ρη.

$\psi$ . 30. Χωλως &c.] Note the different order observed by the several Versions.

*Vulg.* *Mutos, caecos, claudos, debiles* [κυλλας]. *Arab.* as *Vulg.*

*Perf.* τυφλως [ρη χωλως] ρη χωφως, ρη λεπεν. omitting κυλλας (N. B. κυλλας joined with χωλως,  $\psi$ . 31.) unless included in χωλως, or omitting χωλως as including it in κυλλας.

*St. Austin* Part II. Vol. III. col. 176. A. B. *Mutos, caecos, surdos, claudos.* but

col. 55. A. ej. Vol. *Mutos, claudos, caecos, debiles.* CHAP. XV. 30.

*St. Chrysost.* II. 333. 37. Χωλως, τυφλως, κυλλας, κωφως.

τω Ιησ] *Perf.* reads τω Χωλως.  $\psi$ . 30.  
*St. Austin* Part II. Vol. III. col. 55.  
A. Ad pedes ejus, q. αυτη.

Τω οχλω] *Syr.* adds εκεινης or ταυτης.  $\psi$ . 31.  
*those Multitudes* spoken of  $\psi$ . 30.

Perhaps τω may here be understood to signify *those* *Syr.* *bonum*; just as [αι] is rendered *these*, *Matt.* xiii. 54.

I believe the *Syr.* often renders ο, η, η, &c. by *this, that, or those, these.* See *Matt.* xx. 24. τω,  $\psi$ . 31. οί.

So E. T. very often. *Luke* x. 42. *that* good part. *Job.* i. 8, 21. vi. 32, 48, 58. . . xi. 52. . . xx. 8. and to conclude 1 *Cor.* xi. 28. *that* Cup, where in later Edd. *that* is printed in *Italic*.

Κυλλας υγιης] *Perf.* omits υγιης and  $\psi$ . 31: joins κυλλας with χωλως, putting them in the last place, as τυφλους &c. in the first.

*Hieronymus* omits κυλλους υγιης, and observes; *De κυλλοις tacuit: quia quid e contrario diceret, non habebat.*

Τυφλους βλεποντας] After these Words  $\psi$ . 31. *Arab.* adds ρη κωφως ακουοντας, referring to the double Sense of κωφω; *dumb*, in the Beginning of this  $\psi$ . and *deaf*, *Matt.* xi. 5.

Ο δε Ιησους] *Perf.* τοτε ο Ιησους.  $\psi$ . 32.

Ειπε] *Syr.* *Arab.* and *Perf.* ειπεν αυ.  $\psi$ . 32. τοις.

Επι του οχλου] Dr. Mill says *Syr.*  $\psi$ . 32. *Arab.* *Perf.* add ταυτον. Vid. Note on  $\psi$ . 31. τους οχλους.

CHAP. Κα] Wanting in *Syr.* and *Perf.* but  
XV. 33. not in *Arab.* tho' *et* be omitted in its  
*Lat. Verf.*

*Arab.* does not add αυτη; tho' its CHAP.  
*Lat. Verf.* has *ei*. XV. 34

ψ. 33. Μαθη] αυτη] αυτη is wanting in *Vulg.*

τοις οχλοις] *Vulg.* turbæ. το οχλo. as ψ. 35.  
Gr. *Mar.* viii. 6. and ψ. 36. h. cap.

ψ. 33. Αρτοι τσντοι] E. T. *so much bread.*  
*Syr.* and *Perf.* and *Arab.* only αρτo.  
*Vulg.* panes tantos rather tot.

τς—αρτς] *Syr.* τς αρτς επανς. Vid. ψ. 36.  
Not. ad ψ. 31. h. cap. τς οχλς.

ψ. 33. Οχλον τσντον] *Arab.* οχλον τντον.  
*Syr.* παντα τν οχλον τντον, or perhaps  
only παντα τν οχλον.  
*Perf.* to the like purpose.

Ευχμελς] *Arab.* ευλογησας αυτς. ψ. 36.

Οι δε μαθη] *Syr.* ε οι μαθηται εδω ψ. 36.  
παν τν οχλς.  
*Vulg.* Et discipuli dederunt populo.

ψ. 34. Και λεγ] *Syr.* wants ε.  
*Perf.* Ο ιης επεν.  
*Arab.* ε επεν αυτς ο ιης.

Χμες γναιων ε παιδιων] *Vulg.* Ex- ψ. 38.  
tra parvulos et mulieres. So also St.  
Austin de consensu Evangelist. Tom. III.  
Part. II. col. 55. B.

ψ. 34. Οι δε επω] *Syr.* λεγσαν αυτς.

## CHAP. XVI.

CHAP. Π προσελθοντες &c.] *Vulg.* accesserunt  
XVI. 1. ad eum, qu. προσελθον αυτη—πνε-  
εζοντες.

*Arab.* προσελθον—επς πνεεζωσιν.  
*Syr.* προσελθον—πνεεζοντες αυτον. as  
*Mar.* viii. 11.  
*Perf.* προσελθον αυτς—ε επνεεζσαν (or  
επνεεζον) αυτον.  
*Chrysof.* omits πνεεζοντες, II. 338.  
43. but consider p. 339. 9.

*Arab.* προσελθον—επς πνεεζωσιν.  
*Syr.* προσελθον—πνεεζοντες αυτον. as  
*Mar.* viii. 11.  
*Perf.* προσελθον αυτς—ε επνεεζσαν (or  
επνεεζον) αυτον.  
*Chrysof.* omits πνεεζοντες, II. 338.  
43. but consider p. 339. 9.

Ο δε ιης] *Syr.* wants ιης. ψ. 6.  
*Perf.* reads χς instead of ιης,  
and omits δε.

ψ. 2. Ο δε απκς. επεν αυτς] *Perf.* ο χς  
επικειθη αυτς ε επεν.  
*Arab.* ο δε απκειθη αυτς λεγαν.  
*Chryf.* II. 339. 1. ο δε φησιν.

Αρτς] So ψ. 8. but *Syr.* *Arab.* *Perf.* ψ. 7.  
in both ψψ. αρτον. So also E. T. bread.

ψ. 3. Τν καιρ] *Syr.* τς καιρς τντς. *Arab.*  
and *Perf.* ε τς σημειον τς κ. τντς.

Αρτς] *Vulg.* αρτων. ψ. 12.

Ελθον δε] *Arab.* ε ελθον. ψ. 13.

Οι δε επω] *Perf.* οι μαθηται απκριψ. ψ. 14.  
θησαν.

ψ. 5. Αρτς &c.] *Syr.* αρτον μεθ' αυτων λα-  
σαν. See *Matt.* xxv. 3. and *Mar.*  
viii. 14.

Αρτς] *Arab.* ε επεν; tho' its *Lat.* ψ. 15.  
*Verf.* has omitted ε.

Απκριθεις, δε] *Syr.* omits δε, so also ψ. 16.  
*Perf.* και

- CHAP. XVI. *Και αποκελευει*] *Syr.* and *Perf.* omit  $\lambda$ , and *Vulg.* reads *αποκελευει δι*, and  $\gamma$ . 17. perhaps *Arab.* or *αποκελευει δι*, or  $\lambda$  *αποκελευει*.
- $\gamma$ . 17. *Ειπιν αυτω*] *Arab.* *αυτω*, *λεγων*.
- $\gamma$ . 18. *Καγω δι*] *Syr. Vulg. Arab. Perf.* omit *δι*.
- $\gamma$ . 19. *Και δωσω*] *Syr.* omits  $\lambda$ , as well as *Cant.*
- $\gamma$ . 19. *Και ο εαν λυσης*] Several of the first Edd. of E. T. omit *and*, ( $\lambda$ ). I suppose it is only a typographical Error, which is corrected in later Edd.
- $\gamma$ . 19. *Εν τοις κρητοις*] *Cypr. Ep.* xxxiii. p. 216. *ligata et in coelis—soluta et in coelis.* And *Epist.* lxxv. p. 324. *St. Auspin. V.* 492. A. *et in coelo bis.* *Origen* confirms our present Reading Vol. I. 275. D. but consult p. 279. D.  $\lambda$  *εν κρητοις*. perhaps no Quotation, only a Reference.
- $\gamma$ . 20. *Διευλατω*] *Vulg. Præcepit.* *Syr. Paked*, by which it renders *προσαςω* *Matt.* viii. 4. and *παγγελλω* *Matt.* x. 5. and *εντελλομαι* *Matt.* xvii. 9. *Perf.* uses the same Expression for *παγγελλω* *Matt.* x. 5. *Arab.* Then he *forbad* his Disciples to say &c. *Origen* uses the Verb *διευλατω*, but observes some Copies read *επιτιμησει*. Vol. I. 280. D. where he omits *αυτω*, but p. 410. A. *μαθηταις αυτω*.
- $\gamma$ . 21. *Απο πτε*] *Syr.*  $\lambda$  *απο πτε*. *Arab.* *απ' εκτης της κμερας*, as *Matt.* xxii. 46.
- $\gamma$ . 21. *Δυ*] *Syr.* *atbid*; as if *μελλει*, see  $\gamma$ . 27. So *Matt.* xi. 14. . xvii. 12. At other times *du* is expressed by *Vole*, CHAP. *Matt.* xvii. 10. *Mar.* xiii. 14. XVI. 21.
- Μαθηταις αυτω*] *Orig.* II. 279. C. *μα-γ*. 21. *εταυς εαυτω*. Vol. I. 313. B. he omits *αυτω*.
- Απελθειν*] *Orig. Com. in Job.* p. 279.  $\gamma$ . 21. C. *απελθειν*. but Vol. I. 313. B. *απελ-θειν*.
- Απο των Πρεσβυτερων &c.*] *Vulg.* *a-γ*. 21. *Senioribus, et Scribis, et principibus Sacerdotum.* *Orig. Com. in Job.* p. 279. C. *απο των Αρχιερεων, & Φαρισαιων, & Γεσμμα-τειων*. but Vol. I. 313. B. *απο τ. Πρεσβ. κ. Αρχ. κ. Γεσμματειων*.
- Και προσλαβομεν αυτον*] *Perf.* wants  $\gamma$ . 22. these Words.
- Ηρξατο επιτιμαει αυτω λεγων*] *Perf.* *ηρ-γ*. 22. *ετατο & αυτω εν κρυπτω* (*Matt.* vi. 6.) *ειπεν, in private*, or apart from Company.
- Ο & σεραφει*] *Perf.* *Ο & Ιησους σεραφει*.  $\gamma$ . 23.
- Τα των ανθρωπων*] *Dr. Mill* thought  $\gamma$ . 23. *Syr.* read *ανθρωπων*, because its *Lat. Perf.* has *hominis*, not *hominum*. But really *Syr.* has *benainosho*, i. e. *ανθρωπων*. See *Matt.* iv. 19. . v. 16. . vi. 1, 2. Consult *Schaafs's Syr. Lex.* p. 35, 36. But suppose it had read *τη ανθρωπων*, that is equivalent to *των ανθρωπων*. See *Thucyd.* Lib. I. §. 140. p. 92. 42. *ειδε-χεται & τας ξυμφωνας των παρχμαλων υχ ησαν αμαθως χωρησαι η & τας διανοιας τη ανθρωπων*.
- Μαθηταις αυτω*] *Perf.* omits *αυτω*.  $\gamma$ . 24.
- Απολειπει αυτην*] *Perf.* *απολειπει το σωμα*.  $\gamma$ . 25. *αυτω*—but instead of *ενρησει αυτην* it reads *ενρησει εμε*.

CHAP. XVII.

- CHAP. XVII. **ΚΑΙ—ἐλάβαν**] *Perf.* omits **ἐ**, and with *Syr. Vulg. Arab.* reads **παρελαβι**. But *Vulg. Mar.* ix. 2. (al. 1.) *assumit* in *Præf.* tho' the *Oriental Verss.* as here in *Præf.*
- γ. 1. **Και Ιακωβον**] *E. T.* omits *and* before *James*, tho' it retains *and*. *Mar.* ix. 2. Who will conclude from hence, that **ἐ** was wanting in the Copies used by those Rev. Translators? I rather think it an undesigned Omission like that *Chap.* xvi. 19. though not corrected in later *Edd.* as that was.
- γ. 2. **Ὡς ὁ ἡλιος—ὡς τὸ φῶς**] *Chryst.* V. 106. 5. **ὡς τὸ φῶς—ὡς χιὼν**. (*Vulg. sicut nix*) yet I. 8, 12, 24. **ὡς ὁ ἡλιος**. and I. 13. **ὡς χιὼν**. and II. 356. 44. 357. 1. as our Text, with which agree *Syr.* and *Arab.*  
*St. Austin* Vol. V. col. 299. B. *Serm.* LXXIX. *Splenduit vultus ejus sicut Sol—Vestimenta ejus facta sunt candida sicut nix.* See Part I. Vol. III. col. 47. A.
- γ. 3. **Και ἰδὲ**] *Syr.* and *Perf.* **ἰδὲ**.
- γ. 3. **Μετ' αὐτὴν συλλαλόντες**] Wherever **συλλαλῶ** occurs. *Syr.* has **λαλῶ μετὰ**. So perhaps here *Syr.* only **μετ' αὐτὴν λαλόντες**, *Mar.* ix. 4. **συλλαλόντες τῷ Ἰησοῦ**. where *Syr.* **λαλόντες μετὰ τῷ Ἰησοῦ**. and *Matt.* ix. 18. **λαλόντες αὐτοῖς**. *Syr.* **μετ' αὐτῶν**.
- γ. 4. **Ἀπεκλεισθε δεῖξαι**] *Arab.* **οἱ περὶ δε** (or **ἐπερὶ**) **ὁ Πέτρος** τῷ Ἰησοῦ.  
*Perf.* **οἱ περὶ ὁ Πέτρος** τῷ Ἰησοῦ.
- γ. 4. **Εἰ θελεῖς**] *Syr.* and *Perf.* **ἐν θελεῖς**.
- Και Μωσῆ**] *Vulg.* wants **ἐ**, as *E. T.*
- γ. 1. **Perf.** **ἐ ἀλλὰ δύο**, *Μωσῆ **ἐ** *ἡλῆα*.*
- ἐτι**] *Syr.* and *Arab.* **ἐτι**.
- Και ἰδὲ**] *Syr.* wants **ἰδὲ**, so also *Perf.*
- Και ἀκυσάντες**] *Perf.* omits **ἐ**.
- Μαθηταί**] *Arab.* adds **αὐτοῖς**.
- Και προσελθόν**] *Syr.* adds **αὐτοῖς**, and wants **ἐ** after **ἐγχεῖν**.
- Και ἔπει**] *Vulg.* adds **αὐτοῖς**.
- Ἐσθλῆς δὲ**] *Syr.* **ἐπὶ ἐπὶ**.
- Τὸν Ἰησοῦ**] *Perf.* **τὸν Χριστόν**.
- Τὸ ὄραμα**] *Syr.* **τὸ ὄραμα τῆς**. unless the *Gr.* to be rendered *this*.
- Και ἐπερωτήσαν—λεγοῦντες**] *Perf.* **ἐπὶ γὰρ** **ἐρωτήσαν—ἐ** **εἶπον αὐτῶν**.
- Μαθητὰς αὐτοῦ**] *Vulg.* wants **αὐτοῖς**.
- Λέγοντες**] *Syr.* **ἐ** **λεγοῦσιν αὐτῶν**.
- Δεῖ εἰδέναι**] *Arab.* **εἰσεσθῆναι**, or **μελλέναι** **εἰσεσθῆναι**, as *Chap.* xvi. 27. Vid. Note *Chap.* xvi. 21.
- Ὁ δὲ Ἰησοῦς &c.**] *Syr.* omits **δε** and **ἐ**.
- Vulg.* **Ἰησοῦς**.  
*Arab.* **Ὁ δὲ ἀπεκλεισθὲν αὐτοῖς**, **λεγων**.  
*Perf.* **ἀπεκλεισθὲν αὐτοῖς** **ἐ** **εἶπεν**.
- Ἐρχεται**] *Vulg.* **venturus est**. So *Arab.* **ἐρχεται**. in *Fut.* **εἰσεσθῆναι**, or **μελλέναι** **εἰσεσθῆναι**.  
*Just.*

CHAP. *Just. Mart. Dial.* p. 237. 22. αὐ-  
XVII. τοῦ.

§. 11. Perhaps some may think this the true Reading; because εἰ joins this Verb with a Future, ἀποκαταστήσει.

§. 11. Αποκαταστήσει] Arab. *shall instruct or inform you* of all things.

Syr. *wa* ἀποκαταστήσει, where the same Verb is used, by which are rendered ἐπιτελεῖν 2 Cor. viii. 11. Phil. i. 6. and ἀποδοῦμι Matt. v. 33.

§. 12. Ἠδὴ] Syr. ἰδου. as also εἰ instead of ἅλλ.

§. 14. Γονυπεῖον αὐτῷ] So R. Steph. but all his Copies αὐτον.

§. 15. Καὶ λεγων] Syr. εἰς ἔπειν αὐτῷ, κυρεῖ μου.

§. 15. Ἐλεγον μου &c.] Syr. ἐλεγον με' ο υ@ μου &c. So Mar. ix. 22. ἡμιν—ἐφ' ἡμας. Syr. μοι and ἐπ' ἡμιν. in Sing.

§. 16. Καὶ] Perf. wants εἰ twice in this Verse.

§. 16. Ἠδυνήθησαν] Cbryst. II. 365. 35. ἰχθυον. See p. 366. 7. fo Mar. ix. 18.

§. 17. Απεκράθεις δὲ] Arab. ἀπεκράθη δὲ ο ἰχθ. λεγων. N. B. δὲ not wanting tho' the Lat. Vers. has omitted αὐτεν. Syr. and Perf. omit δὲ.

§. 19. Τῷ ἰησοῦ] Perf. αὐτῷ.

§. 19. Ἐκρον] Syr. Perf. Arab. add αὐτῷ.

§. 19. Ἐκβαλεῖν αὐτῷ] Sc. το δαιμονιον. Vulg. *ejicere illum*, sc. *demonem*. rather *illud*, sc. *demonium*. §. 18.

Cbryst. κατιδιαν ἠρώησαν αὐτον, τιν@

αὐτον εὐκ ἠδυνήθησαν αὐτῷ το δαιμονια εκ- CHAP.  
βαλεν. II. 366. 42. XVII.

Syr. αὐτον διεξέπυσαι, as §. 16. So that, according to this Translation, the Devil was cast out when the Man was cured, agreeably to §. 18.

Ο δὲ ἰησοῦς εἶπεν] Syr. Ο ἰησοῦς λεγει. §. 20. Perf. and Vulg. also omit δὲ.

Arab. Ο δὲ εἶπεν, or εἰς εἶπεν, omitting ἰησοῦς.

Ἀπιστιαν] Orig. Com. in Matt. p. 226. §. 20. D. Ολιγοπιστιαν, which perhaps may explain what he understood by ἀπιστια, a Word he uses several times before and after this Passage.

Ἐμ] *Thibber*: omitted by Syr. and §. 20: Perf. and Arab.

Τουτῷ δὲ] Arab. εἰς τουτῷ. §. 21.

Ἐκπορευεῖ] Vulg. *ejicitur*, q. εκβαλ. §. 21. λεῖ. fo Arab.

Νηστειᾷ] Syr. εν νηστειᾷ tho' Arab. and §. 21. Perf. omit this εν, as well as Vulg. and E. T.

Ἀνατρεφόμενων δὲ] Perf. wants δὲ as §. 22. §. 21.

Τῇ τετρῇ ἡμέρᾳ] Arab. μὴα τρεῖς ἡμε- §. 23. ραι. as Gr. Matt. xxvii. 63.

Καὶ ἐλυπήθησαν σφοδρῶς] Perf. εἰ μα- §. 23. θῶ ἐλυπῆθ. &c. omitting εἰ.  
See Dr. Mill's Proleg. N°. 1499.

Ἐλθόντων δὲ] Syr. εἰς ἐλθόντων. So also §. 24. Vulg.

Arab. εἰς ἐλθόντ@ αὐτον.

Perf. ἐλθόντ@ αὐτῷ.



CHAP. XVII. **Και ηπει**] *Syr. Vulg. and Arab. add αὐτῶν.*

*Syr. λεγει αὐτῶ Σιμων, as y. 25. so CHAP. XVII.*  
*also Persf.*

y. 24. **Τελει τα διδραχμα**] *Syr. adds αὐτε.*

**Εφη αὐτῶ**] *Arab. εἰς εφη αὐτῶ; its Lat. y. 26. Vers. only dixit Jesus, omitting εἰς and αὐτῶ.*

y. 25. **Λεγει**] *Syr. λεγει αὐτοῖς. Persf. απικελη.*

*Syr. λεγει αὐτῶ, as in the beginning of the Verse. So E. T. faith.*

y. 25. **Και οὗ εσηλθον**] *Syr. and Persf. add ο Πιρ*

*Πιρ or Κηφας.*

*Persf. omits εἰς.*

*Vulg. intrascent. q. εσηλθον.*

y. 25. **Λεγων** *Syr. and Persf. εἰς ηπει αὐτῶ.*

y. 25. **Η κηρσον**] *Syr. Arab. id Persf. εἰς κηρσον.*

y. 26. **Λεγει αὐτῶ ο Πιρ**] *Vulg. εἰς ηπει omitting αὐτῶ ο Πιρ.*

*Arab. εἰς ηπει (or ηπει οὗ) αὐτῶ ο Πιρ.*

**Λεγει, εἰς**] These Words wanting in y. 27. *Syr. and then αναβαινα εχθον must be the Accusat. absolute. Consult Nouv. Meth. Gr. p. 452. See Matt. xxi. 42. Job. ix. 29. So in Latin. Urbem, quam statuo, vestra est. Virg. Æn. I. 577. and, Eunuchum, quem dedisti nobis, quas surbas dedit. Terent. in Eunuch. IV. 3. 11.*

**Δε** αὐτοῖς] *Syr. εἰς προσενεγκε, and y. 27. carry it, or offer it, as Matt. viii. 4.*

## CHAP. XVIII.

CHAP. XVIII. **ΕΝ ΕΚΑΝΗ ΤΗ ΗΡΕ**] *Arab. εἰς εν δε. Origen. εν εκανη. τη ημερα. but y. 1. he observes that in some Copies 'twas read εν εκανη τη ημερα, in others εν εκανη τη ημερα. Com. in Matt. p. 318. D. 319. B. C. See Lat. Com. in l. p. 54.*

**Οςκ εν**] *Persf. εἰς οςκ. y. 4.*

y. 1. **Λεγοντες**] *Syr. εἰς λεγουσι. Arab. and Persf. εἰς ηπει.*

**Την**] Omitted by *Persf. y. 4.*

y. 2. **Και**] Omitted by *Persf.*

**Εση**] *Syr. εἰσαι. y. 4.*

y. 3. **Και ηπει**] *Persf. adds αὐτοῖς.*

**Παιδιον πικρον εν**] *Syr. ως το παιδιον y. 5. των.*

*Arab. παιδιον ως των.*

*Persf. το παιδιον των, εἰς (not εἰς as Lat.*

*Vers. of Persf. ομοιον το παιδιω των.*

y. 3. **Εαν μη**] *Syr. εἰς εαν μη.*

**Εμε**] *Arab. εἰς εμε. y. 5.*

*Syr. εἰς εμε, as y. 4. εἰς εἰσαι.*

y. 3. **Ος τα παιδια**] *So Arab. but its Lat.*

**Ος εἰς**] *Syr. Arab. Persf. εἰς ος, or εἰς y. 6. ος, as Persf. and Arab. y. 4.*

*Vers. which has sicut iste puer, misled Dr. Mill, who therefore thought Arab. read ως το παιδιον των, as y. 4.*

**Ενα των**] *Vulg. unum de. Syr. ενα εκ y. 6. των. so y. 10, 14, 19, 28. and Matt.*

*xx. 13.*

CHAP. Συμφερει αυτω] Syr. the same as for XVIII. καλον εστιν αυτω. Mar. ix. 42. or αυτιλεας  
 §. 6. αυτω, Luke xvii. 2.

§. 6. Επι τον] So R. Steph. tho' all his Copies read εις τον. So says Steph. but Dr. Mill in *Append.* excepts *Comp.*

*Chryf.* has εις, II. 372. 35. 373. 4. So Vol. VI. 44. 15. but περι τον. VI. 185. 25. 256. 16. 378. 8. agreeably to Mar. ix. 42.

§. 6. Εν τω πειλαγει δε.] Arab. and Persf. εν τη θαλασση.

§. 7. Διαγειν γαρ] Persf. omits γαρ. Arab. ε instead of γαρ.

§. 7. Τα σκανδαλα] Vulg. *Scandalum*. Arab. a *Temptation*, or *Trial*. Persf. adds *Trials* or *Difficulties*.

§. 7. Πλην και] Arab. omits πλην.

§. 7. Εκεινη] Syr. omits this Word, as also Arab.

§. 8. Ει δε ηχη ου] Persf. omits δε and ου.

§. 8. Εκποψεν αυτα] Syr. and Arab. αυτον, in *Sing.* which suits well with §, or.

§. 8. Βαλε] Syr. and Arab. add αυτον.

§. 8. Καλον] Syr. adds γαρ, and Arab. has ε καλον, or καλον δε.

§. 8. Χωλον η κυλλον] Vulg. *debilem vel claudum* q. κυλλ. η χωλ. for before it had render'd κυλλε by *debilis*. chap. xv. 30. see also Mar. ix. 43.

§. 9. Εξελε αυτον] Persf. omits αυτον.

§. 9. Βαλε] Syr. and Arab. add αυτον,

Καλον] Syr. does not add γαρ here CHAP. as §. 8. tho' its *Lat. Versf.* has *enim*, as XVIII. before. §. 9.

Arab. as §. 8.

Λεγω γαρ] Arab. omits γαρ. §. 10.

Αγγελαι αυτων] Persf. Αγγελοι εν αυ. §. 10. τοις, with them.

Εν νεβουσι δια παση] Εν νεβουσι ο. §. 10. mitted by Syr. and Persf. So also Orig. c. Cels. p. 400. l. 29. and Chryf. II. 380. 10, 19. 613. 34. IV. 106. 14, 44.

Επι τα ερη] Syr. and Vulg. separate §. 12. these Words from περιουθει, and join them to εννενηκοσιαιεντα, whereas Dr. Mill following R. Steph. puts a Comma after εννενηκοσιαιεντα.

The Rev. Mr. Blackwall, in *Sacr. Class.* Vol. II. p. 165. says, *We know that the most valuable and ancient Manuscripts have no such Distinctions, (viz. as Grammatical Accents) which being once said, ought to be retained in Memory, because of the great Advantage it is of to rectify several Mistakes in Translations.*

If so, R. Steph.'s MSS. were neither most valuable nor most ancient, for all of them observed the very *Pointing*, and descend even to *Commæas*, Matt. xix. 28. and *Points of Interrogations*, Matt. xx. 12. . xxvi. 40, 55, π . . xxvii. 42. N. B. Mar. vi. 37. Αθ. xii. 15. Rom. xiv. 22. Jam. v. 3. as well as *Accents* Jam. iv. 4.

The same thing Dr. Mill observes in collecting his Various Readings from *Fathers*, and *Versions*, as well as *Manuscripts*, descending even to *Points*. See Matt. iv. 7. Job. xvi. 31.

Syr. Arab. and Persf. επι το ορ in *Sing.*

Εαν

CHAP. Εαν γνησια ευρη] Syr. εαν ευρη. as XVIII. also *Perf.*

γ. 13. Αμην λεγω υμιν] Omitted by *Perf.*

γ. 14. Εμπροσθεν τη πατρὶς υμῶν] Arab. τῆ πατρὶς μου.

*Cbrys.* as Gr. II. 380. 32. . V. 240. 20. . VI. 378. 10. but VI. 94. 19. Διὰ. εμπρ. τῆ πατρὶς μου. and agreeably to Arab. Vol. IV. 610. 5. . V. 369. 16. Διὰ. τῆ πατρὶς μου.

γ. 15. Καὶ ελεγε] Syr. and *Perf.* want εἰ.

γ. 17. Ὡστε ο εθνικὸς &c.] Syr. and *Perf.* ὡστε ο τελευτης εἰ ὡστε ο εθνικὸς.

What occasion was there for the Dr. to say Syr. and *Perf.* read ὡς, rather than ὡστε which occurs before ο εθνικὸς, and is render'd *tanquam* and *velut* by *Lat. Verss.* of Syr. and *Perf.*?

γ. 18. Αμην—οσα] Syr. εἰ αμην—οἱ ο εαν δησηι—εἰ ο εαν λυσηι. So in *Sing.* (not οσα) Arab. and *Perf.*

γ. 18. Δεδεμενα—λελυμενα] Dr. Mill says *Cbrys.* read Ο εαν—δεδεμενον—λελυμενον. in *Sing.*

So indeed his *Text* here does, which by the Way omits all the latter part of the Verse from εν τῷ ουρανῳ. Not because he did not read that Part, but perhaps, because not intending to comment on it, he did not pronounce it in the Pulpit.

But see how often, in my little Reading, I have found the *Plur.* to occur in this Father's Writings. Vol. IV. 378. 8. . 455. 13. . V. 152. 15, 16. . 544. 5, 6. N.B. In the three last cited Places we read the latter part of the Verse, omitted here.

γ. 18. Εν τῷ νεκρῷ. bis] *Cbrys.* εν τοις νεκ-

ροι. II. 386. 5. . V. 152. 15, 16. . CHAP. 544. 5, 6. but εν τῷ νεκρῷ. IV. 379. XVIII. 8. . 455. 13. γ. 18.

Παλιν λεγω] All R. *Steph.*'s Copies γ. 19. read παλιν αμην λεγω. however he has printed as in Dr. Mill's Ed.

Γινησεται αλοις] So *Cbrys.* II. 386. γ. 19. 18. but IV. 255. 19. Εαν δυο συμφων.

επι το αυτε, παν, ο εαν αληθωσι, λεψοντα. Observe how St. *Jerom* jumbles this and the next γ. together. Si duo ex vobis (so Syr.) consenserint super terram, de omni re impetrabunt quam petierint, et ego ero in medio eorum. Tom. VI. p. 38. d.

*Orig. Com. in Matt.* p. 337. B. γενησεται αλοις.

Οὐ γαρ εσσι] *Orig. c. Cels.* p. 63. l. γ. 20. 3. b. Οσα εσσι. yet *Com. in Matt.* p. 338. Οὐ γαρ εσσι.

Ο Πετε] Syr. Κηφας. *Perf.* Σιμων. γ. 21.

Επι] Syr. επεν αλφ, κυριε μου. γ. 21. Arab. only επεν, tho' its *Lat. Vers.* has dixit ei.

Δεγε] Arab. εἰ επεν. γ. 22.

Σοι] Omitted by *Perf.* γ. 22.

Αρξαμενου δε] Syr. εἰ αρξαμενα. γ. 24. *Perf.* omits δε.

Προσηνεχη] Syr. προσηνεχας or προ- γ. 24. σεφερον. Vid. Not. *Matt.* xii. 22. so also *Perf.*

Μη εχου] Syr. and Arab. and γ. 25. *Perf.* εἰ μη εχου.

Εκλειπεν] Arab. εἰ εκλειπεν. γ. 25.

CHAP. XVIII. Πιστων ουν ο δαλθ.] Syr. ε πιστων ο δα-  
λθ. εκεινθ. Arab. as Syr.

ψ. 26. Perf. omits ων, and adds εκεινθ, as  
Syr. and Arab.

ψ. 26. Λιγων] Syr. ε λιπο.

ψ. 27. Σπαραγχνιδης δε] Syr. ε σπαραγχνιδης.  
Perf. omits δε.

ψ. 27. Δαιμων] Syr. δαιμων αυτα.

ψ. 28. Εξελθων δε] Perf. ποτε εξηλθε.

ψ. 28. Ευρε] Perf. ε ειδεν. as Matt. ii. 11.  
ειδεν, agreeably to E. T.

ψ. 28. Επιτιγε] Syr. adds αυτον. But its  
Lat. Vers. omits eum. so Chryf. II.  
391. 27. επιτιγεν αυτον, omitting ε κε-  
κησας αυτον.

ψ. 28. Λιγων] Syr. ε λεγει αυτη.

ψ. 28. Ο, τι] So R. Steph. tho' all his Co-  
pies read επι. Chryf. in the Text has ο  
τι, but Marg. ο, τι. II. 391. 28.

As οτι signifies *whosoever*, Matt. xii.  
50. so ο, τι may *whosoever*, as Luke  
x. 35. . Job. ii. 5. . xiv. 13.

Beza ad l. *In omnibus vetustis legitur*  
*ατι, squid, sed perperam.*

ψ. 28. Ο, τι οφειλεις] Vulg. *quod debes.* but  
Syr. ο, τι οφειλεις μοι, *quod debes mihi.*

ψ. 29. Ουν] E. T. and. So Syr. Vulg. and  
Arab. as if ε in the Original.  
Syr. renders ουν by δεν, δε, in Job.  
iv. 6.

ψ. 29. Ο συνδουλθ αυτη] Arab. Ο δουλθ  
εκεινθ.

ψ. 29. Λιγων] Syr. ε λεγει.

Ο δε] Perf. omits δε.

Το οφειλομενον] Syr. adds αυτη, as ψ. ψ. 30.  
34.

Αυτη] Syr. αυτην.

ψ. 31.

Τα γενομενα] E. T. *what was done.* ψ. 32.  
q. η γενομενον. So I think Syr. and  
Arab.

Λιγων] Syr. επιν.

ψ. 32.

Και οργιζεσθαι δε.] Chryf. II. 392. 17. ψ. 34.  
begins this ψ. with παρεδωκε γαρ δε.  
omitting αυτη after οφειλομενον. Here  
the beginning of this ψ. seems not to  
have been read; yet 'tis plain from  
l. 22. that he had οργιζεσθαι in his Gr.  
Copy.

Ο πατηρ με ο παρεστης.] Chryf. only ψ. 35.  
ο πατηρ μεν, omitting ο παρεστης. II.  
392. 25.

Perf. Ο π. μ. ο εν τοις κρητοις.

Εαν μη αφησθαι δε.] Chryf. II. 392. 25. ψ. 35.  
Εαν μη—απο της καρδιας υμ. τ. παρεστλ.  
αυτων, Marg. αυτου.

Arab. εαν μη—τοις αδελφοις υμων αφ'  
ολων των καρδιων υμων, omitting τα πα-  
ρεσπτωματα αυτων.

Perf. Εαν τις εξ υμων αφ' ολης της καρ-  
διας αυτη δε.

Τα παρεσπτωματα αυτων] Vulg. and ψ. 35.  
Arab. do not read these Words; but  
Syr. η παρεσπτωμα αυτη. And Perf.  
η παρεσπτωμα τα αδελφω αυτη μη αφη.

N. B. Dr. Mill ad l. thinks these  
Words, τα παρεσπτωματα αυτων, ought  
to be retained; yet Prol. N<sup>o</sup>. 1194.  
he says τα παρεσπτωματα αυτων irreps-  
tunt e margine.

CHAP. XIX.

CHAP. XIX. **K**ΑΙ ἐγένετο αὖ ἐπισκεῖν] Syr. & ἐγεν.  
αὖ αὖ &c. E. T. *that when* &c.  
†. 1. Arab. and Pers. & αὖ ἐπισκεῖν.

†. 1. Εἰς τὰ ὄρη τῆς Ἰουδαίας] Pers. αὖ τὴν  
Ἰουδαίαν.

†. 1. Πηρην] Arab. & πηρην.

†. 2. Καὶ ἠκολούθησαν αὐτῷ ὄχλοι πολλοί]  
Arab. & ἠκολούθησιν—ὄχλοι πολλοί.  
Pers. as Arab. only it wants &.

†. 3. Οἱ Φαρισαῖοι] Cbrys. II. 394. 18. has  
omitted these Words.

†. 3. Πηρὲς αὐτοῖς] Arab. ὅπως πηρὲς αὐτοῖς. So  
Matt. xvi. 1.  
Cbrys. II. 394. 18. Πηρὲς αὐτοῖς εἰπον.

†. 4. Ἀπεκράθης, εἶπεν αὐτοῖς] Arab. ἀπεκρά-  
θη αὐτοῖς, λεγών.  
Pers. Χελεθ απικραθη αὐτοῖς, & εἶπεν.

†. 4. Ο ποιησας] Vulg. adds τον ἀνθρώπον.  
Pers. adds αὐτοῖς,

†. 5. Τον πατέρα &c.] Cbrysost. II. 394. 39.  
τ. π. αὐτοῦ & μητ. [αὐτοῦ] &c.

†. 5. Εἰς σαρκα μίαν] Syr. σαρξ μία, as Gr.  
†. 6.  
Arab. and Pers. ἐν σωμα, as Syr. also  
†. 6. See Rom. xii. 5.

†. 6. 'Ο υἱ ὁ θς] Pers. wants υν.

†. 6. Χωρίζω] Dr. Mill thinks Syr. read  
ἀποχωρίζω. But the same Syr. Word  
occurs Mar. x. 9. Why then did not  
Syr. read ἀποχωρίζω there? The Rea-  
son is because the Lat. Vers. of Syr.

has in *Mark, separat*, which the Dr. thought more agreeable to χωρίζω, than *disjungat*, which the same Lat. Vers. has in this Place.

But further, the same Word occurs Rom. viii. 35, 39. where the Greek Verb is χωρίζω, not ἀποχωρίζω.

Λέγουσιν] Arab. and Pers. εἶπεν. †. 7.

Καὶ ἀπολυσαι αὐτὸν] Vulg. et dimittere, omitting αὐτὸν. But Iren. c. Her. L. IV. cap. 15. (al. 29.) §. 2. p. 245. et remittere uxorem, q. & ἀπολυσαι τὴν γυναῖκα.

Λέγει αὐτοῖς] Syr. Vulg. and Arab. †. 7.  
εἶπεν αὐτοῖς. Pers. only εἶπεν.

Οτι] Omitted by Syr. †. 8.

Γεγονεν] Iren. c. Her. Lib. IV. cap. 15. (al. 29.) §. 2. p. 245. *factum est*. Hence Dr. Mill concludes this Father read ἐγένετο. But did he read ἐγένετο Matt. i. 22. where we read *factum est*. and xxiv. 21. *facta est*, and Job. i. 3. *factum est*? See p. 259. 2. p. 327. 1. p. 188. 1. ej. op.

See Ptolemy's Epist. to Flora. App. Iren. p. 358. Ἀπ' ἀρχῆς γὰρ οὐ γίγνεται αὐτοῖς.

As well might the Dr. have said Syr. read ἐγένετο; because it uses the same Word by which it renders ἐγένετο; as that Irenaeus read so; because he used the Words *factum est*, by which at other times he renders ἐγένετο; see Luke i. 8.

Οτι] Dr. Mill thought Syr. had ο-τι omitted οτι, because its Lat. Vers. has omitted.

CHAP. omitted its correspondent Latin Word,  
XIX. 9. *quod*. But really neither Syr. nor Arab.  
have omitted *οτι*, tho' both their *Lat. Verss.*  
have overlooked it.

γ. 9. *Ει μη*] So R. *Steph.* tho' all his Co-  
pies read only *μη* without *ε*.

γ. 9. *Ει μη επι πορνειας*] Syr. without *Adul-*  
*tary*. The Syr. Word properly signi-  
fies *Adultery*. See *Matt.* xv. 19. *Mar.*  
vii. 21.

*Tertullian* renders *πορνεια* by *Adul-*  
*terium* and *Moechia*, citing this Text  
(according to some MSS. &c.) or ra-  
ther *Matt.* v. 32. See p. 450. A. and  
p. 568. D. Whence it appears, that  
either he read *μοιχευα* or took *πορνεια*  
for a general Word including (*μοιχευα*  
or) *Adultery*, and (*πορνεια* properly so  
called, or) simple *Fornication*.

*Chrys.* II. 396. 8. reads *παρεκτ-*  
*λογη πορνειας*, as *Matt.* v. 32.

γ. 9. *Γαμηση*] *Chrys.* II. 396. 8. *γαμησει*.

γ. 10. *Αγευσιν*] *Perf.* and *Arab.* *επιν*.

γ. 10. *Γυναικα*] Syr. does not add *αυτου*,  
as Dr. *Mill* thinks, misled by *Lat. Verss.*  
of *Syr.*

*Arab.* which really does read *αυτε*,  
should be substituted in the room of  
*Syr.*

γ. 10. *Γαμησαι*] Syr. adds *την γυναικα*. See  
*Luke* xiv. 20.

γ. 10. *Παντες χωρουσι*] Syr. was *ανθρωπο*  
*χωρει*, as *Job.* ii. 10.

γ. 10. *Αλλ' ος δεξ.*] Syr. *αλλ' ος εις ο δεδωκε*.  
*He to whom, &c.*

γ. 12. *Εκ παιδης*] *Arab.* *εκ κειλην*.

*Μητε*] Syr. and *Perf.* add *αυτων*. CHAP.  
*Arab.* *Μητερον αυτων*. XIX.

I do not know why Dr. *Mill* spoke γ. 12.  
so dubiously, *nescio an et*, Syr. *Perf.*  
*Arab.* &c. when by the same Rules he  
proceeds by on other Occasions he  
might have affirmed those Oriental  
*Verss.* added *αυτων*, viz. because their  
*Lat. Verss.* have *suæ* and *suarum*. See  
Dr. *Mill's* Note on γ. 13. h. cap.

*Προσηχθη*] Syr. *προσηνεγκαν*, or *προ-* γ. 13.  
*εφερον*, as *Mar.* x. 13. See Note on  
*Matt.* xviii. 24. *Perf.* *προσηλθον*.

*Τας χειρας*] Syr. and *Arab.* *την χειρα* γ. 13.  
*αυτου*. but *Perf.* only *την χειρα*.

E. T. *his hands*. q. *τας χειρας αυτου*.  
in later Edd. *his* is printed in *Italic* to  
show the Reader there is no Word in  
the Greek to answer it.

*Προσηνεχεται*] *Arab.* *επ' αυτους*, as *Jam.* γ. 13.  
v. 14. *επ αυτων*.

*Μαθηται επιμειξαν αυτοις*] Syr. *μα-* γ. 13.  
*θηται αυτε εκωλυνον αυτες*, sc. as I think,  
them that brought the Children, *τοις*  
*προσθερσει*, *Mar.* x. 13.

*Perf.* *μαθ. αυτε—τοις παιδιαις*.

*Ο δε Ιησους ειπεν*] *Perf.* omits *δε* and γ. 14.  
after *ειπεν* adds *τοις μαθηταις αυτου*.

*Τας χειρας*] Syr. and *Arab.* *την χειρα* γ. 15.  
*αυτου*. as also *Perf.* tho' γ. 13. only  
*την χειρα*.

E. T. as γ. 13. *his hands*, later Edd.  
*his hands*.

*Και ιδου*] Syr. and *Arab.* omit *ιδου* ; γ. 16.  
but *Perf.* both *ε* and *ιδου*.

*Εξ προσελθων*] The Syr. Word *chad.* γ. 16.  
signifies properly *one*, see γ. 17. h. cap.  
and is also used where Greek has *τις*,  
*Luke*

CHAP. Luke x. 30. But how doth it appear XIX.16. the Syr. read both *as* and *ti* in this Place? The *Lat. Vers.* itself has only *quidam*, not *unus quidam*.

Sometimes indeed, but rarely, *as* and *ti* occur together in our Greek Text. See *Mar.* xiv. 51. *Luke* xxii. 50. where *Syr.* has also *chad*. But I should conclude that in such Places it read only one of them (either *as* or *ti*) or else look'd on one of them as redundant; rather than that it read both of them here.

I should choose to think *Syr.* read *ti* *προσληθ.* with *Seld.* 1. 2. rather than *as* *τις* *προσληθ.* with the other MSS. But there is no reason to recede from the common Reading. See *Matt.* xviii. 24. *as*. *Syr.* *Lat. Vers.* *quendam*.

*Perf.* instead of *as* has *αὐτὸς* *ὡς* *αὐτὸς*, as *Matt.* xxvii. 57.

§. 16. *Προσληθων, ειπεν αὐτῷ* *Syr.* *ἡ* *ἔλεν* *as* (*or* *τις*) *προσληθ* *ἡ* *ειπεν* *ἔξ.*  
*Arab.* *προσληθων* (*or* *προσληθην*) *αὐτῷ* *ἔξ.*  
*Perf.* *προσληθ* *τῷ* *ἡ* *ειπεν* *αὐτῷ*.

§. 16. *Διδασκαλε αγαθε* *Orig. Com. in Matt.* p. 376. C. D. E. omits *αγαθε*.

§. 16. *Τι αγαθον ποιησω* *Chrys.* II. 400. 3, 39. omits *αγαθον*.  
*St. Austin.* Vol. V. 865. E. *Magister bone, quid faciam, ut vitam aeternam consequar.* So 933. C. ej. Vol.

A much older Author retains *αγαθον*. *Orig.* Vol. I. p. 376. C. D. E. 377. A.

§. 17. *Ο δε υπεν αὐτῷ* *Arab* omits *αὐτῷ*.  
*Perf.* omits *de*, and reads *ὁ* *ἰησους* *ειπεν* *τῷ* *αὐτῷ* *ειπεν*.

§. 17. *Τι με λεγεις αγαθον* *Vulg.* *Quid me interrogas de bono?* with which agrees *St. Austin* Vol. VIII. 545. F.

*Orig. Com. in Matt.* p. 376. E. re-CHAP. presents *St. Matthew's Words* to be XIX.17 *τι με λεγεις πεις το αγαθον*; whereas he owns *St. Mark* x. 18. and *Luke* xviii. 19. relate the Question thus, *τι με λεγεις αγαθον*; p. 377. A. and *contra Cels.* p. 238. l. 14. b.

*Ουδεις αγαθος, ει μη ο* *θεος* *Vulg.* §. 17. *Unus est bonus, Deus, q. as est αγαθος, ο* *θεος*.

*Orig. Com. in Matt.* p. 376. E. *as* *est* *ο* *αγαθος*, p. 337. C. but A. ej. pag. *ουδεις αγαθ.* *ει μη εις, ο* *θεος*. So *Euseb. Prep. Evang.* Lib. xi. cap. 21. p. 542. B.

But *Orig. Com. in Job.* p. 38. C. after *ο* *θεος* adds *ο* *πατηρ*. and p. 60. B. and *c. Cels.* p. 238. l. 12. b.

*Iust. Mart.* citing these Words by Memory represents them thus; *Ουδεις αγαθος ει μη μόνος ο* *θεος ο* *ποιησας τα παντα*, *Apol.* I. p. 25. 22. and p. 354. 33. *Τι με λεγεις αγαθον; εις* *est* *αγαθος, ο* *πατηρ* *μὲν* *ὁ* *ἐν* *τοῖς* *ἡγετων*.

*Λεγει αὐτῷ* *Arab.* *ειπεν αὐτῷ*. §. 18.  
*Perf.* *Ο* *αὐτῷ* *ειπεν*, omitting *αὐτῷ*.

*Ο δε ἰησους ειπεν* *Syr.* adds *αὐτῷ*. So §. 18. also *Arab.* which omits *de*, as well as E. T.

*Perf.* *Ο* *ἰησους* *ειπεν* *αὐτῷ*.

*Τιμα* *Syr.* *ἡ*, *τιμα*. §. 19.

*Ματθαιος* *Vulg.* *Syr.* *Arab.* and *Perf.* §. 19. add *ου*. Not so *Origen.* Vol. I. 379. E.

*Και, Αγαπησεις ἔξ.* Let the Reader §. 19. by all Means read the Passage in *Origen* cited by *Dr. Mill*, with its following Context, Vol. I. p. 379. E. 380. C. D. &c. And with this read *Beza's*.

CHAP. Beza's Note ad l. p. 66. and Huetius's  
XIX. 19. Note on Origen. p. 68.  
*Arab.* omits  $\alpha$ .

§. 20.  $\Delta\iota\gamma\epsilon\ \alpha\upsilon\tau\omega\ \epsilon\ \nu\epsilon\alpha\iota\sigma\kappa\epsilon\upsilon$ ] *Syr.* adds  
 $\epsilon\kappa\epsilon\iota\upsilon$ .  
*Arab.*  $\epsilon\iota\pi\omega\ \alpha\upsilon\tau\omega\ \delta\epsilon\varsigma$ .  
*Perf.*  $\text{O}\ \alpha\theta\rho\omega\pi\epsilon\upsilon\ \epsilon\kappa\epsilon\iota\upsilon\ \epsilon\iota\pi\epsilon\upsilon\ \alpha\upsilon\tau\omega$ .

§. 20.  $\text{Ν}\iota\sigma\tau\eta\tau\epsilon\ \mu\epsilon$ ] *Perf.* wants  $\mu\epsilon$ .

§. 21.  $\text{Ε}\phi\eta$ ] *Syr.*  $\lambda\iota\gamma\omega$ .  
*Arab.*  $\alpha$   $\alpha\pi\kappa\rho\epsilon\lambda\theta\eta\ \alpha\upsilon\tau\omega\ \delta\ \text{Ι}\eta\varsigma\upsilon\varsigma$ ,  $\lambda\iota\gamma\omega\upsilon$ .

§. 21.  $\Delta\epsilon\upsilon\epsilon\upsilon$ ] Omitted by *Syr.* see §. 27.  
*b. cap.* and *Matt.* viii. 22.  
*Perf.* renders it as  $\pi\tau\epsilon$ .

§. 22.  $\Delta\kappa\iota\sigma\alpha\varsigma\ \delta\epsilon$ ] *Perf.* omits  $\delta\epsilon$ .

§. 22.  $\text{Ο}\ \nu\epsilon\alpha\iota\sigma\kappa\epsilon\upsilon\ \tau\omega\ \lambda\omicron\gamma\omega\upsilon$ ] *Syr.* and *Perf.*  
 $\text{Ο}\ \nu\epsilon\alpha\iota\sigma\kappa\epsilon\upsilon\ \tau\omega\ \lambda\omicron\gamma\omega\upsilon\ \tau\omega\ \nu\upsilon\pi\omega$ . Or they  
understood  $\delta$  and  $\tau\omega\upsilon$  in the Sense of  
*that*. See Note on *Matt.* xv. 31.

§. 22.  $\text{Κ}\tau\eta\mu\alpha\tau\alpha$ ] *Syr.* in *Sing.* as §. 21.  $\tau\alpha$   
 $\pi\alpha\rho\chi\omicron\upsilon\lambda\alpha$ .

§. 23.  $\text{Ο}\ \delta\epsilon\ \text{Ι}\eta\varsigma\upsilon\varsigma$ ] *Perf.*  $\pi\tau\epsilon\ \delta\ \text{Ι}\eta\varsigma\upsilon\varsigma$ .

§. 24.  $\text{Π}\alpha\lambda\iota\upsilon\ \delta\epsilon\text{—}\epsilon\upsilon\kappa\omicron\pi\omega\lambda\epsilon\upsilon\omicron\upsilon$ ] *Syr.*  $\text{Π}\alpha\lambda\iota\upsilon\ \delta\epsilon$   
 $\text{—}\alpha\ \epsilon\upsilon\kappa\omicron\pi\omega\lambda\epsilon\upsilon\omicron\upsilon$ .

*Perf.* omitted  $\delta\epsilon$ . However Dr.  
*Mill* says *Perf.* read  $\alpha$   $\pi\alpha\lambda\iota\upsilon$ ; tho'  
there be nothing to answer  $\alpha$  either in  
that Language or its *Lat. Vers.* As  
well might he have said *Perf.* read  $\alpha$   
 $\pi\alpha\lambda\iota\upsilon$ , *Matt.* xviii. 19.

§. 24.  $\text{Τ}\epsilon\ \theta\epsilon\upsilon$ ] *Orig. Com.* in *Matt.* p. 387.  
D. E. read  $\tau\omega\upsilon\ \nu\epsilon\gamma\epsilon\upsilon\upsilon$ , as Dr. *Mill* by  
Mistake thought *Perf.* did; but he  
was misled by the *Lat. Vers.* of *Perf.*  
which has *coeli*, sc.  $\tau\epsilon\ \nu\epsilon\gamma\epsilon\upsilon\upsilon$ , not  $\tau\omega\upsilon\ \nu\epsilon\gamma\epsilon\upsilon\upsilon$ , as *Chrys.* read II. 402. 8.

$\alpha\upsilon\tau\omega$ ] Wanting in *Vulg.* *Syr.* *Arab.* CHAP.  
and *Perf.* XIX. 25

$\Sigma\omega\theta\eta\tau\alpha\iota$ ] *Syr.*  $\zeta\eta\tau\alpha\iota$  as Gr. *Luke* xxiv. §. 25.  
23. See *Mar.* x. 26. *Luke* xviii. 26.  
See also *Matt.* x. 22.  $\sigma\omega\theta\eta\sigma\iota\alpha\iota$ , *Syr.*  
 $\zeta\eta\tau\alpha\iota$ . xxiv. 13.

$\text{Ε}\mu\beta\lambda\epsilon\psi\alpha\varsigma\ \delta\epsilon\ \delta\epsilon\varsigma$ ] *Syr.* and *Perf.*  $\text{ο-}\ \delta\epsilon$ . §. 26.  
*mitt*  $\delta\epsilon$ ; and with *Arab.* add  $\alpha\upsilon\tau\omega\varsigma$ .

$\text{Τ}\omicron\tau\epsilon\ \alpha\pi\kappa\rho\epsilon\lambda\theta\eta\varsigma\ \delta\epsilon\varsigma$ ] *Arab.*  $\pi\tau\epsilon\ \alpha\pi\iota\text{-}\ \delta\epsilon$ . §. 27.  
 $\kappa\rho\epsilon\lambda\theta\eta\ \alpha\upsilon\tau\omega\ \text{ο}\ \text{Π.}\ \lambda\epsilon\gamma\omega\upsilon$ .

$\text{Ο}\ \text{Π}\alpha\tau\rho\epsilon$ ] *Syr.*  $\text{Κ}\eta\phi\alpha\varsigma$ . and *Perf.* §. 27.  
 $\Sigma\iota\mu\omega\upsilon\ \text{Κ}\eta\phi\alpha\varsigma$ .

$\iota\delta\epsilon$ ] *Perf.*  $\epsilon\tau\iota$ . §. 27.

$\text{Ο}\ \delta\epsilon\ \text{Ι}\eta\varsigma\upsilon\varsigma\ \delta\epsilon\varsigma$ ] *Syr.*  $\lambda\epsilon\gamma\epsilon\iota\ \alpha\upsilon\tau\omega\varsigma\ \delta\ \delta\epsilon$ . §. 28.  
*Ι}\eta\varsigma\upsilon\varsigma.*

*Arab.* as *Syr.* only  $\epsilon\iota\pi\epsilon\upsilon$  for  $\lambda\epsilon\gamma\epsilon\iota$ .

$\text{Μ}\omicron\iota\ \epsilon\upsilon\ \tau\eta\ \pi\alpha\lambda\iota\gamma\gamma\epsilon\upsilon\sigma\iota\alpha$ ] Dr. *Mill* §. 28.  
justly observes that five of R. *Steph.*'s  
Copies, viz.  $\gamma$ ,  $\delta$ ,  $\epsilon$ ,  $\zeta$ ,  $\iota\beta$ . put a Com-  
ma after  $\mu\omicron\iota$ ; whence 'tis evident those  
MSS. were so Modern as to have the  
Points. Vid. Note on *Matt.* xviii. 12.

*Syr.* and *Arab.* follow the above-  
mentioned Copies of R. *Steph.* as also  
the oldest Edd. of E. T. which set the  
Comma after *me*; tho' later Edd. put  
the Stop after *Regeneration*, as the *Vulg.*  
in Polyglott.

$\text{Ο}\iota\kappa\iota\alpha\varsigma$ ] So *Syr.* but *Vulg.* and *Arab.* §. 29.  
 $\text{ο}\iota\kappa\iota\alpha\upsilon$ . Thus *Perf.* in the Sense of  
*Family*, as the *House of Israel*, *Exod.*  
xl. 38. see *Mar.* xii. 13. or it may be  
intended for  $\text{Ο}\iota\kappa\iota\alpha\kappa\iota\varsigma$ .

*Chrys.* places the Order of these  
Words differently, II. 402. 30.  $\text{Ο}\iota\kappa\iota\alpha\varsigma$ ,  
 $\eta\ \alpha\gamma\gamma\epsilon\upsilon\varsigma$ ,  $\eta\ \alpha\delta\epsilon\lambda\phi\omega\varsigma$ ,  $\eta\ \alpha\delta\epsilon\lambda\phi\alpha\varsigma$ ,  $\eta\ \pi\alpha\text{-}$   
 $\tau\epsilon\epsilon\varsigma$ ,  $\eta\ \mu\eta\tau\epsilon\epsilon\varsigma$ , omitting  $\eta\ \gamma\upsilon\gamma\iota\alpha\iota\kappa\alpha$ ,  $\eta$   
 $\text{ε}\iota\kappa\iota\alpha$ . p. 405. 38.  $\alpha\delta\epsilon\lambda\phi\omega\varsigma$ ,  $\eta\ \alpha\delta\epsilon\lambda\phi\alpha\varsigma$ ,  
 $\eta\ \pi\alpha\tau\epsilon\epsilon\varsigma$ .



CHAP. η πατερ, η μητηρ, η γυναικα, η τιμα,  
XIX. 29. η αγγελ, η οικια. Don't these Citations  
look as if made by Memory, and taken  
from the Father's Mouth, while he  
was Preaching?

Πολλοι δε δεσ.] Syr. Πολλοι δε πρεβιλοι, CHAP.  
(sc. εις) οι εσονται εχθροι· η εχθροι, (sc. XIX. 30.  
εις, οι εσονται) πρεβιλοι.

Perf. Nun πολλοι, οι πρεβιλοι· εις, εχθ-  
ροι εσονται; και οι εχθροι εις, πρεβιλοι ε-  
σονται.

## CHAP. XX.

CHAP. ΓΑΡ] Vulg. omits γαρ; as also A-  
XX. 1. rab. and Perf.

ψ. 1. Αμα πρεβι] Syr. omits αμα. See Matt.  
xvi. 3. Mar. i. 35. xi. 20.

ψ. 2. Συμφωνησας δε] Perf. η συμφωνησας.  
Arab. is uncertain; because the Pbe  
is about as often used for δε as for η.  
But its Lat. Verf. had et, and there-  
fore the Dr. put Arab. among the fa-  
vourers of his Various Reading. See  
Arab. ψ. 5, 8, 10, 11, 13, 21, 25, 31.  
h. c. for δε.

ψ. 2. Αυτις] Omitted by Perf.

ψ. 3. Και] Perf. omits η.

ψ. 3. Αλλως] Perf. adds εργασις.

ψ. 3. Αργυς] Syr. η αργυς.

ψ. 4. Κακεινοις επεν—η υμεις] Arab. εκεινοις  
επεν—υμεις.  
Perf. επεν δεσ. omitting κακεινοις.

ψ. 5. Παλιν εξελθον] Dr. Mill thinks Syr.  
and Arab. read παλιν δε δεσ.

Syr. η εξηλθε παλιν. and its Lat.  
Verf. et egressus rursus.

Arab. η εξηλθε παλιν. and its Lat.  
Verf. et exiit etiam. rather iterum, as  
Job. vi. 15.

Both of them η παλιν, as Gr. and  
Syr. Mar. ii. 13. rather than παλιν δε.

Πρεβι δε] Perf. η πρεβι, or η εν τη as CHAP.  
perhaps Perf. and Syr. ψ. 3. Arab. η XX. 6.  
εν τη.

Ενδεκατην] Perf. δωδεκατην. so also ψ. 9. ψ. 6.

Εστας αργυς] Syr. εστας η αργυς. ψ. 6.  
Perf. οστας αργυς, but εστας ψ. 3.

Και λεγει αυτοις] Syr. and Arab. η ψ. 6.  
επεν αυτοις. Perf. omits η.

Ωδε] Wanting in Syr. Arab. and ψ. 6.  
Perf.

Εσηκατε—αργυς] Syr. εσκατε—η αργυς. ψ. 6.  
sc. εις, or εσηκατε—η αργυς.

Λεγουσιν αυτω] Arab. Οι δε επον αυτω. ψ. 7.  
Perf. επον, omitting αυτω.

Λεγει αυτοις] Arab. Ο δε επεν αυτοις. ψ. 7.  
Perf. Ο κνελ· τε αμπελων· επεν.

Λεγει] Syr. and Perf. επεν. so also ψ. 8.  
Arab.

Μισθον] Syr. adds αυτων. so E. T. ψ. 8.  
their hire. but later Edd. have print-  
ed their in Italic.

Οι πρεβι την δεσ.] Syr. Οι της ενδεκατης ψ. 9.  
αργς.

Perf. Οι εν τη δωδεκατη αργς εις την  
αμπελωνα εισηλθον.

CHAP. Λαβόντες δὲ] Syr. ἔχουσιν, as ὁ. 10.  
XX. 11. ἔχουσιν.

ὁ. 12. Λεγόντες] Syr. ἔχουσιν. Perf. ἔχουσιν.

ὁ. 12. Καυσεν] Syr. adds αὐτός, fo. also Arab.

Dr. Mill observes that two of R. Steph.'s Copies, as well as some others read καυσεν; with a Note of Interrogation. Vid. Note Matt. xix. 28.

ὁ. 13. Οὐδὲ ἀποκρίθης &c.] Arab. Οὐδὲ ἀπεκρίθη λέγων &c. Perf. omits δὲ.

ὁ. 13. Ἐν αὐτῶν] Perf. αὐτοῖς.

ὁ. 13. Ἐταῖροι] Syr. ἑταῖροι μου. So Matt. xxii. 12.  
Perf. ὁ ἀνθρώποι.

ὁ. 13. Σε] Perf. ὑμᾶς.

ὁ. 13. Συνεφώνησας μοι] Perf. συνεφώνησα ὑμῖν, or ἐκαστῷ ὑμῶν, or the like; not σοι, as Dr. Mill thinks.

ὁ. 14. Ὡς ἔχουσιν] Syr. and Arab. omit ἔχουσιν. See Matt. xxvi. 39. ὡς συ. Gal. iv. 14. ὡς Χρ. 140. Philom. ὁ. 17. ὡς ἡμεῖς, not ὡς ἔχουσιν &c.

ὁ. 16. Πολλοὶ γὰρ—δὲ] Syr. πολλοὶ—ἔχουσιν. Arab. ὡς πολλοὶ—ἔχουσιν.

ὁ. 17. Αναβαινῶν] Syr. ἐμελλε δε αναβαινεν, being about to go up. Luke ix. 31. x. 1. Or μελλον δε αναβαινεν, as Orig. Com. in Matt. p. 408. A. 418. E. But Com. in Job. p. 279. B. ἔχουσιν αναβαινεν.

ὁ. 17. Μαθηταί] Syr. and Perf. add αὐτοῖς.  
St. Austin read duo. Tom. III. Part II. col. 176. F. but afterwards corrected this Mistake of his Copy. Tom. I. 23. D.

Χαίρει] Perf. ἔχουσιν χαίρει. O- CHAP. XX. mitting κατ' ἰδίαν.

So Orig. Vol. I. 408. A. II. 279. ὁ. 17. B. τῆς δόξης (omitting μαθηταί) κατ' ἰδίαν ἔχουσιν τῆς δόξης &c.

Καὶ γεγραμμένοι] Lat. Verf. of Arab. ὁ. 18. et Scribarum. q. ἔχουσιν γεγραμμένων. but Mar. x. 33. et Scribis. N. B. the Arab is the same in both Places. I suppose the Latin Translator in the former Place thought that if the Son of Man was to have been delivered to the Scribes, Scribis, the Præp. Ita, so, had been repeated. Principibus sacerdotum et Scribis, as Vulg. but as it is not, he chose to render the Arab. Principibus Sacerdotum. et Scribarum. That this Repetition of Ita is not necessary appears from Matt. x. 18. where the Præposition is absent both in Greek and Arab.

Perf. αἱ χεῖρες (or χεῖρες Matt. xvii. 22.) ἱερῶν ἔχουσιν γεγραμμένων.

Ἀναστῆναι] Perf. adds ἐκ νεκρῶν. as ὁ. 19. Matt. xvii. 9.

Αὐτῶν] Perf. τὰ Χεῖρες. ὁ. 20.

Μέλα των ὧν] Syr. αὐτῶν ἔχουσιν ὡς. ὁ. 20.

Οὐδὲ εἰπὼν] Perf. Οὐ ἔχουσιν εἰπὼν. omitting δὲ. ὁ. 21.

Λέγει αὐτῶν] Vulg. and Arab. εἰπὼν ὁ. 21. αὐτῶν.

Perf. only εἰπὼν.

Ἀποκριθὲς δὲ] Syr. omits δὲ. as also ὁ. 22. Arab. and Perf.

Εἰπὼν] Arab. λέγων. ὁ. 22. Syr. does not add αὐτῶν; tho' its Lat. Verf. has ei.

CHAP. Καὶ τοῦ &c.] Syr. and Perf. ἰ not ῥ.

XX. 22.

ῥ. 22. Βαπτισμα] Perf. ὠδω.

ῥ. 22. Βαπτισμα] Syr. Βαπτισμα as ῥ. 23.

ῥ. 23. Καὶ λεγει] Syr. omits ῥ, which Arab retains; tho' its Lat. Vers. omits it. This Version reads επεν αὐτοις.

Perf. Ο ἰησους επεν αὐτοις.

ῥ. 23. Καὶ τὸ βαπτισμα—βαπτισμα] Why does Dr. Mill say Cbryst. wants these Words? See Vol. II. 413. 32. and they are repeated again p. 414. 17. ej. Vol.

ῥ. 23. Δειξον μου] Perf. wants μου.

ῥ. 23. Ευθυμιαν μου] Vulg. wants μου. so also Cbryst. II. 413. 35. . 414. 18.

ῥ. 23. Ουκ εστιν ιμων] Vulg. Non est meum. How does it appear Vulg. read ποτε εν εστιν? Vid. Ed. Kust.

ῥ. 23. Ηπιμασαι υπο] Cbryst. II. 413. 36. . 414. 18. reads ωρα instead of υπο. Arab. ηπιμασιν ο πατηρ μου.

ῥ. 24. Καὶ ακουσαντες] Syr. ακουσαντες δε.

ῥ. 24. Των δυο αδελφων] Syr. πωλων (or εκεινον) των δυο αδελφων. Cbryst. II. 414. 44. omits αδελφων.

ῥ. 25. Δε] Syr. ῥ. Perf. omits δε.

ῥ. 25. Οιδατε] Arab. κα οιδατε, nonne scitis &c. ? See chap. xxi. 16, 17.

ῥ. 25. Μεγαλοι] Arab. adds αυτων.

ῥ. 26. Ουτως δε] δε is wanting in Vulg. and Perf.

εστι] Syr. εστι, as also Vulg. Arab. CHAP. and Perf. So ῥ. 27. But the Imp. is XX. often render'd by a Future Tense where ῥ. 26. there is no Suspicion of a Various Reading. Vid. Note Matt. v. 37. Compare with Syr. Luke xii. 35. εωςσαν. and Act. i. 20. εστι. Gal. i. 8, 9. . 1 Tim. iii. 12. εωςσαν. Jam. i. 19. εστι.

Ωσπερ] omitted by Perf. ῥ. 28.

Καὶ εκπορευομενων αυτων] Arab. might ῥ. 29. read ῥ εκπορευομενων αυτων. But Syr. read without doubt ῥ εκπορευομενων τε ιησου.

Perf. εκπορευομενων τε ιησου. omitting ῥ.

Ηκολυθησαν—οχλος πολλος] Perf. ηκα- ῥ. 29. λυθησαν—οχλοι πολλοι.

Καὶ ιδου] Perf. omits ιδου. ῥ. 30.

Ο ἰησους] Perf. Ο Χριστος. ῥ. 30.

Λεγοντες] Perf. ῥ λεγων, or else ῥ ῥ. 30. επεν.

Ελεησαν ημας, κυριε &c.] Vulg. κυριε, ῥ. 30. ελεησεν ημας.

Perf. Ω γε Δαβιδ, ω κυριε ημων, ελεησεν ημας.

Syr. for κυριε has κυριε μου, tho' several Persons speak, but ῥ. 31. κυριε ημων.

Ο δε οχλος επιτιμησαν] Syr. οι δε οχ- ῥ. 31. λαι επιτιμησαν.

Perf. οι ανθρωποι επιτιμησαν.

Εκμαζον λεγοντες] Syr. εκμαζον την φωνην αυτων, ῥ λεγουσι.

Ελεησαν &c.] Syr. κυριε ημων, (so ῥ. ῥ. 31. 33.) ελεησεν ημας, υος Δαβιδ.

Perf. omits υος Δαβιδ.

Καὶ επη] Arab. adds αυτοις. ῥ. 32.

- CHAP. XX. 33. *Λεγουσιν αὐτῷ*] *Perf.* εἶπον κυρε ημῶν.  
 §. 34. *Ἐπλάγχθη δὲ*] *Syr.* ἡ ἐπλάγχθη δὲ ἐπ' αὐτοῦς. So *Perf.* only it omits ἡ.

*Διέβλεψαν*] *Syr.* and *Perf.* ἀνέχθησαν, as *Matt.* xxvii. 52. *Perf.* also adds according to its *Lat. Vers. et mundum* *§. 34.* *viderunt*, q. του κοσμου οἶδον. but the Word *Gnalam* is used where λαοῦ is in the Original. *Luke* iii. 18. . xix. 48.

## C H A P. XXI.

- CHAP. XXI. *Ἡ* γινισαν—ἡλθον] Dr. *Mill* represents *Origen* as reading *ηγγισεν* and *ἡλθεν*. So he does Vol. II. 168. E. but I. 424. E. and 431. A. *ηγγισαν*—*ἡλθον*.

*Ἐπελθῶν*] *Syr.* renders *Future* by *Imperat.* as *chap.* xx. 26. an *Imp.* by *Fut.* and besides, it adds αὐτῷ.  
*Vulg. Arab.* and *Perf.* agree with *Syr.* in rendering this *Fut.* by an *Imperat.* CHAP. XXI. §. 3.

- §. 1. *Βηθσαῳ*] So R. *Steph.* tho' all his Copies had *Βηθσαῳ*.

*Εὐθεως δὲ*] *Arab.* ἡ εὐθεως. §. 3.

- §. 1. *ΠεϞ π*] *Orig.* I. 424. E. εἰς π, but 431. A. and II. 168. E. *πεϞ π*.

*Αποσταν αὐτῷ*] *Perf.* ἀγαγέτω. *Syr.* also adds αὐτῷ, agreeably to *Mar.* xi. 3.

- §. 1. *Τοτε*] Omitted by *Syr.* and *Perf.*

R. *Steph.* ἀποσταν, but all his Copies ἀποσταν.

- §. 1. *Δυο μαθηται*] *Syr.* *Arab.* and *Perf.* δυο εκ των μαθητων αὐτου. So also *Mar.* xi. 1. to which may be added *Vulg.* where Gr. δυο των μαθητων αὐτου.

*Syr. Particip.* which sometimes answer to *Pres. Tense* ἀποσταν. *Matt.* x. 16. . xi. 10. and sometimes to *Fut. Tense*, *Joh.* xiii. 20. *πιστω. Act.* xxii. 21. *εξαποσταν.*

- §. 2. *Διγινω*] *Syr.* *Arab.* *Perf.* ἡ εἶπεν.

*Origen.* I. 431. D. . II. 174. D. ἀποσταν. so *Chrys.* II. 419. 18. but his *Abridger Theophylact.* p. 120. A. ἀποσταν.

- §. 2. *Απεινῶν*] How came Dr. *Mill* to know *Vulg.* read *καπεινῶν*? The former may as well be render'd *contra*, as the latter. *Matt.* xxvii. 61. See *Polyb.* Lib. I. p. 121. l. 13.

*Προφητῶν*] *Chrys.* adds *Ζαχαριου*. not as Dr. *M.* says. *Δια Ζαχαριου τε προφητῶν*. II. 419. 20.

- §. 2. *Ευρησθε*] *Perf.* εὑρισθε. as *Matt.* xxvi. 64.

*Λεγοντι*] *Syr.* οἱ εἶπεν. §. 4.

- §. 3. *Εἰπη τι*] Dr. *Mill* mentions *Origen* as reading *εἰπη, τι ποιῶτε, εἰπη*. So he does Vol. II. 169. A. *εἰπη τι ποιῶτε* *εἰπη*. but Vol. I. 433. C. *εἰπη τι, εἰπη*. See p. 174. D. ej. Vol.

*Και ἐπεβόησας*] *Orig.* II. 174. D. omits ἡ. but 175. E. and I. 432. B. we read it.

*Πωλον γαρ υποζυγιου*] *Perf.* *πωλον* αὐτου. §. 5.

CHAP. Περιβαλλες δε] Syr. & περιβαλλες, or  
XXI. 6. περιβαλλαν. Persf. omits δε.

Προαγοντες—ακολουθοντες] Syr. προαγ. CHAP.  
αυτον—ακολ. αυτω. XXI. 9.

ψ. 6. Οι μαθηται] Arab. οι δυο μαθηται. a-  
grecably to ψ. 1.

Κυριον] Persf. Θεον.

ψ. 9.

ψ. 7. Επανω αυτων τα ιμα.] Syr. not επ' αυ-  
των, as Dr. Mill says; but επι του πα-  
λαν. Lat. Verf. pullo.

Οι οχλοι] Orig. I. 438. C. πολλοι. ψ. 11.  
but II. 175. A. οι οχλοι. Vulg. po-  
puli q. λαοι.

Arab. o de οχλοι ελεγον.

Persf. Οι οχλοι, omitting δε.

ψ. 7. Επεκαθισεν] E. T. they set. q. επιθε-  
σαν Luke xix. 35. Vulg. sedere fece-  
runt.

Syr. εκαθισεν (or επεκαθισεν) ο Ιησους.  
Jesus sat or rode.

Beza reads επεκαθισαν in Plur. but  
R. Steph. επεκαθισεν in Sing.

ψ. 7. Επανω αυτων] Syr. επανω αυτω sc. πα-  
λον, or επ' αυτω as Mar. xi. 7.

But it does not appear Vulg. read  
επανω αυτω; for enim refers to Christ,  
not the Colt. and desuper may be the  
rending of επανω αυτων, as well as of  
επανω αυτω; and perhaps rather of the  
former, agreeably to super eos, (επανω  
αυτων) in the preceding part of the  
Verse.

How can Beza represent Syr. read-  
ing επεκαθισαν in Plur. which undoubt-  
edly read επεκαθισεν ο Ιησους, in Sing.?

How can he say, *Vulgata legit*, επα-  
νω αυτον, *videlicet τον Ιησον cui lectioni  
favet Syrus interpres?* When a little  
after he says, *Vetus interpres vertit*,  
Desuper. *Itaque videtur tantum legisse  
επανω, nullo expresso relativo.*

I suppose 'tis a Blunder of the Editor,  
who jumbled different Sentiments into  
one Note. The Edition I use is Cant.  
A. D. 1642.

ψ. 8. Ο δε πλεος οχλο] Syr. & το πλε-  
ος των οχλων.

Ιδοντες δε] Persf. omits δε.

ψ. 15.

Γεγραμμεν] Syr. and Persf. φαρμακισι. ψ. 15.

ψ. 8. Διδοται] Persf. an Olive Trees.

Ηγαπακησαν] Persf. premises οι ιερεις. ψ. 15.

Ειπον]

CHAP.  
XXI.16.

Εἶπον] Syr. λεγουσιν.

†. 16. ΑΚΗΣ] Arab. countenances those Copies that read *ακ* ακης, *πα*ησ *αι*-dis &c.?

†. 16. ΑΥΤΩ] Perf. τῷ Ἰησῷ.

†. 16. Ο ΔΕ ΙΗΣΟΥΣ ΛΕΓΕΙ] Vulg. Ο ΔΕ ΙΗΣΟΥΣ ΕΠΕΙ. So Arab.  
Perf. Ο ΙΗΣΟΥΣ ΑΠΟΚΡΕΜΕΝΩ ΚΑΙ ΕΠΕΙ.

†. 16. ΚΑΤΗΡΤΙΣΩ] So Syr. *Schaaf. disposuisti.* But Syr. in *Polyglot.* κατηρτισαι, *confirma*ta est.

†. 16. ΔΙΝΕΙ] After *αυτον* Perf. adds from *Luke* xix. 40. with some Alteration. *Και εαν υπη σιωπησωσι, η ορθη και ο λιθος περραζονται.*

†. 17. ΚΑΙ ΚΑΤΑΛΙΠΩΝ] Perf. *ποτε ο Χριστος καταλιπον, οτι κατελιπε.*

†. 18. ΕΠΑΝΑΓΩΓΩΝ] Perf. in Plur. επαναγοντες.

†. 19. ΜΙΣΩΝ] Wanting in Arab. and Perf.

†. 19. ΕΠ' ΑΥΤΩΝ] Perf. επι το δένδρον.

†. 19. ΛΕΓΕΙ ΑΥΤΩ] Syr. Vulg. and Arab. *επει αυτω.*  
Perf. *επει τη δένδρῳ.*

†. 19. ΚΑΡΕΨΘ' ΥΠΗΛΑΙ] Syr. *καρψοι* (as †. 34.) *υπηλαι.*

†. 19. ΚΑΙ ΕΞΗΓΕΝΤΩΝ] Perf. wants *και.*

†. 19. Η ΕΥΚΗ] Syr. adds *εκατη.* as *Mar.* iii. 24. unless *η* be supposed equivalent to *εκατη.* as *Matt.* viii. 32. ix. 22. So *φυλη,* that Tribe, sc. of *Levi.* *Jos.* *Ant.* L. IV. cap. 4. p. 204. §. 3. l. 3. b. Arab. *that tree;* tho' in the next Verse it has *η ευκη.*

ΑΠΟΚΡΕΜΕΝΩ ΔΕ &c.] Arab. ΑΠΟΚΡΕΜΕΝΩ ΔΕ CHAP. *αυτοις ο Ιησους λεγων.* Perf. omits *δε.* XXI.21.

ΕΛΘΟΝΤΙ ΑΥΤΩ] Syr. *ελθ. τη ἡσῳ.* †. 23.

ΠΡΕΣΒΥΤΕΡΟΙ ΤΟΥ ΛΑΟΥ] Perf. omits *του* †. 23. *λαου.*

ΛΕΓΟΝΤΕΣ] Syr. *και λεγουσιν αυτω.* †. 23. Arab. *και ειπον αυτω.*  
Perf. *επερωτησαν αυτον.*

ΑΠΟΚΡΕΜΕΝΩ ΔΕ &c.] Syr. Vulg. Perf. †. 24. omit *δε.*  
Arab. ΑΠΟΚΡΕΜΕΝΩ ΔΕ ΑΥΤΟΙΣ Ο ΙΗΣ. ΛΕΓΩΝ.  
Lat. *Vers.* has omitted *δε.*

ΟΝ ΕΑΝ] Syr. *και εαν.* Perf. omits *εν.* †. 24.

ΛΕΓΟΝΤΕΣ] Syr. adds *οτι.* which occurs †. 25. *Luke* xx. 5. where the *ον* omitted here by Syr. after *διατι,* is render'd by *Vau,* and set before *διατι.*

ΕΑΝ ΔΕ] Syr. *και οτι,* but in *Luke* xx. 6. †. 26. as in Greek.

ΕΞ ΑΝΘΡΩΠΩΝ] Perf. *εκ γης και εξ ανθρ.* †. 26.

ΠΑΣΙΣ ΕΧΟΥΣΙ &c.] According to E.T. †. 26. which has *bold* in the *Præf. Tense,* these seem to be the Words of the High Priests &c. but according to Syr. Vulg. Arab. and Perf. which read *εχον,* they are the Evangelist's Words, giving a Reason why the High Priests &c. feared the People.

Τῷ ΙΗΣΩ] Syr. *αυτω.* *Και αποκριθῃσαν* †. 27. *και λεγουσιν αυτω.* Lat. *Vers.* of Syr. has *responderunt ei,* q. *απεκριθῃσαν αυτω.*  
Perf. omits *και αποκριθῃτες τη ἡσῳ.*

ΕΙΠΟΝ] Arab. *λεγοντες.* †. 27.

ΕΦΗ ΑΥΤΟΙΣ ΚΑΙ ΑΥΤΩ] Arab. *εφη δε αυ-* †. 27. *τω,* omitting *και αυτω.* Syr.

CHAP. Syr. *λεγει αυτοις ο ιησους.*  
 EXL27. *Perf.* instead of *ε* αυλ<sup>ο</sup> has *ο ιησους.*

τη εν δε.} *Cbrys.* II. 426. 15. *τη* CHAP.  
 εν εν. δε. XXI. 31.

γ. 28. *Αδελφω*] *Syr.* adds *τη* or *αι.* as γ. 33. h. cap. and *Luke* x. 30. or perhaps it has *αυη* *της.* as *Vulg.* *Vir quidam.* See *AE.* xvi. 9. E. T. *a man.*  
*Arab.* does not add *τη* as *Dr. Mill* concluded from its *Lat. Vers.* which has *de homine quodam.*

ο περι<sup>ο</sup>] *Arab.* *ο περι<sup>ο</sup>.* The γ. 31. Reason is evident from the Inversion of the Answers of the two Sons, see γ. 29, 30. *Vid. Hieronym.* ad. I. Tom. VI. p. 45. g.

*Αιγ<sup>ο</sup>*] *Arab.* *απι δε.* *Perf.* only *απιν.* γ. 31.

γ. 28. *Ειπε*] *Syr.* *Arab.* and *Perf.* *απιν* αυλ<sup>ο</sup>.

*Προαγ<sup>ο</sup>—τη θω*] *Cbrys.* II. 385. γ. 31. 44. *προαγ<sup>ο</sup>—των κερων.* but p. 426. L 28. as Greek. The former is an evident Citation by Memory; in such Cases the true Reading is found by consulting other Passages in the same Author.

γ. 28. *Τικτω*] *Syr.* *τικτω* *μυ.*

γ. 28. *Τπαγε, σμερεν εργαζου*] *Vulg.* *Vade bodie, operare &c.* But *Beza* points the *Kulg.* perhaps as it stood in Old Edd. before the Corrections of *Sixt.* V. A. D. 1589. and *Clem.* VIII. A. D. 1592. *Vade, bodie operare &c.*  
*Perf.* and *Arab.* agree with *Vulg.* in joining *σμερεν* with *υπαγε*; as appears by their inserting *ε* before *εργαζ<sup>ο</sup>.*

*Τμης δε*] *Syr.* *υμης δε ε.* γ. 32.

*Ωκοδομησε*] *Syr.* *Arab.* and *Perf.* add γ. 33. *εν αυλ<sup>ο</sup>.*

γ. 28. *Αμπελωνι μυ*] *Arab.* omits *μυ.*

*Δαβεν τις καρπυς αυλ<sup>ο</sup>*] *Syr.* *αποσηλαι* γ. 34. *πε<sup>ο</sup> αυτω εν (οι απο) των καρπων τη αμπελωνι<sup>ο</sup> αυλ<sup>ο</sup>.* So also *Perf.*

γ. 29. *Ο δε αποκελθεις δε.*] *Arab.* *ο δε απικελθ<sup>ο</sup>, λεγων.*  
*Perf.* only *απιν,* but adds *οτι.*

*Ελιθολληται*] This Verb is set before *απικετηται,* both by *Syr.* and *Perf.* as thinking the Climax better observed by such a Position.

γ. 29. *Ου θιλω*] *Arab.* represents the first Son, as saying, *Εγω υπαγα, κυριε,* as also *ε* εν απικελθ<sup>ο</sup>, agreeably to γ. 30.

*Παλιν*] *Syr.* and *Arab.* *ε παλιν.* γ. 36.

γ. 30. *Και προσελθων τη διευτερω &c.*] *Perf.* omits *ε.* and instead of *διευτερω* has *υφ<sup>ο</sup> διερω.* *Arab.* *απιν αυλ<sup>ο</sup> &c.*

*Εντροπησονται*] According to *Dr. Mill,* γ. 37. *Syr.* inserts *ιους* before *εντροπησονται.* This is the more likely because *Chebar* is used in the Parallel Text for *ιους,* *Luke* xx. 13. But the Reader ought to know that the same *Syr.* Word is the rendring of *οτι,* *Mar.* xii. 6. another parallel Text, as also for *παλιν,* *Luke* iv. 23. *AE.* xxviii. 4. and *αεσχε,* *AE.* xi. 18. and *εν,* *Rom.* ix. 19.

γ. 30. *Ο δε αποκελθεις, απιν*] *Arab.* *ο δε απικελθ<sup>ο</sup>, λεγων.* And then adds from γ. 29. *Ου θιλω. Τρετον δε &c.*

γ. 30. *Εγω κυριε*] *Vulg.* *eo domine, q. υπαγα, κυριε.*

CHAP. 19. xi. 19. and ταχα, *Philem.* γ. 15.  
XXI. 37. and τυχαν, *1 Cor.* xvi. 6.

γ. 38. εν εαυτοις] Omitted by *Perf.*

γ. 39. Εξεβαλον] *Arab.* adds αυτον.  
*Syr.* puts αυτον after this Verb, and not after the preceding Participle, λα-  
βοντες.

γ. 39. Απεκτεναν] *Syr.* and *Arab.* have add-  
ed αυτων. But *Lat. Verf.* of *Syr.* had  
omitted cum, which is *Dr. Mill's* Ex-  
cuse for omitting this Various Reading.

γ. 40. Εχεναις] *Vulg.* in *Polyglot. suis*, q.  
αυτς. but I suppose 'tis a typographical  
Error; because other Edd. have *illis*.

γ. 41. Κακως κακως] Perhaps *Syr.* οτι κακως;  
for *bisb* is several times repeated when  
we find a single κακως in the Original,  
see *Matt.* iv. 24. . xiv. 35. *Mar.* ii.  
17. . vi. 55. *Luke* v. 31.

But *Schaaf.* in *Lex. Syr.* p. 53. thinks  
that *bisb* repeated signifies *peffime*.

γ. 41. Αποδυσαν αυτω] So *Syr.* but its *Lat.*  
*Verf.* having omitted ei after reddant,  
*Dr. Mill* concluded αυτω was wanting  
in the Copy whence that Translation  
was made.

Αμπελων] *Vulg. Vineam suam*, q. CHAP.  
XXI. 41.

Της καρπου &c.] *Arab.* τον καρπον γ. 41.  
αυτον εν τη καρμ αυτου. *Vulg. fructum*  
&c.

Ταις γεφυραις] *Syr.* τη γεφυρ. *Mar.* γ. 42.  
xii. 10.

Εθνη πωνται &c.] *Arab.* εθνη πωνται γ. 43:  
τον καρπον αυτης.

*Syr.* q. λαμ. so εθνη render'd as if  
λαμ. *AB.* xxiv. 3. . xxvi. 4.

So also *Hebr. Gnammin, Is.* lvi. 7.  
*People*, compared with *Mar.* xi. 17.  
εθνη.

*Syr.* wants αυτης after καρπου.

This 43<sup>d</sup> γ. is omitted by *St. Chry-*  
*sof.* in his Comment. Vol. II. p. 431.  
I suppose because he did not intend  
to comment on it; for he refers to it  
elsewhere. See I. 973. 34. and IV.  
443. 28.

Και ο πιστων] *Chryf.* II. 431. 3. πας γ. 44.  
ο πιστων. but IV. 443. 29. Ο πιστων  
&c.

Και ζητηνται] *Perf.* ηβελον, as *Chap.* γ. 46.  
xxii. 3. omitting η.

*Syr.* ηζητησαν, but its *Lat. Verf.*  
*et voluerunt*, q. η ηβελον.

## CHAP. XXII

CHAP. XXII. **K**ΑΙ απεκριθεις—παλιν ειπεν &c.]  
*Syr.* η απεκριθη παλιν ο Ιησ. εν  
γ. 1. ωδουλας, η ειπε, Ωμοιωθη &c.

*Arab.* η απεκριθη αυτς ο Ιησ. παλιν,  
λεγων &c.

*Perf.* παλιν ο Ιησους ηρξατο, η εν ωδου-  
λας ειπεν αυτς &c. omitting λεγων.  
Perhaps this Translator avoided a lite-

ral Version of απεκριθεις; because there CHAP.  
was no preceding Question. XXII.

Παλιν—λεγων] *Syr.* η παλιν—και γ. 4.  
ειπεν.

*Arab.* η παλιν απεσηλεν. see γ. 1.  
and not as its *Lat. Verf.* *deinde misit*  
*etiam servos alios* i. e. η αλλας &c.



CHAP. XXII. 4. *Idz*] *Syr.* *ἔτι ἰδὲ.*  
*Arab.* has *ἔτι*, but omits *ἰδὲ*.  
*¶* 4. *Perf.* has *ἰδὲ*, tho' its *Lat. Vers.* omits *ecce*.

*¶* 4. *Σίλιστα*] *Perf.* adds *ἐ* *προβατα*. So the Word is used *Matt.* xviii. 12. *Syr.* *οὐκ ἔστι μὲν*.

*¶* 4. *Τιθόμενα*] *Kuster* observes *Parif.* 1. reads *τιθόμενα*, corrupte. *Error natus est ex affinitate soni, quæ inter υ εἰ η intercedit.* This Learned Man refers to the Pronunciation of the Modern Greek, in which Language υ is pronounced nearly as η, but more nearly as ι, so *τιπῖω* sounds exactly as we should pronounce *τιπῖω*. I thought this Note might be of service to those, who being only acquainted with our Pronunciation of the ancient Greek, could observe no Affinity between the Sounds of υ and η.

*¶* 6. *Δύλως αὐτῆς*] *Perf.* *δύλως τῆς καλεσά- τας αὐτῆς*.

*¶* 7. *Λύσας δὲ*] *Perf.* omits *δὲ*. as *Cant.*

*¶* 7. *Ὁ βασιλεὺς*] So *Vulg.* and *Syr.* and also *R. Steph.* tho' all his Copies had added *ἐκ* *ἐκ*.

*¶* 8. *Διγῆ*] *Vulg.* *Syr.* *Arab.* *Perf.* *ἔπειν*.

*¶* 9. *Ὅσους*] *Arab.* in Sing. *ὅσον* or *ὅστινα*. So also *¶* 10.

*¶* 9. *Καλεσάτι*] *Arab.* adds *αὐτῶν*.

*¶* 10. *Συνήγαγον*] *Perf.* *ἐκαλεσαν*.

*¶* 11. *Εἰσελθὼν δὲ*] *Perf.* omits *δὲ*, as also *διασκαδὲς τῶν ἀνακαμίνους—ἐκ*.

*¶* 12. *Καὶ λέγει αὐτῶ*] *Syr.* *Vulg.* and *Arab.* *ἐ* *ἔπειν αὐτῶ*. *Perf.* omits *ἐ*.

*Ἐταίρει*] *Syr.* adds *μὲν*.

CHAP. XXII.

*Ὁ δὲ*] *Perf.* *ἔπειν*. and after *ἐφ' ἑαυτῶν* *¶* 12. adds for Explication, *ἐ* *καὶ ἀπεκρίθη*.

*Τότε*] Omitted by *Perf.* which after *¶* 13. *ἀφ' ἑαυτῶν* adds *αὐτῶν*.

*Αὐτῶν ποδας &c.*] *Syr.* *χρηστὶς αὐτῶν ἐ* *¶* 13. *ποδας αὐτῶν*; tho' its *Lat. Vers.* omits *ejus* after *manus*.

*Perf.* *δύο χρηστὶς ἐ* *δύο ποδας*, omitting *αὐτῶν* after *χρηστὶς* as well as *ποδας*. *Arab.* as *Syr.*

*Ἀρτί αὐτῶν ἐ*] If *ἐ* were wanting in *¶* 13. *Vulg.* *Syr.* *Arab.* should it not be added in the *Proleg.* N°. 1195. *Ed. Kust.* or pag. 121. col. 2. *Ed. Mill?*

*Ἐκβαλετε*] *Syr.* *Vulg.* and *Arab.* add *¶* 13. *αὐτῶν*.

*Πολλοὶ γὰρ*] *Arab.* *ὡς πολλοὶ*—*ἐ* *¶* 14. for *δὲ*.

*Καὶ ἀποστέλλουσιν*] *Syr.* and *Arab.* *ἐ* *α* *¶* 16. *πέμψαν*.

*Perf.* *ἀπέστειλαν*, without *ἐ*.

*Λεγοῦσιν*] *Syr.* *ἐ* *λέγουσιν αὐτῶν*. *¶* 16.

*Ἐπεὶ*] *Arab.* adds *αὐτοῖς*. *¶* 18.

*Ποτήριον*] *Perf.* *ἐνθυμησιν*. The Word *¶* 18. occurs *Matt.* ix. 4.

*Νομισμα*] *Syr.* uses the same Word *¶* 19. as for *δυναμεν* at the End of the Verse.

*Δυναμεν*] *Perf.* adds *ἐν*. *¶* 19.

*Καὶ λέγει*] *Syr.* *ἐ* *ἔπειν*. *¶* 20. *Perf.* *ἔπειν* without *ἐ*, as *Cant.* &c.

*Αὐτῇ ἐ* *ἡ ἐπιγροφῇ*] Wanting indeed *¶* 20. in

CHAP. in *Cbrys.* Text, II. 443. 20. but I think XXII. not wanting in his Copy. See l. 22.

γ. 20. ἡ ἀπο τῆς παλαιᾶς ἡ ἀπο τῆς ἐπιγραφῆς  
ἀκνύλαι, where there seems a plain Re-  
ference to our present Reading.

γ. 21. Λέγουσιν αὐτῷ] *Cbrys.* II. 443. 20.  
ἔπειν οὐτι δέ.

*Syr.* wants αὐτῷ.

*Arab.* and *Perf.* have only ἔπειν.

γ. 21. Τότε λέγει αὐτοῖς] *Tote* omitted by  
*Syr.* and *Perf.*

*Syr. Vulg. Arab.* and *Perf.* ἔπειν for  
λέγει.

γ. 21. Καίσαρ, Καίσαρ] *Arab.* βασιλεὺς,  
βασιλεῖ.

γ. 23. Ἐν ἑκτῇ τῇ ἡμέρᾳ] *Arab.* ἡ ἐν ἑκτῇ  
δε.

*Cbrys.* II. 443. 33. Καὶ μετ' αὐτοῦ.

γ. 23. Προσηλθὼν αὐτῷ] *Syr.* omits αὐτῷ.  
So also *Cbrys.* II. 443. 33. ἡ μετ'  
αὐτοῦ προσηλθὼν οἱ Σαδδουκαῖοι.

γ. 23. Οἱ λεγόντες δέ.] *Syr.* ἡ λέγουσιν αὐτῷ,  
ὡς εἰναι ἀναστάσις τῶν νεκρῶν. I *Cor.* XV.  
12, 13.

γ. 23. Ἐπηρώτησαν αὐτὸν] *Perf.* omits αὐτὸν.

γ. 24. Λέγοντες] *Syr.* ἡ λέγουσιν αὐτῷ.  
*Perf.* ἡ ἔπειν αὐτῷ.

γ. 24. Εἰπεν] *Syr.* and *Perf.* add ἡμῖν.

γ. 24. Ἐάν τις] *Syr.* οἱ εἰάν τις.  
*Arab.* εἰάν ἀνθρώπῳ.

γ. 24. Τεκνῶ] *Vulg. Arab.* and *Perf.* τεκνον.

γ. 24. Ἀδελφῷ αὐτοῦ] *Perf.* wants αὐτοῦ.

γ. 25. Ἦσαν δέ] *Arab.* and *Perf.* ἡ ἦσαν.

Καὶ ὁ παλαιῶν] *Syr.* wants ἡ. so also CHAP.  
*Arab.* and *Perf.* but the former of these XXII.  
two has ὁ παλαιῶν αὐτῶν. γ. 25.

Γαμ. τελευτῶ. καὶ μὴ ἔχον σπέρμα] *Perf.* γ. 25.  
Ἐγαμήσαν, ἡ αὐτὸν τεκνὺς τελευτῶν, δέ.

Σπέρμα] *Syr.* τεκνῶ.

γ. 25.

*Cbrys.* II. 444. 3. ἐλευτ. αὐτῶν.  
Marg. ἡ μὴ ἔχον σπέρμα. and Vol. I.  
476. 24. αὐτῶν ἀποθανόντων δέ. per-  
haps from *Luke* xx. 28, 29. but p. 122.  
43. μὴ ἔχον τεκνῶ. as *Syr.*

Ἀδελφῷ αὐτοῦ] *Perf.* wants αὐτοῦ. γ. 25.

Ὁμοίως ἡ δέ.] *Perf.* The second Bro- γ. 26.  
ther married (or took) her, and he also  
left her without a Son, the third and  
fourth unto the seventh in like manner,  
omitting ἡ.

*Vulg.* also omits ἡ. but not *Arab.*  
tho' its *Lat. Verf.* has omitted *et* or  
the like.

Ἐν τῇ ἀναστάσει] *Perf.* ἐν τῇ ἡμέρᾳ τῆς γ. 28.  
ἀναστάσεως.

Τῇ τῷ ἐπτα] *Syr.* τῇ ἐκ τῶν δέ. γ. 28.  
*Vulg.* *cujus de septem.*

Ἐπτα] *Perf.* ἀδελφῶν. γ. 28.

Πάντες γὰρ δέ.] *Perf.* ἐπειδὴ οἱ ἑπτα γ. 28.  
ἀδελφοὶ ἐλάβον (ὁ γαμήσαν) αὐτῇ.

*Syr.* οἱ γὰρ πάντες, for they all; as  
E. T.

Ἀπεκρίθης δέ δέ.] *Syr.* ἀπεκρίθη ὁ ἰησὺς γ. 29.  
ἡ εἰπεν δέ.

*Arab.* ἀπεκρίθη δὲ αὐτοῖς ὁ ἰησ. λέγων.  
*Perf.* ὁ ἰησὺς εἰπεν αὐτοῖς.

Πλαναθε] Before this Word *Perf.* γ. 29.  
has inserted ολιγοπιστοί, *Matt.* viii. 26.  
xvi. 8. not ἀπιστοί according to its *Lat.*  
*Verf.*

CHAP. *Verf.* O increduli, Matt. xvii. 17. Mar. XXII. ix. 19. Job. xx. 27.

Επηρωτησεν] *Syr. Vulg. and Arab.* add CHAP. XXII.

ψ. 29. Δυναμιν] *Perf.* ιδον, as ψ. 16.

Νομιμ[?] *Arab.* Γεωμματα. Consult ψ. 35. Mar. xii. 28. see the proper Word for νομιμ[?], Luke x. 25.

ψ. 30. Λαλασεν] *Syr.* adds των νεκρων. as ψ. 31.

Και λεγων] *Arab.* λεγων without ε. ψ. 35.

ψ. 30. Ως αγγελοι &c.] *Orig.* I. 496. C. D. αλλ ηναι ως οι αγγελοι εν τω νεκρω. p. 499. where τε θεν is wanting.

Ο δε ιησους] *Perf.* omits δε. so also ψ. 37. *Vulg. and Arab.*

*Perf.* αλλ ως αγγελοι αγγισι εις, where τε θεν εν νεκρω is omitted.

Υψησεν] *Syr.* adds ε εν ολη τη ισχυι ψ. 37. εν. or rather instead of εν it uses the *Præp.* εξ, εξ ολης της ισχυ[?] εν. from Mar. xii. 30, or Luke x. 27.

ψ. 31. των νεκρων] Wanting in *Perf.*

ψ. 31. Ρηθεν υμιν] *Vulg.* places υμιν after λεγοι[?], and not after ρηθεν.

Πρωτη ε μεγαλη] *Syr.* μεγαλη ε πρωτη. ψ. 38. *Vulg.* Maximum et primum.

ψ. 31. Λεγοι[?] *Syr.* adds επι. So *Cbrys.* II. 445. 2.

Ανωτερον δε] *Syr. and Arab.* ε διου. ψ. 39. *τις.*

ψ. 32. Και ο θς — ε ο θς] *Syr.* wants ε, as also *Perf.*

Σταυτον] *Clem. Alex.* Εαυτον. I. 85. ψ. 39. 7. *Ed. Ox.*

*Cbrys.* II. 445. 2. Και Ισαακ ε Ιακωβ, omitting ο θς before each of those proper Names.

*Cbrys.* also according to Dr. M. has εαυτον. So he has, Vol. II. 447. 42. . 448. 4. . III. 192. 40, 44. . 455. 12, 14. But in the following Places εαυτον. Vol. I. 990. 30. . IV. 857. 35. . VI. 440. 8.

ψ. 32. Ου εστιν ο θς &c.] *Syr.* ε ου εστι (omitting ο θς) θς νεκρων.

If *Cbrys.* wants ο θς. II. 445. 2. we may find it. III. 84. 8. As also in *Orig.* I. 499. B.

*Irenæus* omits ο θς. c. *Har. Lib.* IV. Cap. 5. §. 2. p. 232. 1.

Ολ[?] ο νομ[?] *Syr.* wants ολ[?]. So ψ. 40. also *Arab.* and *Perf.* See *Proleg.* N°. 1251.

ψ. 33. Ακουσantes οι οχλοι] *Arab.* ακουσαις ο οχλ[?] &c.

Φαρισαιων] *Perf.* ιεριων. ψ. 41.

ψ. 33. Επι τη διδασχη αυτου] *Perf.* puts την διδασχην αυτου after ακουσantes οι οχλ[?].

Λεγων] *Syr. Perf. and Arab.* ε απε. ψ. 41.

ψ. 34. Ακουσantes] *Perf.* ιδουτες.

Υμιν δοκει] *Syr. and Perf.* λεγει. ψ. 42.

ψ. 34. Επι το αυτον] *Arab.* επ' αυτον, as *Cant.*

Λεγουσιν] *Arab.* and *Perf.* απεν. ψ. 42.

Τε Δαβιδ] *Syr. Arab.* and *Perf.* η[?] ψ. 42. *τε Δαβιδ.*

CHAP.

XXII.

§. 43.

§. 43.

Λεγει] *Arab.* and *Perf.* *ειπεν*.Πως εν] *Arab.* and *Perf.* omit *εν*.  
*Syr.* εἰ πως.Λεγει *ειπεν*] *Syr.* ελεγε (ορ *ειπεν*) γαρ' CHAP.  
οτι *ειπεν*. XXII.*Arab.* *οταν* *ειπεν* *ειπεν*.*Perf.* *Επαδη* *ειπεν* *ειπεν*.

§. 43.

Κυειν] *Arab.* and *Perf.* add *ουιν*. §. 45.

## C H A P. XXIII.

CHAP.

XXIII.

§. 1.

Ελαλησε τοις οχλοις &c.] *Perf.* ηξαπο  
εἰ ελαλησε πη μαθ. αυτου εἰ τοις  
οχλοις λοιπαις οι *ειπεν* ησαν. *Arab.* *τη*  
*οχλω*.§. 2. Λεγων] *Syr.* εἰ *ειπεν* *αυτοις*. but *λεγων*  
is omitted by *Perf.*§. 2. Καθεδρε] *Perf.* adds εἰ *πειν*. the  
Word occurs *Matt.* xxiv. 15.§. 2. Γεγραμμεν &c.] *Perf.* *λεγει* εἰ *φασ*-  
*ται* εἰ *γεγραμμεν*.§. 3. Τινι τηρειν] *Vulg.* does not omit *υμιν*,  
but only *τηρειν*. The same is true of  
*Iren.* c. *Her.* L. IV. cap. 12. (al. 26.)  
§. 4. *Omnia itaque quaecumque dixerint*  
*vobis, custodite &c.* See Dr. M. Pro-  
leg. N<sup>o</sup>. 1403. or p. 151. col. 2. l. 5.  
b. *Ed. Ox.*St. Chrys. Vol. II. 452. 5. Παντα εν  
οσα αν λεγουσιν υμιν ποικιν, ποιειτε &c.  
p. 457. 4. οσα αν λεγουσιν υμιν ποικιν,  
ποιειτε. III. 380. 31. παντα &c. IV.  
601. 44. V. 328. 25. p. 63. 4. *ειπω*-  
*σιν* for *λεγουσιν*. But pray observe the  
following Passages, Vol. IV. 107. 39.  
Παλα οσα αν λεγουσιν υμιν τηρειν, τηρειτε  
εἰ ποιειτε. and p. 210. 38. π. εν οσα αν  
λεγ. υμ. τηρειν, τηρειτε. Upon the  
whole, I see no Reason to conclude  
this Father read differently from what  
we do, Allowances being made for  
Citations by Memory.Λεγουι γαρ] *Perf.* adds εἰ *τοις* *αιρεσιν* CHAP.  
*ως* *διδασκει*. XXIII.Διςμυνει γαρ] *Arab.* and *Perf.* omit §. 4.  
*γαρ*.*Syr.* reads εἰ *διςμυνει*. How came  
Dr. M. to think *Syr.* read *δε*, when its  
*Lat. Perf.* has *que*, not *autem*, or *vero*,  
as in the latter End of the Verfe.Τη δε δακτυλῳ] *Syr.* *αυτοι* *δε* *τη* &c. §. 4.  
as *Cant.*Κησαι αυτα] *Syr.* *προσφανε* *αυτοις*, §. 4.  
as *Luke* xi. 46.Παντα δε] *δε* omitted by *Perf.* but §. 5.  
*Syr.* and *Arab.* εἰ *παντα*.Πλατυνει δε] *Arab.* and *Perf.* omit §. 5.  
*δε*. But *Syr.* and *Vulg.* read *γαρ* for *δε*.  
Vid. Note *Matt.* xxiv. 6.Ασπασμε] *Syr.* *ασπασμων*. in Sing. §. 7.  
So *Mar.* xii. 38. *Luke* xi. 43. . xx. 46.  
tho' Greek be in Plur.Αγοραι] *Vulg.* *αγορα*, in foro. But §. 7.  
*Syr.* in Plur. same Word as for *συμαι*.  
*Matt.* vi. 2. and *πλατεια*. *Matt.* vi. 5.  
Vid. Note *Matt.* xi. 16.Qu. Whether *αγορα* and *πλατεια* may  
not sometimes be used as equivalent?  
*Phavorinus* in *Lex. Gr.* p. 11. col. 2.

CHAP. makes *αγορα* to be ἡ πρὸς τὴν ἐκκλησίαν. **XXIII.** θρονονταί, a Place of publick Concourse.

§. 7. and p. 606. c. 1. the Word Πλατταί is explained by *εὐμαί* and *αγοραί*.

§. 7. *ραββί, εϋββί*] *Vulg.* and *Syr.* do not repeat the Word *ραββί*. But *Arab.* uses not the Word *ραββί* once, as Dr. *M.* suggests, but expresses itself thus, *να καλῶσιν αὐτοὺς ἀνδρες διδασκαλοὺς* or *καθηγῆτας*, §. 8. So also *Perf.* *να καλῶσιν αὐτοὺς διδασκαλοὺς*, or perhaps *εϋββί*, Vid. Dr. *M.* proleg. N°. 1195.

§. 8. *Κληθεὶς εϋββί*] *Perf.* *εἰς καθηγῆσαι* or *εϋββί*.  
*Arab.* *Τῆς δὲ μὴ καλεῖσθαι ὑμῖν (διδασκαλὸν ὅτι) καθηγῆσθαι ἐπὶ τῆς γῆς*, as §. 9.

§. 8. *Ὁ καθηγῆτης*] *Syr.* *ὁ διδασκαλὸς ὑμῶν*, as *Matt.* ix. 11. *Syr.* uses not the same Word as for *καθηγῆτης*, §. 10.

So *Cbrys.* *ὁ διδασκαλὸς*, without ἡ *Χρῆσις* II. 454. 30.

Tis no wonder *καθηγῆτης* and *διδασκαλὸς* are interchanged when they are of much the same import. See *Phov. Lex. Gr.* p. 396. c. 1. l. 8, 10.

§. 10. *Εἰς γὰρ*] *Perf.* omits *εἰς*.

§. 10. *Καθηγῆτης*] *Perf.* uses the same Word as for *ἐκκλησιαστής* *Matt.* xiii. 52. **xx. 1.**

And *Syriac* Word the same by which is render'd, *ἰδρυ* *Act.* i. 16. *Rom.* ii. 19. and *κλῆρονομος*. *1 Cor.* xii. 28. and *ἡγουμένοι*. *Heb.* xiii. 7, 17, 24.

§. 11. *Ὁ δὲ μὲζων*] *Vulg.* and *Perf.* omit *δε*. But *Arab.* *ὁ μὲζων*.

§. 11. *Εἰς*] So *Syr.* and *Perf.* in *Fut.* Whereas Dr. *M.* thought they read

*εἰς* in *Imperat.* because their *Lat. Versf.* have *fiat* and *fit*.

CHAP. **XXIII.**

§. 11.

§. 13.

*Οὐαὶ ὑμῖν &c.*] This and the following Verse are transposed in several Versions and MSS.

With Dr. *M.* agrees R. *Steph.* But the Order is inverted in *Vulg.*, *E. T.*, *O. T.*, *Rhem. Test.*, *E. T. Gen.*, *Castalio*, *Dutch*, and several *French Versions*, as also in several Edd. of *Gr. Test.* *Sedan* A. D. 1628. *Buck. Cant.* A. D. 1632. *Bleau.* A. D. 1633. and 1685. *Er Schmidt.* *Norim.* A. D. 1658.

Dr. *Mill* says *Origen* did not own this 13<sup>th</sup>. §. *Οὐαὶ*—*κατεδίετο &c.* Which I think evident from hence; That in his *Tractat.* xxv. ad h. l. p. 119. *Op. Lat.* He begins with §. 14. *Οὐαὶ*—*κλεῖται &c.* and proceeds immediately to §. 15. *Οὐαὶ*—*περιεργίη &c.* which he calls the 2d Wo, Vol. II. p. 326. B. *Op. Græc.* Now a *Second* implies but *One*, preceding, viz. §. 14. just cited.

Dr. *Whitby* supposes Dr. *Mill* mistaken in saying *Origen* did not acknowledge this 13<sup>th</sup> Verse (which according to E. T. he calls the 14<sup>th</sup>). But with Dr. *Whitby's* leave, how does it appear *Origen* in that xv *Hom.* on *Jerem.* p. 146. C. (not p. 145.) cites this Verse?

If in this Homily *Origen* cites this 13<sup>th</sup> Verse, and in the abovementioned Tractate he cites the 14<sup>th</sup> Verse, How can he call the 15<sup>th</sup> Verse, the second Wo?

In Dr. *Mill's* *Proleg.* N° 392. *Ed. Kust.* and p. XLII col. 2. l. 9. *Ed. Oxon.* for 23. 14. read 23. 13. that the Reference may suit the Order of the Verses in the Dr.'s own Edition.

N. B. These two Verses are in the same Order in *Syr.* *Arab.* [and *Perf.*] as in Dr. *Mill*; tho' he says on this §. *Verfus*

CHAP. Versus iste et subsequens transponuntur  
XXIII. in—Syr. Arab. &c.

†. 13. τας οικιας] *Perf.* τα χρηματα & τας οικιας.

†. 13. και προφασιν] *Syr. Arab. and Perf.* omit &; but *Vulg.* both & and προφασιν.

†. 14. Ουαι δε] It seems most probable that δε should be connected with the first ουαι, accordingly we find it so †. 13. in R. Steph.'s Ed. A. D. 1550. and in the Polyglott which is a Copy of that, and in several other Edd. where this 14<sup>th</sup> Verse is set first.

*Syr. Arab. Perf.* omit δε.

*Vulg.* indeed has *Va autem*, but then it sets this Verse before the 13<sup>th</sup> in Dr. Mill's Edition.

†. 14. τες εισερχομενους] *Perf.* any other *Perf.* son.

*Cbrys.* I. 990. 11. Ου μονον γαρ ταυτες, αλλα & τες θελουσας εισελθαι κωλυεσθαι. but II. 457. 8. as in our Greek Text.

†. 15. Παιησαι] Dr. M. says *Syr.* read ινα ποιησητε; perhaps so. But I am sure it frequently uses a *Fut.* with d. for an *Inf.* Mood. See *Matt.* xii. 29. εισελθαι. xvi. 3. διακελευν. xix. 7. δειναι. 24. εισελθαι. 25. σωθηναι. xx. 26. γενεσθαι. xxiii. 4. κινησαι. and †. 23. h. cap. ποιησαι, the very Word used in this Verse.

†. 16. Οδηγοι τυφλοι] *Orig.* ad l. Traſſat. xxv. p. 122. *Op. Lat.* *Va vobis duces caecorum.*

†. 16. .Ος αν] *Syr.* οτι ος αν.

†. 16. Οφιλαι] *Arab.* αμαρταναι. and *Perf.* αμαρτια εστιν. So *Perf.* †. 18. but A-

*rab.* & αυλ@ αμαρταναι, οτ αμαρτωλ@ CHAP. XXIII.  
εστι. †. 16.  
†. 20.

εν αυλ@] *Perf.* εν τη δωρυ.

και το κυμινον.] Omitted by *Cbrys.* †. 23. II. 457. 34.

τα βαρυτερα] *Syr.* τα βαρτα, as St. †. 23. *Cbrys.* II. 457. 34.

την κερειν] *Perf.* adds Justice or E- †. 23. quity, and puts ελεον after πωσιν.

ταυτα ιδει] *Syr.* ταυτα δε δεcc. but †. 23. *Arab.* & ταυτα δεcc. not ταυτα γαρ according to its *Lat. Vers.* oporteret enim. Hence learn not to trust these second hand Versions.

Κακιστα μη αφιναι] *Perf.* μη ικανα. †. 23.

Κονταπα—καμηλον] *Syr.* Gnats †. 24. —Camels. So also *Perf.*

Φαρισσαι τυφλοι] *Syr.* and *Perf.* φαρι- †. 26. σαιοι τυφλοι. but *Vulg.* and *Arab.* in Sing. as Greek.

Το εντ@] Dr. Mill thinks *Syr.* read †. 26. το εντ@, but as το εντ@ answers better to το εντ@ in the latter End of this Verse, and is as well express'd by the *Syr. Version* as το εντ@, I see no Reason to think that Translation departs from our common Reading.

Δικαιοι] *Syr.* ος δικαιοι. †. 28.

Υποκεστως & ανομιαι] *Syr. Arab.* and †. 28. *Perf.* ανομιαι & υποκεστως.

Ημιν] Dr. M. thinks *Syr.* read ημι- †. 30. θα. But how doth this appear? For the same *Syr.* Word is used as for ημιν. *Act.* xvi. 12. . xxvii. 37. *Gal.* iv. 3. *Eph.* ii. 3. Ημινθα

CHAP. *ἡμεῖς* may be either the *Plusquam-*  
XXIII. *perf. Indic.* according to *Pasor. Gram.*

§. 30. *Gr.* p. 209. See *Matt.* xxv. 35. *Job.* xvi. 4. *Mat.* x. 30. 1 *Cor.* xiii. 11. *Gal.* i. 10. cited by him. Or else rather the *Imperf. Indic.* *Media Vocis.* consult *Nouv. Meth. Gr.* p. 276. and *Stock. Literat. Gr.* p. 403.

*St. Chrys.* read *ἡμεῖς*. II. 461. 35, 36. 462. 36.

§. 32. *Πληρωσατε*] I think 'tis evident *St. Chrys.* read *πληρωσατε* (not as in his *Marg.* *πληρωσῃτε* in *Fut.*) from his *Note Vol.* II. 462. 22. *Οὐκ ἐπιταλῶν, ἀλλὰ προαπαφῶν π. εὐομαιον, τούτοις, τὴν αὐτοῦ ἐφαγὴν.*

*Guarinus* in *Gram. Hebr.* Vol. I. p. 541. *Can.* II. observes, *Imperativus quandoque—pro futuro Indicativi—usurpatur.* See *Job.* ii. 19. *ἀνστα.*

§. 34. *Καὶ ἐξ αὐτῶν ἀποκ.*] *Syr.* wants *ἐ*; tho' its *Lat. Vers.* has *et*.

§. 34. *Καὶ σαυρωσῃτε*] *Arab.* *ἐ* ἐξ αὐτῶν σαυρωσῃτε.

§. 34. *Διωξῇτε*] *Syr.* adds *αὐτοῦς*. So also *Arab.*

§. 35. *Δικαιῶν*] *Syr.* and *Arab.* *δικαιῶν.* *Perf.* *αἷμα πάντων τῶν δικαίων.* like *Luke* xi. 50. *αἷμα πάντων τῶν προφητῶν.*

§. 36. *ἤξῃ*] *Syr.* and *Arab.* *ὅτι ἤξῃ.* So all *R. Steph.'s* Copies, tho' he has omitted *ὅτι* in his Text.

§. 37. *Πεῖ αὐτὴν*] Either *πεῖ αὐτήν*, as *Chrys.* II. 464. 25. or rather *πεῖ αὐτήν*, as the same Father, Vol. VI. 75. 7.

Some MSS. read *πεῖ σι*, which *Dr. M.* thinks are followed by several Versions, as *Vulg. Perf.* and also by

some Fathers, as *Irenæus*, *Cyprian*, and *Chrys.* *Austin.* XXIII.

But *αὐτὴν* may stand for *σι*, as *αὐτὴν* §. 37. does *Homer.* II. B. §. 263. p. 58. *Ed. Schrev.* see *Schol.* Accordingly these Fathers and Translators might read *αὐτήν*, and render it as if it had been *σι*. So doubtless *E. T.* has done, *unto thee*.

To conclude, *αὐτήν* is equivalent to *αὐτοῦ*, and that may stand for *αὐτοῦ*, which is of much the same Import, in this Connection, with *σι*. See *Select. Note* on *Matt.* iii. 9.

*Ἐπισυναγαγὼν*] *Dr. M.* mentions §. 37. *Chrysost.* as reading *συναγαγὼν*; let the Reader judge.

He does indeed read *συναγαγὼν* in his Text; II. 464. 25.; but look a little lower l. 28. and Vol. V. 174. 4. VI. 75. 7. where you may find *ἐπισυναγαγὼν*.

*Ἐπισυναγῶν*] Omitted by *Iren. c. Her.* §. 37. Lib. IV. cap. 36. (al. 70.) §. 8. p. 281. *Sicut gallina pullos suos.* and p. 282. col. 2. §. 5.

Consult also *St. Cyprian. adv. Jud.* Lib. I. cap. 6. p. 18. *Sicut gallina pullos.* omitting *suos*.

And *St. Austin* Vol. IV. col. 717. A. 725. A. Vol. V. 380. F. Vol. VI. 170. C. and Vol. X. 694. F. (quoted by *Julian*). And yet afterward we meet with this Word Vol. III. Part II. col. 178. A. *Sicut gallina congregat filios suos.*

See again how cautious we ought to be in collecting Various Readings from the Fathers.

*Οὐκ ἠβλησατε*] *Vulg.* *οὐκ ἠβλησας.* §. 37. So *Iren. c. Her.* Lib. IV. cap. 36. (al. 70.) p. 281. col. 1. *noluisse*.

CHAP. Αφίσαι] *Vulg. relinquatur*, q. αφίσαι-  
XXIII. εδαι, as *Luke xvii. 34, 35.*

†. 38. *Arab.* Δφισω υμιν τον οικον, &c.

†. 39. Δεγω γαρ] *Arab.* ε λεγω.

Απ' αρετι] *Syr.* as if απο τε του. *Luke* CHAP.  
i. 48. and *Perf.* as if απο της αρετι του- XXIII.  
της. †. 39.

Κυριον] *Perf.* θει.

†. 39.

## C H A P. XXIV.

CHAP. Ε Ηιλθ.—ιπορευ. απο τε ιερου.] *Arab.*  
XXIV. Ε Ηελθεν εκ τε ιερ. as *Joh. viii. 59.*  
†. 1. *Vulg.* Ηελθον—απο του ιερου, επο-  
ρευσα.

*Syr.* Ηελθε—απο (or εκ) τε ιερ, να  
πορευησαι, or πορευιθ.

*Perf.* απο (or εκ) τε ιερ Ηελθε, να  
πορευησαι.

And yet Dr. M. says, *Vulg. Syr.*  
*Perf.* read απο τε ιερ επορευετο, let the  
Reader judge.

†. 1. Οικοδομας] *Syr.* in *Sing.* the same  
Word is used for οικοδομη. i *Cor.* iii. 9.  
2 *Cor.* v. 1.

*Arab.* also in *Sing.* the same Word  
occurs, i *Cor.* iii. 9.

*Hilarius.* in *Matt.* col. 608. C. *struc-*  
*turam.*

†. 2. Ο δε Ιησους επ. αυτοις] *Perf.* Ο δε εκιν  
αυτοις. omitting Ιησους.

*Arab.* 'Ο δε απεκριθη αυτοις λεγων.

†. 2. Ου βλεπετε] *Syr.* εκ ιδε &c. Or see  
*Schaafs Lex. Syr.* p. 124. *Arab.* as  
*Vulg.* which wants ου.

†. 2. Παστα ταυτα] *Cbrystost.* II. 467. 23.  
ταυτα παντα. So *Syr.* and *Vulg.* ης  
σπηια.

*Perf.* ταυτας οικοδομας πασας. or ταυ-  
την την οικοδομην πασαν.

†. 2. Τμω] Omitted by *Perf.* 1

†. 2. Ου μη] *Syr.* and *Arab.* οτι ου, with

a single Negative, as *Vulg. Perf.* and CHAP.  
E. T. agreeably to *Luke* xxi. 6. XXIV.

Αφίσαι] *Aor.* I. for the Future. *Syr.* †. 2.  
and *Arab.* αφισησαι, as *Luke* xxi. 6.

Καταλυθησαι] Dr. M. thinks *Syr.* and †. 2.  
*Arab.* read καταλυθη. because the *Lat.*  
*Verss.* of those two Oriental ones have  
*destruatur.*

But both the *Syr.* and *Arab.* are in  
the Future Tense, *destruatur.*

Καθημ. δε αυτω] *Syr.* ε καθήμενου του †. 3.  
Ιησου.

Κατ' ιδιαν, λεγοντες] *Syr.* joins κατ' †. 3.  
ιδιαν with λεγουσι, not with μαθηται,  
thus; ε λεγουσι κατ' ιδιαν; i. e. between  
them and him. so *Matt.* xx. 17. between  
him and them.

*Perf.* ε επαν αυτω, omitting κατ'  
ιδιαν.

Τε αιωνος] *Arab.* τε καιρι τετε, as †. 3.  
*Matt.* xvi. 3. where Gr. των καιρων. See  
*Mar.* x. 30.

Και αποχε. ο Ιησ. επ. αυτοις] *Syr.* απε- †. 4.  
κριθη ο Ιησ. κ. επ. &c. omitting ε.

*Arab.* ε απεκριθη αυτοις ο Ιησ. λεγων.

*Perf.* Ο Ιησ. απεκριθη αυτωι ε επαν.

Λεγοντες] *Syr.* and *Perf.* ε ιρουσι, as †. 5.  
*Matt.* vii. 22.



CHAP. XXIV. *Εγω ειμι*] *Syr.* *ετι εγω δεσ.*  
*Perf.* *εγω ειμι, εγω ειμι δεσ.*

γ. 5.

γ. 6. *Μελλουσιν δε*] *Vulg.* *γὰρ* instead of *δε*. Perhaps it only renders *δε* by *enim*, as E. T. by *for*, *Matt.* v. 37. . xiii. 21.

γ. 6. *Ακουε*] *Vulg.* *opiniones*; but *Syr.* *ακουη* in *Sing.*

γ. 6. *Παύλα*] *Chrys.* II. 468. 8. *ταύλα*. *Marg.* *παύλα*. as also l. 31. *δε γὰρ παύλα γινώσκω, τούτ' εστιν, ὃ προειπὼν εἶπα.*

γ. 7. *Βασιλεία δεσ.*] *Perf.* *Βασιλεὺς ἐπὶ βασιλείᾳ.*

γ. 7. *Λίμοι καὶ λοιμοὶ*] *Vulg.* *Pestilentie et fames.* q. *λοιμοὶ καὶ λιμοὶ.*  
*Arab.* *φῶβος καὶ λιμός.*

γ. 8. *Πάντα δε ταύλα*] *Syr.* *ταύλα δε πάντα.* *Arab.* *καὶ πάντα ταύλα.* *Perf.* *ταύλα πάντα.*

γ. 10. *Καὶ τότε*] *Syr.* omits *καὶ*. and *Perf.* *τότε.*

γ. 10. *Καὶ ἀλλήλους ἐξεδάσονται*] *Syr.* places this Sentence after *καὶ μισήσουσιν ἀλλήλους.* But *Perf.* entirely omits it.

γ. 13. *Οὐδὲ σιγήσει*] *Perf.* *Ζητεῖται ἐν τῷ αἰῶνι*, omitting *οὐδὲ*, as E. T. *Matt.* x. 22, tho' not *Perf.* in that Place.

γ. 14. *Εν ὅλῃ τῇ οἰκουμένῃ*] *Perf.* *ἐν ὅλῃ τῇ κόσμῳ*, as *Matt.* xxvi. 13. So *Orig.* c. *Cels.* Lib. II. p. 68. and p. 84. And *Chrys.* II. 469. 28. yet l. 39. *διὰ ταῦτα δε μετὰ τοῦ κηρυχθῆναι τοῦ Ευαγγελίου πανταχὲ τῆς οἰκουμένης.*

γ. 15. *Ὅταν ἐν*] *Perf.* omits *ἐν*.  
*Chrys.* II. 470. 4. *ὅταν δε*, but l. 1036. 42. *στὰν γὰρ.*

*Τότε*] *Arab.* *καὶ τότε.*

*Τὰ ὅσα*] *Syr.* and *Perf.* *τὰ ὅσα.*

*Ὅ ἐπὶ τοῖς*] *Vulg.* *Syr.* *Arab.* and *Perf.* γ. 17. *καὶ ἐπὶ τοῖς.* unless they all read *δε*, and render it by *and*, as E. T. frequently does. See γ. 2, 3, 6, 19. h. cap.

*Mar.* xiii. 15. has *ὁ δε ἐπὶ τοῖς.* where all the same *Verfs.* have *καὶ*.

*Ἀρρα τὶ*] So *R. Steph.* tho' all his γ. 17. Copies read *ἄρα ταῦτα.*

*Dr. Mill* says *Syr.* read *τα*, I suppose, because its *Lat. Verf.* has *quæ sunt*. I should rather render the *Syr.* *αὐτὰ* by *quod est*, with *Schaaf* in his *Syr. Test.* See *Matt.* ii. 2. *ὅ, ὅ, be that.* vi. 9. *ὅ, who.* and xx. 22, 23. *ὅ, that.* The Word in the parallel Place *Mar.* xiii. 15. is *medem*, *τι*. *Lat. Verf.* *quidquam*. which is used of the *Sing. Number*. See *Matt.* xx. 20. *τι, a certain thing.* . xxi. 3. *ought.* . *Mar.* xi. 13. *any thing.* . *Luke* vii. 40. *somewhat.*

Now if *αὐτὰ* and *medem* do each of them express the *Sing. Number*, a Various Reading is entirely groundless.

What could induce the *Dr.* to say *Arab.* read *τα*, when its *Lat. Verf.* has *quod est*? and without doubt *τα* refers to the *Sing. Number*. See *Matt.* xxv. 9, 24, 26, 29. *Luke* xxiv. 41. *Job.* xiv. 14.

*Ὅσα δε*] *Perf.* *ὅσα*, as γ. 16. *Arab.* omits *δε*.

*Χιμῶν*] *Syr.* and *Arab.* *ἐν χιμῶνι*. γ. 20. So *Chrys.* II. 474. 26. but l. 31. *χιμῶν*.

*ἐν σαββάτῳ*] So *Syr.* but *Dr. Mill*, γ. 20. mislaid by *Lat. Verf.* of *Syr.* (which has only *Sabbatho*, as before, *hæc*, without

CHAP. without *in*) thought it wanted to be-  
XXIV. fore σαββατη.

§. 20. Cbrys. II. 474. 26. εν σαββατη, but  
1. 32. σαββατη, as χειμων.

§. 21. Τον] Arab. εν εκνη τη παρω; where-  
as it ordinarily uses another Word for  
πτε. See §. 8, 16.

§. 21. Απ' αρχης κοσμου] Iren. c. Her. Lib.  
V. cap. 29. §. 1. p. 327. *Erit—tribu-*  
*latio qualis non est facta ab initio, neque*  
*fit.* cited from hence, or Mar. xiii. 19.  
where we read απ' αρχης κτισως ης εκ-  
τισεν ο Θεος.

§. 21. Εως τε νυν] Persf. εως της ωρας ταυτης.

§. 22. Εκλεκτοι] Persf. της αγως. The same  
Word occurs Mar. viii. 38. Luke i. 70.  
and another Word answering to εκλε-  
τος §. 24. and 31. h. cap.

§. 24. Και τεσσερα] Omitted by Syr.

§. 26. Εαν εν] Arab. ελ ιαν. but Persf. omits  
εν entirely.

§. 26. Ιδω] Arab. and Persf. οτι

§. 26. Ιδω, εν τοις] Syr. η ιδω δεσ.  
Arab. η, εν τοις δεσ. omitting ιδω.  
Persf. ελ ιαν απωσιν, εν δεσ.

§. 27. Ωσπερ γαρ] Syr. omits γαρ.

§. 27. Απο αναπλων] Syr. Vulg. Arab. and  
Persf. αναπλης, as Matt. ii. 2.

See also Luke xiii. 29. where these  
Versions are also in Sing. Number.

Cbrysost. citing this Text has ιξ ανα-  
πλων ηλις ελ—δυσμων. I. 680. 10.  
and p. 824. ιξ αναπλων, ελ—δυσμων.  
but II. 476. 1, 34. as Gr. Text απο  
αναπλων—δυσμων.

Those Versions that read αναπλης CHAP.  
have also δυσμων in Sing. XXIV.

Εσαι ελ] Syr. Arab. and Persf. want §. 27.  
ελ.

Παρουσια] Orig. c. Marciou. p. 36. §. 27.  
Ed. Bas. 1674. has ελευσις, a Word  
that occurs Act. vii. 52.

Παρουσια sometimes signifies *Presence*,  
2 Cor. x. 10. Phil. ii. 12. at other times  
*Coming*. as §. 3. h. cap. Phil. i. 26.

I suppose Origen uses ελευσις as of  
the same Import with παρουσια, which  
he read §. 37. See *Com. in Matt.*  
p. 305. B. If so, this confirms an Ob-  
servation I have often made, That  
from the *Various Readings* we may  
sometimes gather what Sense the Fa-  
thers (or their Transcribers) put on  
the Words of the sacred Text.

Οπου γαρ] Syr. οπου δε. §. 28.

Ευθως δε] Omitted by Persf. §. 29.

Μετα την θλιψιν των ημερων εκεινων] §. 29.  
Persf. μετα τας θλιψεις ταυτας.

Και αι δυναμεις] Persf. wants ελ. §. 29.

Οφονται] So Arab. not οφειδαι, ac- §. 30.  
cording to its Lat. Versf. videbitis.

Μετα δυναμ. ελ δοξ. πολλης] Vulg. §. 30.  
*Virtute multa et majestate.* q. δυναμ.  
πολλης ελ δοξης. as Mar. xiii. 26. See  
Matt. xxv. 31. where Vulg. renders  
δοξα by *majestas*.

Παραβολην] Persf. ελβουλας. §. 32.

Ο κλαδου, &c.] Syr. Arab. Persf. §. 32.  
οι κλαδοι.

Ουτω ελ υμεις] Wanting in Persf. §. 33.

CHAP. Πάντα ταῦτα] *Syr. Vulg. Arab. and*  
XXIV. *Perf.* ταῦτα πάντα. as *Matt.* iv. 9.

§. 33.

§. 34. Ἐπι θύραϊ] Wanting in *Perf.* here ;  
tho' not in *Mar.* xiii. 29.

§. 34. Οὐ μὴ] *Syr. and Vulg. Arab. and*  
*Perf.* express a single Negative, as also  
E. T.

*Syr. Vulg. and Arab.* read οὐτις.

I once thought οὐτις might have been  
changed into οὐ, so that it might have  
been originally οὐ μὴ ; but upon Exa-  
mination I find in *Mar.* xiii. 30. οὐτις οὐ  
μὴ, where *Vulg.* only *quoniam non*, and  
*Syr.* as here, a single Negative. See  
what vain things mere Conjectures are,  
when unsupported by MSS, or other  
corroborating Circumstances.

§. 34. Πάντα ταῦτα] *Syr. Arab. Perf.* ταῦτα  
πάντα. but *Vulg.* Omnia hec, as §. 33.  
hec omnia.

§. 35. Οὐ μὴ] *Vulg. Syr. Arab. and Perf.*  
a single negative, as also E. T. *not.*

§. 36. Πιστεῖ δὲ] *Perf.* omits δὲ.

§. 36. Ὁμοί] *Syr. Arab. and Perf.* add ἐκ-  
νη.

§. 36. Οἱ ἀγγελοὶ τῶν ὑπερῶν] *Perf.* ἐκ τῶν  
ἀγγέλων ἢ ἀνδραποῶν.

§. 36. Οὐρεσίων] *Syr. Arab. and Perf.* οὐ-  
ρεσιον.

§. 36. Εἰ μὴ ὁ πατὴρ &c.] *Crys.* II. 481.  
II. after οὐρεσιον is added, ὅδε ὁ υἱός,  
καὶ μὴ μοι ὁ πατήρ.

§. 37. Ἐστὶ καὶ] *Syr. Arab. and Perf.* omit  
καὶ. So also §. 39.

§. 38. Ἐν ταῖς ἡμέραις ταῖς &c.] Wanting

in *Syr.* but *Arab.* πρὸ τῶν ἡμερῶν τῆ κα-  
τακλυσμῆς.

CHAP. XXIV.

§. 38.

Γαμυνίης] *Syr.* καὶ γαμυνίης. *Vulg.* nu-  
bentes.

Τὴν κίβωτον] *Arab. and Perf.* use the  
common Word for τὸ πλοῖον, the Ship,  
*Matt.* iv. 22.

Ἀπανίας] *Arab.* them all. as E. T. §. 39.  
but later Edd. have printed them in  
Italic.

Ἐστὶ καὶ] See Note §. 37. §. 39.

Παραλαβάναι.—αφίλει] *Syr. Vulg.* §. 40.  
and *Arab.* ἀφελήσθαι.—αφελήσθαι.

Παραλαμ.—αφίλει] *Vulg. and A-* §. 41.  
*rab.* in *Fut.* as §. 40. but *Syr.* uses  
a Participle, which sometimes stands  
for the *Present*, as §. 42. *cb.* xxvi. 2. and  
sometimes for the *Future Tense*. §. 42.  
*Cb.* xxvi. 15.

Ἐρχόμε] *Syr. Participle.* but *Vulg.* §. 42.  
*Arab. and Perf. Future.* q. ελευσεται.  
*Mar.* xii. 9.

Δοκεῖ] Did not *Vulg. and Arab.* read §. 44.  
οἰδατε? See *Mar.* xiii. 35. or γινώσκετε,  
§. 50. h. cap.

Ἐπὶ τῆς θρασκίας αὐτῶν] *Syr.* ἐπὶ τῶν §. 45.  
ῥαβδῶν τῆς οἰκίας αὐτῶν. i. e. ἐπὶ τῶν οἰκιακῶν  
αὐτῶν. *Matt.* x. 25, 36. οἱ ἐπὶ τῶν οἰκι-  
στῶν αὐτῶν. *Alf.* x. 7.

*Perf.* ἐπὶ τῆς οἰκίας αὐτῶν. so also *Vulg.*  
*super familiam suam.*

*Arab.* ἐπὶ τῆς οἰκίας αὐτῶν.

*Crys.* II. 483. 14. ἐπὶ τῆς οἰκίας αὐ-  
τῶν. VI. 8. 24. ἐπὶ τὴν οἰκίαν αὐτῶν.

Τροφὴν ἐν καιρῷ] *Arab.* τροφὴν αὐτῶν §. 45.  
ἐν καιρῷ αὐτῶν.

CHAP. *Syr.* τρεφην εν κούρῳ αὐλῆς.

XXIV.

§. 50. Προσδοκᾷ] *Syr.* δοκῇ. as §. 44.

*Orig. c. Marcion.* p. 18. εν ημ. η ου  
γινωσκει, & εν ορα η ου προσδοκᾷ.

§. 51. Καὶ διχοτομῶμεν] *Perf.* omits &.

I think the Persian Expression for  
διχοτομῶμεν αὐτων, is well express'd by

the *Lat. Vers.* *cum a se separabit.* A CHAP.  
§, i. e. a servo ipso, viz. by cutting XXIV.  
him asunder; or a *domino ipso*, by §. 51.  
turning him out of his Service, I in-  
cline to the former.

Υποκατα] *Orig. c. Marcion.* p. 18. §. 51.  
απιστων. *Marg.* απιστων. See *Weistien's*  
Notes ad l. p. 27.

## CH A P. XXV.

CHAP. Δ ΕΚ Α παρθενῶν] *Perf.* δὲ καὶ παρθενοῖς  
XXV. I. παρθενοῖς. *Matt.* ix. 24. . xiv. 11.

§. 1. Τετυμφῶν] Some MSS and Verff. add  
& της τυμφῆς. *St. Austin* evidently refers  
to this Reading. Vol II. 342. *F. Hoc*  
*est enim quod ait, exisse obviam Sponso*  
*ei Sponsæ. Sponso quidem Filio Dei:*  
*Sponsæ autem, sive quia in eo corpore*  
*venturus est, quod sumfit ex Virgine;*  
*sive quia ipsa Ecclesia tunc clarius ap-*  
*parebit &c.*

§. 2. Πεντε δε] *Arab.* and *Perf.* omit δε.

§. 3. Αἱτινες μωεγ] May we not read αἱ  
μωεγ, with *Perf.*? This suits well  
with αἱ δε φρονιμοι.

*Dr. Mill* thinks *Syr.* read αἱ δε, he  
should rather have said, & αἱ, or αἱ τε,  
since the *Lat. Vers.* of *Syr.* has *et bæ*;  
especially when αἱ δε §. 4. is regu-  
larly express'd by *ille vero*.

*Æthiop. Lat. Vers.* *et fatuæ.* *Perf.*  
omits δε, as also *Arab.* though its *Lat.*  
*Vers.* has *et vero*.

§. 3. Λαμπαδαὶ ταύλων] *Vulg.* and *Perf.*  
omit ταύλων.

§. 4. Αγγυῶν ταύλων] *Kuster* in his Ed. of  
*Dr. Mill's Gr. Test.* has by Mistake  
joined these two Words together, where-

as only αὐλων is wanting in *Cant.* &c. CHAP.  
according to *Dr. Mill's* own Edition. XXV. 4  
*Æthiop. Lat. Vers.* inserts *secum*, μετ'  
ταύλων, before in *vasis*.

Λαμπαδων αὐλων] *Vulg.* omits αὐλων. §. 4.  
*Perf.* reads φρονιμοι ελαβον λαμπαδα  
& ελαβον &c. omitting εν τῶν αγγυῶν  
αὐλων.

Χερ. ζω. @ δε] *Perf.* omits δε. §. 5.

Μισος δε] *Perf.* omits δε. but *Syr.* §. 6.  
and *Arab.* & μισος.

ιδε] *Perf.* οτι ιδε. *Arab.* λεγουσα, §. 6.  
ιδου.

Ερχεται, εξερχε. δε] *Arab.* omits ερχε- §. 6.  
ται, and inserts εγερθητε before εξε-  
ρχε. δε.

Πασαι αι παρθενοι] *Perf.* omits πασαι, §. 7.  
and instead of *Virgins*, has *Maidens*,  
*Damsels*, or the like. See §. 1.

Αι δε μωεγ] *Perf.* omits δε. §. 8.

Οτι αι] *Syr.* οτι ιδε αι. §. 8.

Απεκλεθσαν δε] *Syr. Vulg. Perf.* ο- §. 9.  
omit δε. but not *Arab.* tho' its *Lat.*  
*Vers.* has omitted *autem*.

CHAR. Λεγεται] Syr. 2 λεγουσ, Arab. 2 α-  
XXV.9. πιν.

ly λαβων Ex. Gr. qui duo acceperat, not  
duo talenta. CHAR. XXV.

γ. 9. Περιεθε δε μαλλον.] *Vulg.* omits δε.  
*Perf.* and *Syr.* omit μαλλον, tho' the  
*Lat. Vers.* of the latter has inserted po-  
tius; as well as omitted sed or autem,  
which may induce the Reader to think  
*Syr.* has omitted δε.

γ. 10. Απερχομενων δε] *Syr.* 2 απερχομενων,  
*Lat. Vers.* quum autem; as if *Syr.* had  
δε. as γ. 8, 11.

γ. 11. Και αι λοισκαι παρθενοι] *Perf.* αι (or  
επαναι) πωλε λοισκαι (or αλλαι).

γ. 11. Λεγεται] *Syr.* 2 λεγουσ. *Perf.* 2 α-  
πιν.

γ. 11. Κυρει, κυρει] *Syr.* *Arab.* and *Perf.*  
κυρει ημων, κυρει ημων.

γ. 12. Αποκελευει επει] *Syr.* adds αυταις not  
αυτοις, as Dr. M.

*Arab.* O δε απκελεθη αυταις, λεγων.  
*Lat. Vers.* as it often does elsewhere,  
omits autem.

*Perf.* O δε απκελεθη αυταις 2 επιν.

γ. 13. Ημεσιν] *Syr.* adds εκινω after ημα-  
σιν; but not after ωσιν. but *Perf.* εκιν-  
ω after both.

γ. 14. Ωπως γαρ] *Perf.* omits γαρ.

γ. 15. Ταλαντα] *Perf.* μναι, for the same  
Word is used by which it renders μναι,  
*Luke* xix. 16. where E. T. a pound.

γ. 15. Δνο] *Arab.* and *Perf.* add ταλαντα,  
or μναι, and *Arab.* ταλαντων instead of  
δν. but *Perf.* εν ταλαντων, or μιαν μναν.

γ. 17. Τα δυ] Dr. M. says *Vulg.* adds τα-  
λαντα λαβων, he should have said on-

Και αυτοι] Omitted by *Vulg.* and not γ. 17.  
only αυτοι, as Dr. M. says. See *Kist.*

Αλλα δυ] *Arab.* ταλαντα δυ αλλα. γ. 17.

Το εν] *Arab.* το ταλαντων. *Perf.* το γ. 18.  
εν ταλαντων, (as *Alex.*) ογ της μιαν μναν.

Απεκρυψ] *Arab.* and *Perf.* θαψεν. γ. 18.

Προσηνεγα. αλ. π. ταλαντα] *Syr.* ο γ. 20  
omits ταλαντα. So also before περιδρα,  
in which it agrees with *Vulg.* and  
*Perf.*

Εφη δε] *Syr.* λεγα... γ. 21.

Επι ολιγα—επι πολλων.] *Syr.* επι γ. 21.  
ολιγον—επι πολλω. So *Perf.* and  
*Arab.*

*Iren. c. Her. Lib. IV. cap. 11. (al.  
24.) §. 2. p. 240. In modico—super  
multa.*

Πισ] *Arab.* adds ευρετης. γ. 21.

Κατασησω] *Arab.* adds πωσιν. γ. 21.

Δι και] *Syr.* 2, γ. 24. δε 2 den oph. γ. 22.

Λαβων] Wanting in *Syr.* see γ. 17. γ. 22.

Αλλα δυ ταλαντα] *Vulg.* omits τα- γ. 22.  
λαντα.

Εκ αυτου] Wanting in *Arab.* and γ. 22.  
*Perf.*

Εφη] *Syr.* λεγα. *Arab.* εφη δε. γ. 23.

Ο κυρι αυτε] So *Arab.* tho' its γ. 23-  
*Lat. Vers.* has omitted ejus.

CHAP. *Επι ολιγα*—*Επι πολλων*] *Syr.* and *XXV. Arab.* as *γ'*. 21. And *Arab.* as before, *γ'*. 23. *Επι ολιγον πισ* *Θ'* *ευρεθης*, *Επι πολλου σε καλῃς* *πιστον*.

*γ'*. 24. *Δε* *ζ'*] Omitted by *Perf.* and *Arab.* has only *δε* or *ζ'*.

*γ'*. 24. *Εν ταλαντι*] *Arab.* omits *ἐν*.

*γ'*. 24. *Εγνωσ* *σε*] *Cbrys.* II. 490. 3. *ἔδειν* *οτι*. *γ'*. 26.

*γ'*. 24. *Οπα* *υκ*] *Arab.* *ὁ* *υκ*, *quod non*.

*γ'*. 25. *Και φοβηθης*] *Perf.* omits *ζ'*.

*γ'*. 25. *Εκρυφα*] *Arab.* and *Perf.* *ἐκρυφα*. See *γ'*. 18.

*γ'*. 25. *Το ταλαντι*] *Perf.* *το αργυριον*. as *γ'*. 18.

*Arab.* *τιν* *πλῆντι*, *οἱ* *τι* *υπαρχον*, *οἱ* *τι* *αργυριον*. *γ'*. 27.

*γ'*. 25. *Εχης* *π* *σον*] *Arab.* *τι* *αργυριον* *ος* *περ* *Θ'* *με* *εσι*.

*γ'*. 26. *Απεκλειθης* *δε*] *Syr.* omits *δε*. *Arab.* *απεκλειθ* *δε* *αυτῳ*—*λεγων*.

*γ'*. 26. *Ἡδεις* *ετι*] *Syr.* *ἡδεις* (or *εγνωσ*. v. 24.) *με*, *ετι*.

*γ'*. 26. *Οπου*] *Arab.* *δ*, *quod*. *τεbst*. See *γ'*. 24.

*γ'*. 27. *Ου*] Omitted by *Syr.*

*γ'*. 27. *Τις* *τεχπιζῃς*] *Syr.* and *Arab.* *επι* *την* *τεχπιζαν*. See *Luke* xix. 23. where *E. T. Bark.* *Perf.* *την* *τεχπιζαν* *με*.

*Cbrys.* III. 232. 15. *καταβαλειν* *επι* *τις* *τεχπιζτας*. See the following Note.

*γ'*. 27. *Εκομισαμην*] *Cbrys.* II. 490. 6, 10.

*ιδει* *σε* *καταβαλειν*—*επι* *τις* *τεχπιζτας*—CHAP. *καγω* *μῦα* *πικ* *αν* *απρησα*. See I. 254. XXV. 3. *ιδει* *ο*. *τ*. *α*. *μ*. *καταβαλειν* *επι* *τους* *γ'*. 27. *τεχπιζτας*, *ζ'* *εγω* *αν* *ελθω* *απρησα* *αυτο* *μῦα* *πικ*. V. 304. 31, 33, 35, 36. VI. 213. 18.

*Δεχτε* *ον*] *Arab.* wants *ον*. *γ'*. 28.

*Δοτε*] *Syr.* and *Arab.* add *αυτο*. *γ'*. 28.

*Και* *περ* *ελαττωθησεται*] Wanting in *A*. *γ'*. 29. *rab*.

*Αγγελου*] *Syr.* adds *αυτο*. as also *γ'*. 31. *Arab.* and *Perf.*

*Με*] *Dr. M.* says *Syr.* wants *με*. *γ'*. 33. But how does it usually express that Particle? See *γ'*. 15. and *Ch.* ix. 37.

*Ευθυμουν*] *Syr.* and *Arab.* add *αυτο*. *γ'*. 33. as well as after *δεξιων*.

*Τοτε*] *Arab.* *ζ'* *ποτε*. *γ'*. 34.

*Δευτε*] *Arab.* *δευτε* *περ* *Θ'* *με*, as *Matt.* *γ'*. 34. xi. 28.

*Τς* *πατε* *Θ'* *μς*] Omitted by *Cbrys.* *γ'*. 34. II. 494. 32. but inserted V. 207. 40. VI. 67. 23.

*Απο* *καταβολης*] *Cbrys.* II. 494. 33. *γ'*. 34. *προ* *καταβ.* *κωσμη*. There is a plain Reference to this Passage. VI. 67. 26. But on further search I find the *Præp.* *απο*. IV. 4. 18. 301. 16. V. 207. 41. VI. 67. 24.

*Arab.* renders *καταβολη* by a Word which his *Lat.* Translator expresses by *Creatio*, but *Job.* xvii. 24. by *productio*. I am sensible *Castell.* in his *Lex. Heptagl.* translates this Word by *Creatio*, but had this *Arab.* Writer read *κτισις* he might have used the same Word

CHAP. as *Mar.* x. 6. Besides he renders κα-  
XXV. ταβολη by the same Word as here, *Matt.*  
y. 34. xiii. 35. . *Eph.* i. 4. *Heb.* iv. 3. where  
its *Lat. Perf.* has a *condito mundo*.

y. 35. Εδιψησα] *Syr.* and *Arab.* premise y.

y. 35. ΕνΘ] *Arab.* y ξινΘ.

y. 36. ΓυμιΘ] *Arab.* y γυμιΘ.

y. 36. Ηθενησα] *Arab.* y ηθενησα.

y. 36. Εν φυλακη] *Syr.* and *Arab.* y εν φυλακη.

y. 37. Αποκελευσεν αυτω] *Arab.* and *Perf.*  
omit αυτω.  
*Syr.* ερεσει αυτω. *Matt.* vii. 22. *Luke*  
xxiii. 29.

y. 37. Αεγους] Omitted by *Syr.* and *Perf.*

y. 37. Κυρε] *Syr.* and *Perf.* κυρε ημων.

y. 37. 'η] Wanting in *Vulg.*

y. 38. Ποτε δε] *Syr.* and *Perf.* y ποτε. *A-*  
*rab.* η ποτε.

y. 38. Συνεπαγομεν—περιεβαλομεν] After  
each Verb, *Vulg. Syr.* and *Arab.* add σε.

y. 39. Ποτε δε] *Syr.* and *Perf.* y ποτε. but  
*Vulg.* and *Arab.* η ποτε. See y. 38.  
E. T. agrees with *Vulg.* and *Arab.*  
in reading η ποτε, or *when*; and ac-  
cordingly departs from *R. Steph.*'s  
Text.

y. 40. Αποκλειεις—εξ] *Syr.* αποκλειθη—  
y ειπεν.

*Arab.* αποκλειθεισιν αυτοις, λεγων.

Ευαγγελιων] *Syr. Arab. Perf.* add αυτω. y. 41.

Παραντα] *Chrys.* III. 783. 1. Απελ- y. 41.  
9η. So also IV. 341. 8. . 356. 21. .  
VI. 246. 19. but παραντα. II. 494.  
29. . VI. 67. 24. . 257. 34. where  
instead of εις το πνευμα αιδιον, we read  
εις το εκειν—πνευματι.

Αγγελοι] *Arab.* εγγελευμασιν. see *Matt.* y. 41.  
xxii. 7.

Εδιψησα] *Syr. Arab.* and *Perf.* y εδι- y. 42.  
ψησα.

ΕνΘ] *Syr.* and *Arab.* y ξινΘ. y. 43.

ΓυμιΘ] *Syr.* and *Arab.* y γυμιΘ. y. 43.

Αδηνης] *Syr.* and *Arab.* y αδηνης. y. 43.

Αεγους κυρε] *Syr.* y ερεσει, κυρε η- y. 44.  
μων.  
*Perf.* y ερεσει. omitting κυρε.

Αυτοις, λεγων] *Syr.* y ερε αυτοις. y. 45.

Κολασιν] *Syr.* Word properly ex- y. 46.  
presses the Idea of *Torment*, as if it  
read βασανον. *Luke* xvi. 28. or βασα-  
νισμον. *Apos.* ix. 5. . xiv. 11.

St. *Austin.* Vol. 5. 933. E. has in  
*combustionem eternam*.

*Ephraim* cites this Passage thus,  
απελευσεν γαρ υλοι εις κελου αιωνιον, y  
υλοι εις ζωην αιωνιον, φησι ο μονογενης.  
*Her.* LXVI. §. 35. (al. 39.) p. 653. A.

## C H A P. XXVI.

CHAP. XXVI. **E**ΓΕΝΕΤΟ] Omitted by Arab. and Persf.

§. 1.

§. 1. ΕΓΕΛΩΝ] *Cbrys.* read συνέλεγον. II. 495. 7. and so Dr. Mill thinks *Vulg.* read. I suppose, because it uses the Verb *consummasset*, where *con.* answers to *syn.* But by this Rule should not *Vulg.* have read συνέλεγον, *Matt.* xi. 1. . xiii. 53. . xix. 1. ? Vid. Note *Matt.* xi. 1.

§. 1. ΑΥΤΩ] Wanting in *Persf.* as well as in *Cant.*

§. 2. ΤΟ ΠΑΡΑ] *Persf.* η ιερη τε παρα. See *Luke* ii. 41.

§. 3. ΔΕΧΙΕΡΑΣ] *Persf.* οι αρχοντες η οι ιερης. (or αρχοντες των ιερων. supposing *Waw* redundant. See *Matt.* xxvii. 1.) i. e. αρχιερες. so §. 14. *Persf.* αρχιαι ιερων. i. e. αρχιερα. Gr. αρχιερες.

§. 3. ΤΕ ΛΑΩ] Wanting in *Persf.* as *Matt.* xxi. 23. tho' to be found §. 47. h. c. and *Cbrs.* xxvii. 1. Instead of τε λαω, *Persf.* has ενι οχλοις πολλοις.

§. 3. ΚΑΙΑΦΑ] So *Syr.* and *Arab.* but Dr. Mill, misled by their *Lat. Verss.*, thought they read ΚΑΪΦΑ.

*Persf.* also reads ΚΑΙΑΦΑ.

At the End of the Verse *Persf.* has added, with ill will. [or Disaffection] to *Jesus.*

§. 4. ΣΥΝΕΒΛΕΥΣΑΝΤΟ ΗΑ &c.] *Syr.* συνεβλ. καλα τε ιησ (AET. iv. 26.) ηα δολω κερησ. αυτων, η αποκλειν ωσι αυτων. Arab. as *Syr.*

Ινα τον Ιησυν] *Persf.* ηα αυτων.

CHAP. XXVI.

ΕΛΕΓΟΝ ΔΕ] *Syr.* and *Arab.* η ελεγον. §. 5. The *Lat. Versf.* of *Syr.* has *antem*, tho' §. 6. *que.* *Persf.* omits δε.

ΑΥΤΩ] *Arab.* omits αυτω. §. 7.

ΒΑΡΥΤΙΜΩ] This Adject. is so much of the same import with πολυτιμω. *Job.* xii. 3. that 'tis hard to say *Vulg.* and *Arab.* read πολυτιμω here, rather than βαρυτιμω. *Pretiosus* may express either, therefore there is no Ground for a Various Reading. *H. Steph.* renders them both by the same Word *pretiosus.* *Thef.* III. 1555. A. and 1557. A.

ΚΑΤΕΧΕΙΝ] *Cbrys.* II. 498. 8. εξεχεεν §. 7. επι της κεφαλης.

ΑΥΤΩ] *Syr.* τε ιησ. §. 7.

ΙΔΟΥΣ ΔΕ] *Persf.* omits δε. §. 8.

ΔΕΥΟΥΣ] *Syr.* η εκον. *Persf.* εκον. §. 8.

Ε] Wanting in *Persf.* §. 9.

ΑΥΤΟΙΣ] *Persf.* τοις μαθηταις. §. 10.

ΤΗ ΓΥΝΑΙΚΙ] *Syr.* *Persf.* and *Vulg.* add §. 10. ταυτη.

ΕΞΕΓΟΝ ΓΑΡ] *Syr.* wants γαρ. §. 10.

ΒΑΛΥΣΑ ΓΑΡ] *Syr.* βαλυσα δε. §. 12.

*Arab.* η βαλυσα. *Persf.* omits γαρ, without substituting any other Word in its room.



CHAP. Εὐαγγελισται] Syr. uses the same Word  
XXVI. as for βαπτω. Matt. xiv. 12. *Mat.* v. 10.

§. 12.

§. 13. Αμην] Syr. and Perf. εὐ αμην.

§. 13. Οπου] Syr. οτι οπου.

§. 13. Το ευαγγελιον τουτο] Syr. and Perf.  
τουτο το ευαγγελιον μου. So Mark xiv. 9.

§. 14. Της] Perf. εἰ.

§. 14. Δωδεκα] Perf. adds μαθηται.

§. 14. Τους αρχιερεας] Perf. τιν αρχιερεας.

§. 15. Ειπε] *Vulg.* and Syr. and *Arab.* add  
αυτοις. So also E. T. unto them. These  
Words might have been originally in-  
tended as a Supplement, but were not  
printed in a different Character, as in  
later Edd. Such Corrections are almost  
innumerable.

§. 15. Υμιν-αυτων] Perf. των Ιησους εις την  
χερα υμων, i. e. υμιν.

§. 15. Εξησαν] Syr. uses the same Word as  
for ενισθεν. Luke xxii. 5.

§. 16. Ευκαιριαν] Syr. εανω ευκαιριαν.

§. 16. Παρὰ] Perf. adds εις την χερα αυ-  
των, i. e. αυτοις. See §. 15.

§. 17. Τη δε] Perf. omits δε. *Arab.* εἰ, as  
Gr. Mark xiv. 12.

§. 17. Λεγοντες αυτω] Syr. εἰ ειπον αυτω.  
*Arab.* and Perf. εἰ απεν. omitting  
αυτω.

§. 17. Ετοιμασωμεν &c.] *Arab.* ετοιμασωμεν  
σοι το παζα να φαγης αυτω.

§. 17. Φαγειν] Syr. να φαγης, as Mark xiv.  
12.

Ο δε απεν] Syr. adds αυτοις. So also CHAP.  
*Arab.* but its *Lat. Vers.* has forgot to XXVI.  
insert *autem*, answering to δε. §. 18.

Perf. Ο Ιησους ειπεν αυτοις. omitting δε.

Αυτω] Wanting in Perf. §. 18.

Ο διδασκαλος] Syr. adds ημων. So also §. 18.  
Perf.

Δεχου] *Arab.* adds σοι. §. 18.

Μαθηται] Syr. adds αυτου. §. 19.

Οψας δε] Syr. and *Arab.* εἰ οψας. §. 20.

Ειπεν] *Arab.* adds αυτοις. §. 21.  
Perf. ο Ιησους ηρξατο.

Και λυπονμενοι] Perf. omits εἰ. §. 22.

Εκαστος αυτων] *Vulg.* singuli. §. 22.

Κυρι] Syr. κυρι μου. §. 22.

Απεκριθεις απεν.] *Arab.* απεκριθη λεγων. §. 23.  
Perf. adds αυτω.

Ο ιματιας &c.] *Chrys.* II. 504. 31. §. 23.  
as Gr. but l. 24. ej. pag. φ ιγω βαψας  
το ψωμιον επιδωσω, εκανθ' εστιν.

Χερα] Syr. *Arab.* and Perf. add αυτου. §. 23.

Μεν] Syr. εἰ. So *Arab.* and Perf. §. 24.

Ουαι δε] *Arab.* omits δε. §. 24.

Δι εν] Syr. by whose hand. So Perf. §. 24.

Καλον ην] Syr. συμφερει. So Matt. v. §. 24.  
29, 30. xix. 10. (καλον is tob. Matt.  
xviii. 9.) or λυσιτελει. Luke xvii. 2.  
However the same Syriac Word is used  
for καλον. Matt. ix. 42. if that be the  
true Reading.

CHAP. αὐτῶν——ο ἀνθρώπων] *Syr.* τῶ ἀνθρώπων. *XXVI.* πρὸ αὐτῶν, οὐκ ἐγγενηθὴ ἐκινῶ.

§. 24.

§. 25. ἀποκριθεὶς δὲ] *Syr.* omits δὲ. *Perf.* wants both ἀποκριθεὶς and δὲ.

§. 25. Ἰουδας ὁ παραδίδους αὐτόν.] *Perf.* Ἰουδας Ἰσκαριώτης, omitting ὁ παραδίδους αὐτόν. *Arab.* ἀπεκρίθη αὐτῷ Ἰουδ. ὁ παραδίδους αὐτόν, or ὁ προδότης αὐτοῦ.

§. 25. εἰπὶ] *Arab.* λεγόν. *Syr.* adds ὅτι; unless *dalemo* stands for *μῆτι*, as *Schaaf* thinks it does, *Matt.* xii. 23. See *Lex. Syr.* p. 301. l. 6.

§. 25. Λέγει αὐτῷ] *Syr.* adds ὁ Ἰησοῦς. *Vulg.* and *Arab.* εἰπεν αὐτῷ. *Perf.* εἰπεν αὐτῷ ὁ Ἰησοῦς.

§. 26. Εὐδοκίαν δὲ] *Perf.* omits δὲ.

§. 26. Εὐλογησας] *Arab.* adds αὐτόν, sc. αὐτόν. So also E.T. tho' later Edd. have it in *Italic*.

§. 26. Ἐκλασε] *Arab.* adds αὐτόν.

§. 26. Μαθηταὶς] *Arab.* adds αὐτοῦ.

§. 26. Φαγετέ] *Arab. Vulg.* and *Perf.* ἔφαγετε.

§. 26. Τούτῳ] *Arab.* ποῦ γὰρ. See §. 11. or perhaps τούτῳ δὲ, as *wainna*, §. 59.

§. 26. Σωμα μου] *Chrys.* II. 510. 9. adds τοῦ ὑπὲρ πολλῶν κλωμενον. See *Luke* xxii. 19. or rather *1 Cor.* xi. 24.

§. 27. Καὶ εὐχαρισήσας] *Vulg.* wants καὶ.

§. 27. Λέγων] *Syr. Arab.* and *Perf.* ἔειπεν.

§. 27. Πίντε] *Syr.* λαβετε, πίντε. as §. 26. λαβετε. Φαγετέ.

*Perf.* λαβετε πάντες ἔψιντε.

Ἐξ αὐτοῦ] Omitted by *Perf.*

Πάντες] *Syr.* and *Arab.* πάντες ὑμεῖς. §. 27. as §. 31. h. cap.

Πιεῖ &c.] *Chrys.* II. 509. 25. ὑπερ. §. 28. *Marg.* p. 510. 17.

Ἀμαζόν] *Arab.* adds αὐτόν. §. 28.

Λέγει δὲ] *Arab.* wants δὲ. §. 29.

Ὅτι οὐ μὴ] *Syr.* has ὅτι, but *Dr. Mill* §. 29. was misled by its *Lat. Vers.*

*Vulg. Syr. Arab.* and *Perf.* have a single Negative; as also E.T. *not*.

Γυνήμαζ] *Arab.* Juice of the Vine. §. 29. *Cyprian.* Epist. LXIII. p. 278. *creatura vitis*.

Τὸν πάλζ] *Syr.* and *Perf.* τὸν §. 29. θεόν, taken from *Mar.* xiv. 25.

Τμησαίης] *Arab.* uses the same Verb §. 30. as §. 26. for εὐλογεῖν, *to bless*. and εὐχαριστεῖν. *Mar.* viii. 6. as also *Matt.* xv. 6. where this Translator seems to have read εὐλογησας αὐτούς.

Λέγει] *Vulg. Syr. Arab.* and *Perf.* §. 31. εἰπεν.

Αὐτοῖς] *Perf.* τοῖς μαθηταῖς. §. 31.

Τῆς ποίμενης] *Syr.* adds αὐτοῦ. §. 31. *Chrys.* II. 511. 27. omits τῆς ποίμενης.

Μὲν δὲ τοῦ εὐαγγελίου με] *Ar.* ἔμεν δὲ §. 32. τὴν ἐγχεσιν μου. See *Matt.* xxvii. 53. *Perf.* wants δὲ.

Ἀποκριθεὶς δὲ &c.] *Arab.* ἀπεκρίθη δὲ §. 33. αὐτῷ——λέγων.

*Perf.*

CHAP. XXVI. §. 27.

- CHAP. XXVI. *Perf.* ἀπεκρέθη Σίμων Κηφᾶς ὡς εἶπεν. *Tale lazo]* *Vulg.* and *Arab.* τὸς ἔπεν. *CHAP. XXVI.*  
*Syr.* and *Perf.* ὡς ἔπεν. *ῥ. 38.*
- ῥ. 33. Σπανδαλισσομαι] *Syr.* adds *ε* *ου*. *Μαντα]* *Syr.* περιμαντα με. *See Act. ῥ. 38.*  
*Perf.* ἀρρησομαι *σι*. as ῥ. 35. *i. 4.* The same Verb is used as for *καθίζω*, *Luke xxiv. 49.*
- ῥ. 33. Πᾶντες] *Syr.* *culnoſb*, *πας ανθρωπος*, with a sing. Participle. *Job. i. 9. . ii. 10.* *Vid. Note Matt. xix. 10.* Sometimes *culnoſb* answers to *πας*, *Matt. xix. 29.*
- ῥ. 33. ἔγω] *Dr. M.* mentions some copies that read *ἐγω δε*.  
*Chryſ.* II. 512. 3. ἀλλ' ἐγω. 513. 10, 20.
- ῥ. 34. Εφᾶ] *Syr.* λεγει.
- ῥ. 35. Λεγει] *Vulg.* *Syr.* *Arab.* and *Perf.* *επεν*.
- ῥ. 35. Ου μη] *Vulg.* and *Oriental Verſs.* have a single Negative. as also *E. T.* but see *Mar. xiv. 3.* *not — in any wiſe.*
- ῥ. 36. Ερχεται] *Syr.* ἔλθῃ. So *Arab.* and *Perf.*
- ῥ. 36. Γεθσημαν] *Syr.* *Gedſiman*, or *Gedſimon*, as *Schaaf*. So *Polyglott. Mar. xiv. 32.* *Vulg.* *Getſemani*.  
*Perf.* *Gheſmani* or *Kefmani*.  
*Arab.* *Gjeſmaniyaton*. *Lat.* *Getſemani*. but *Mar. xiv. 32.* *Gadſamani*. *Lat.* *Geſſemani*.  
*How did Dr. Mill know Vulg. Perf. and Arab read Γεθσημανι rather than Γεθσημανι?*
- ῥ. 36. Καὶ λεγει τ. μαθ] *Syr.* ὡς εἶπεν τ. μαθ. *αυτου*. So also *Arab.* *Perf.* and *Vulg.*
- ῥ. 36. Πρεσβευωμι εκε] *Syr.* and *Perf.* omit *εκε*.  
*Vulg.* *απειλθω εκε*, *πρεσβευωμι*.
- ῥ. 37. Ηρξαν] *Perf.* adds *ο* *Ιησου*.
- Tale lazo]* *Vulg.* and *Arab.* τὸς ἔπεν. *CHAP. XXVI.*  
*Syr.* and *Perf.* ὡς ἔπεν. *ῥ. 38.*  
*Μαντα]* *Syr.* περιμαντα με. *See Act. ῥ. 38.*  
*i. 4.* The same Verb is used as for *καθίζω*, *Luke xxiv. 49.*  
*Προελθων.] Syr.* rather *to retreat back*, ῥ. 39. *or depart from*, than *to advance forward*. The same Word is used for *αποσπαι*. *to withdraw*. *Luke xxii. 41.* and *αναχωρει*. *to go aside*. *Act. xxvi. 31.* and *αποχωρει*. *to depart*. *Luke ix. 39.* and *αφιστημι*. *to depart*. *Luke iv. 13. . Act. xii. 10. . xxii. 29.*  
*So also Arab.* signifies *departure from*. *Act. xii. 10.*  
*Ερχεται—μαθηται]* *Arab.* and *Perf.* ἔλθῃ ῥ. 40. —*μαθηταις αυτου*. as well as *Vulg.* and *Syr.*  
*Ευρεσκεν—λεγει]* *Syr.* and *Arab.* ευρε ῥ. 40. —*επεν*.  
*But Perf.* *οιδε—επεν*. So before we found *Perf.* substituting the Verb *to see* in the room of *to find*. See *Dr. Mill's Note. Matt. II. 11.*  
*οὐτως]* *Dr. Mill* mentions several ῥ. 40. *MSS.* even of *R. Steph.'s*, which put a Note of Interrogation between *οὐτως* and *ουκ*, thus; *οὐτως; ουκ*.  
*Hence the Points appear to be more ancient than some imagine; or R. Steph.'s MSS.* are more modern than they are generally supposed to be. *Vid. Note on ῥ. 55. h. cap.*  
*Ιαχυσαι]* So indeed *Chryſost.* in his ῥ. 40. *Text, II 516 15* but in his Comment he uses the Sing. Number, and refers these Words to *Peter* himself. *I 34.* *λεγει—τω Πέτρῳ*, *οὐτως ουκ ιαχυσαι* *μιαν οραν—ὡς τῷ Π* *ετιμῳ*, *αντιπαιν* *αυτου υπε* *ον ιφθιγγειον—γεννησθαι* *ουκ ιαχυσαι* *μετ* *μου*.  
L 2 Παλι]

CHAP. Παλιν] Arab. & παλιν. Perf. wants  
XXVI. παλιν.

ψ. 42.

ψ. 42. Λεγων] Syr. & απεν. So also Perf.

ψ. 42. Απ' εμυ] Wanting as much in Syr.  
as Vulg.

ψ. 43. Ελθων &c.] Arab. ηλθε παλιν περι-  
ποιε μαθητας, & ιερην &c.

Perf. omitting &c. ελθων παλιν, ειδεν  
δι αυτου εκαθενον. Here again is ειδεν  
for ιερην. See Note ψ. 40. h. cap.

ψ. 43. Ησαν γαρ] Perf. omits γαρ.

ψ. 44. Και αφης] Perf. wants &c.

ψ. 44. Απειθων παλιν] Vulg. iterum abiit.  
Yet Dr. Mill says Vulg. read απειθων  
(omisso παλιν), See Appendix. Perf. in-  
deed takes no Notice of παλιν.

ψ. 45. Ξηρειαι] Syr. Arab. and Perf. ηλθε.

ψ. 45. Μαθηται αυτου.] Arab. has only μαθηται.

ψ. 45. Λεγει αυτοις] Syr. and Arab. απεν  
αυτοις. but Perf. only απεν.

ψ. 45. Αναπαυειθι] Dr. M. takes notice of  
one MS. Cod. 1. which has a Note of  
Interrogation, αναπαυειθι; quomodo  
legendum putas H. Stephanus.

ψ. 45. Ιδου] Omitted by Arab.

ψ. 45. Παραδιδου] Vulg. tradetur. So Arab.  
q. παρεδιδουσαι, as Matt. xx. 18. where  
Syr. has the Participle, as well as here.

ψ. 46. Πρεσβιδου με] Perf. adds με χνεγς  
fc. αυτων.

ψ. 47. Ιδου] Syr. Ιδου & προδιδης, as Luke  
vi. 16.

Ξηλων] Perf. adds Spears. See Castell. CHAP.  
Lex. Perf. col. 541. XXVI.

ψ. 47.

Ο δε παρεδιδου αυτου] Syr. &c. ψ. 48.

Ιδου & προδιδης. Perf. as Syr. only it  
omits &c.

Λεγων] Syr. & απεν. as also Perf. ψ. 48.

Αντι] Perf. adds ο Ιησους. ψ. 48.

Επει] Arab. adds αυτη. ψ. 49.

Χαιρε] Syr. ειρηνη. A Hebrew form ψ. 49.  
of Salutation. See Matt. xxviii. 9.

ειρηνη υμιν.

Arab. as Syr. but Perf. ειρηνη σοι, or  
επι σοι.

Ο δε Ιησους] Perf. wants δε, but Vulg. ψ. 50.  
και.

Εταιρι] Syr. and Perf. add με. ψ. 50.

Χνεγς] Syr. and Arab. Χνεγς αυτου. ψ. 50.

Και ιδου] Perf. τωι. ψ. 51.

Εκλετας την χνεγ] Syr. and Arab. add ψ. 51.  
αυτου. So also Cbrys. II. 520. 28.

Perf. omits these Words.

Μαχαμεγς αυτου] Syr. and Perf. omit ψ. 51.  
αυτου.

Ωτιον] Arab. adds δεξων. ψ. 51.

Λεγων] Syr. Vulg. and Arab. απεν. ψ. 52.

Perf. having omitted τωι, adds νουν  
αυτη & απε. See John xiii. 24. the  
Persian Word signifies to beckon. or  
make some Sign. See Luke i. 22. .  
v. 7.

Εν την μαχ.] Syr. Arab. and Perf. ψ. 52.  
omit εν. So also Cbrys. II. 520.  
31.

Orig.

CHAP. Orig. c. Cels. Lib. II. p. 65. l. 6. XXVI. τῇ μαχαρῇ σου.

§. 52. Μαχαρῇ—μαχαρῇ] Syr. uses two Plur. Nouns, but different from the Sing. in the beginning of the Verse.

§. 52. Απολυνῶ] Chrysost. II. 521. 21. αποθανῶ. Though his Text has απολυνῶ, as also p. 521. 27, 44. How then does it appear from his Commentary that he read αποθανῶ, when it occurs but once; whereas απολυνῶ occurs twice in the same Page.

Our present Text is countenanced by Orig. c. Cels. L. II. p. 65.

§. 53. Η δυνεις.] Syr. renders ἡ, or; but its Lat. Vers. an, Interrogatively, as Vulg. and Arab. and Perf. So also E. T.

Orig. c. Cels. L. II. p. 65. ἡ δυνεις σου. Marg. δυνεις.

Chrysostom's Text has indeed δυνεις. II. 520. 32. but did not that Father really read δυνεις? See p. 521. l. 22, 28, 33. and 869. 2.

§. 53. Αἱ.] Omitted in Chrys. Comment. II. 521. 22. and added in Brackets. l. 34. before παρῃναλῃσαι.

§. 53. Μοι πλεως.] Orig. c. Cels. L. II. p. 65. l. 10. Μοι ὅδε πλεως.

§. 53. Δωδεκα λεγεωνας.] Perf. More than twelve myriads out of the Legions of Angels.

§. 54. Πληρωσεν.] Syr. Arab. πληρωθησεται.

§. 55. Εἰλαν] Perf. adds and Spears. as §. 47.

§. 55. Σαλλαβαν μου] Dr. Mill mentions several MSS. that put a Note of In-

terrogation after μου. Among the rest CHAP. I find all the Copies of R. Stephanus. XXVI. So that this learned Editor had not one MS. written before the Invention of Points; whereas there are several extant, without Points and Accents; nay where the Words are not so much as written separately.

See a Specimen of the Alexandrine Copy in Dr. Grabe's Proleg. to his Ed. of LXX. Cap. I. §. 6.

Εκπιζομεν διδασκειν εν τῷ πνευ] Syr. §. 55. εν τῷ πνευ εκπιζομεν, ἔχου διδασκειν. So also Perf. and Arab.

Ολαν] Syr. Arab. and Perf. omit ολαν. §. 56.

Παντες] To Copt. join Perf. which §. 56. also omits παντες.

Οι δε.] Syr. ἔχου ἡ; though its Lat. §. 57. Vers. has autem.

Perf. ἔχου οἱ ἀνθρωποι οἱ.

Απηγαγον] Syr. and Arab. add αυτον. §. 57.

ΠεϞ Καταφω] Perf. πεϞ τον οικον §. 57. τον Καταφα. So E. T. renders πεϞ οἱ. §. 18. at thy House.

ΠεϞ] Syr. Σιμων Κηφας. So Matt. §. 58. xvi. 16. where Gr. Σιμων ΠεϞ.

Perf. mentions the two Names we read Matt. x. 2.

Σου, εκαθῃς] Syr. εκαθῃς σου. §. 58. Arab. and Perf. omit σου entirely.

Οι δε Αρχιερεεις.] Perf. Οι αρχιερεεις ἔχου §. 59. οἱ πρεσβ. i. e. perhaps οἱ αρχιερεεις. Vid. Note §. 3. h. cap. Where Perf. omits δε.

Orig. c. Cels. p. 1. Ο δε Αρχιερεεις δε.

CHAP. XXVI. c. Celf. p. 1. as also *ολεσ* after *συνιδεον*.

§. 59.

v. 59. *Ψευδομαρτυρειαν*] *Syr.* *μαρτυρεσθαι*.  
*Perf.* *μαρτυρειαν*, as *Mar.* xiv. 55.

§. 60. *Και πολλων*] *Και* omitted by *Orig.* c. *Celf.* p. 1.

§. 60. *Δυσ Ψευδομαρτυρεσθαι*] *Ψευδομαρτυρεσθαι* omitted by *Syr.* *Arab.* and *Perf.* as also *Orig.* c. *Celf.* p. 1.

§. 60. *Τετρον δε &c.*] Remarkable is the Reading of *Cbrys.* II. 522. 38. *ελεοντες δε ψευδομ. ελεγον, οτι εσθ' επεν ει λωμ* (*Marg.* *λυσαι*) *τον τρον τυλον, η εν τρωσιν ημεσθαι εγχεσθαι αυτον.* (*Job.* ii. 19.) *Και μην επεν, οτι εν τρωσιν, αλλ' εκ επε, λωμ, αλλα λυσαι. Και υδε πωρ κεινν, αλλα πωρ τε σωμαθ' τε ιδιον.*

§. 61. *Δυναμαι.*] *Syr.* *οτι δυναμαι.* So also *Perf.* and *Arab.*

§. 61. *Οικοδομησαι αυτον*] *Perf.* *αποικοδομησαι.* without *αυτον*, which is also omitted by *Origen.* c. *Celf.* p. 1. but found. p. 64. ej. op. and *Com.* in *Job.* p. 187. D. *αυτον οικοδομησαι.*

§. 62. *Και αναστας.*] Omitted by *Perf.*

§. 62. *Τι υλοι*] *Vulg.* *ad ea que isti.*  
*Orig.* c. *Celf.* p. 1. *οτι υλοι.* but *Com.* in *Job.* p. 187. D. *τι υλοι.*

By the Way, observe how laxly *Origen* cites this Verse in the last cited Place. *Η ως ο Δουκας* (*Marg.* *Μαθηται*) *φησιν η αναστας ο αρχιερευς ος μεσον επηρωτησεν τον Ιησυν λεγων. εκ αποκλειστης κειν; τι υλοι σε καλαμαρτυρεσθαι; ο δε ερωπων, η εκ αποκλεισθαι κειν.* I should think this Passage rather taken from *Mar.* xiv. 60, 61. as better agreeing with that Gospel, than this, or *St. Luke.*

*Αποκλεισθαι &c.*] Omitted by *Vulg.* CHAP. XXVI.

*Perf.* *παλιν ο αρχ' ηξαλει η επεν η. 63. αυτη.*

*Τις τε θυς*] *Arab.* adds *τε ζωνθ'.* §. 63.

*Λεγων*] *Arab.* and *Perf.* *επεν.* §. 64.

*Παπ*] *Syr.* *δε.* perhaps intended for §. 64. an Explication of a less common Word.

*Perf.* *ων*, as *Luke* ii. 29. However §. 64. the same Word is used for *πλην.* *Matt.* xi. 22. and §. 39. h. cap.

*Απ' αρετι*] *Syr.* *οτι απ' αρετι.* i. e. *απο* §. 64. *τε ουν.* *Luke* i. 48. . xxii. 69.

*Perf.* *απο της ωρας ταυτης.* as also *Luke* xxii. 69. where *Gr.* *απο τε ουν.*

*Λεγων*] *Perf.* omits this Participle. §. 65. *Syr.* *η επεν.* So *Arab.*

*Οτι εβλασφη.*] *Syr.* has *ιδε* instead of *ει.* §. 65. *Perf.* *ει ιδε*, or perhaps *ιδε.* *Arab.* omits *οτι.*

*Αυτη*] Omitted by *Vulg.* and *Arab.* §. 65. after *βλασφημιαν.*

*Αποκλεισθεις επεν*] *Syr.* (omitting *δε*, §. 66. as also *Perf.*) *αποκλεισθαι, η λεγουν.*  
*Arab.* *Οι δε αποκλεισθαι, λεγοντες.*

*Ενεχθ' θανατω εσι*] *Syr.* *οφειλει απο-* §. 66. *θαιεν.* *Job.* xix. 7.

*Οι δε*] *Syr.* *αλλοι δε*, as *Cant.* so also §. 67. *Vulg.* but *Perf.* only *αλλοι.*

*Εξαπισαν*] *Syr.* *Arab.* and *Perf.* add §. 67. *αυτον.*

*Λεγουν*] *Syr.* *η λεγει αυτη.* §. 69. *Arab.* *η επεν αυτη.* *Perf.* *η επεν.*

*Γαλιλαις*]

CHAP. Γαλιλαῶν] Syr. and Perf. Ναζαρεθ. XXVI. §. 71. or Ναζαρεθ. Mar. xiv. 67.

§. 69.

§. 70. Αἰγών] Syr. ἡ πικρ. So also Perf.

§. 71. Δε] Syr. and Arab. ἡ, but δε omitted by Perf.

§. 71. Εἰ τὸν πνύλα] Vulg. and Arab. seem to have read εἰς τὴν πνύλα, or Συγγ. Matt. vi. 6.

Perf. omits entirely εἰς τὸν πνύλα.

§. 71. ΑΛΛΗ] Perf. adds παιδισκῆ. See §. 69. but omits αὐτὸν after αἰδῶ.

§. 71. Το : κα] Syr. αὐτοῖς. as also Perf. So also Cbrys. II. 526. 4.

§. 71. Καὶ ἡ] Syr. οἱ καὶ ἡ ἡ. Perf. ἡ αὐτῶν. omitting ἡ.

§. 72. Οὐκ] Syr. οὐκ. So Perf.

§. 72. Ἀνθρώπων] Arab. and Perf. add τῶν, unless they render ὡς as τῶν.

Δε.] Vulg. καὶ. but δε omitted by CHAP. XXVI. §. 73.

τῇ πύλῃ] Perf. places τῇ πύλῃ after §. 73. προσελθόν.

Καὶ γὰρ] Vulg. nam et. So Syr. §. 73. Arab. ἡ. Perf. ἡδε and E. T. for q. γὰρ without ἡ. but I am sensible ἡ γὰρ is equivalent to γὰρ alone.

Τοῖς ἡγετοῖς] Perf. τοῖς ὁ πύλῃ (or §. 74. Κηφᾶς) ἡγετοῖς.

Καταναθεματίζον] So R. Steph. tho' all §. 74. his Copies had Καταβηματίζον.

Syr. has the same Verb as for αναθεματίζον. Mar. xiv. 71.

Οτι πῶ] Οτι omitted by Vulg. §. 75.

Εκλαυσεν ὑπὸ] Arab. εκλαυσεν κλαυθ. §. 75. μὴ πικρῶ.

Perf. adds. And his Sin was forgiven.

## CHAP. XXVII.

CHAP. XXVII. ΠΑΝΤΕΣ οἱ Ἀρχ.] Syr. and Perf. want πάντες.

§. 1.

§. 1. Ὡς θανατωσάιν] Syr. q. ὡς θανατωσάιν. See Matt. xii. 14.

§. 1. Απηγαγον] Syr. adds αὐτὸν, as also after παρεδωκαν; tho' its Lat. Perf. has omitted eum.

Vulg. puts αὐτὸν after ἀπηγαγον and not after παρεδωκεν, and also omits αὐτὸν after παρεδωκαν.

Arab. ἡ ἡσαν αὐτὸν, ἡ ἀπηγαγον αὐτὸν ἐπὶ τοῖς Πιλάτῳ τὸν ἡγεμόνα. where you see ἡ παρεδωκαν is wanting.

Perf. ἡσαν, ἡ αὐτὸν ἐπὶ τοῖς Πιλάτῳ CHAP. XXVI. §. 1.

ἡγεμόνα ἀπηγαγον. Perf. Πιλάτῳ] Omitted by Syr. Arab. and §. 2.

Ὁ παροδίδας αὐτὸν] Syr. ὁ παροδίδας. §. 3.

Vulg. qui eum tradidit, not tradit. Hence Dr. Mill concludes this Translator read παροδίδας. But παροδίδας is render'd tradidit. Matt. xxvi. 25, 48. where the Dr. has no Various Reading from the Vulg.

Κατακτεθῇ] Syr. and Perf. add ὁ ἡσας. §. 3. ἀπεκτεφῇ]

CHAP. XXVII. *Απεριψα*] *Syr.* απελθον απεριψα.  
*Orig. c. Cels.* p. 65. *απεριψα.* Marg.  
 §. 3. *εριψα*, agreeably to l. ult. c]. pag.

§. 3. *Τοις Αρχιερεσι*] *Perf.* πρὸ τῶν Αρχιερα απελθον.

§. 3. *Και τοις πρεσβυτεροι*] Omitted by *Perf.*

§. 4. *Λεγων*] *Syr. Arab. and Perf.* εἰπεν.

§. 4. *Διων*] Dr. Mill thinks *Syr.* (like *Vulg.*) read *δικαιον*; because its *Lat. Vers.* has *justum*. The *Syr.* Word *Zacoyo* signifies *pure* or *upright*, agreeably to the *Hebr. Zac. Prov.* xxi. 8. *Job* viii. 6. But the usual Words for *δικαιον*, *just*, are *Kino* Matt. i. 19. v. 45. or *Zadiko*. Matt ix. 13. xxvii. 19.

*Orig. c. Cels.* reads *δικαιον*. p. 65. l. 5. b. and p. 66. l. 5.

§. 4. *Οι δε απου*] *Perf.* omits *δε*.  
*Arab.* retains *δε*, tho' its *Lat. Vers.* has omitted *autem*, or the like.  
*Syr.* adds *αυτω*.

§. 4. *Οψα*] *Syr.* οιδας. So also *Perf.*

§. 5. *Και*] Wanting in *Perf.*

§. 5. *Τα αργυρια*] *Syr. Arab. and Perf.* τα αργυρια, the money.

§. 5. *Εν τω ναω*] So *Origen. c. Cels.* p. 65. l. 4. b. but Marg. and p. 66. l. 9. *οι ον ναοι*. We have seen several Instances of the interchanging the Prepositions *ως* and *εν*, as being of the same Import.

§. 5. *Αρχιερεσι*] Omitted by *Arab.* and *Perf.*

§. 6. *Οι δε*] *Perf.* οἱ δε.

*Τα αργυρια*] *Syr. Arab. and Perf.* τα αργυρια. as §. 5.

*Ειπον*] *Syr.* λεγουσι.

*Βαλαν*] *Arab.* ημων βαλαν.

*Δε*] *Syr.* εἰ. *Perf.* omits *δε*.

*Εξ αυτω*] *Perf.* εκ του αργυριου εκεινου.

*Διω*] *Perf.* εἰ.

*Εκεινθ*] *Vulg.* adds *Haceldama*, hoc est.

*Της σημερον*] *Perf.* της ωρας ταυτης.

*Και ελαβον—εἰδωσαν.*] *Syr. And* §. 9. *I took—and I gave.* So also *Perf.* The Quotation is from *Zechariab* xi. 13. where our *Hebrew* Copies read *I gave—I cast*.

*Μοι*] Omitted by *Perf.*

*Κυριθ*] *Arab.* makes a Stop at *περσμεναι*, and begins a new Sentence, *Καθα συνταξε μοι Κυριθ, εἰω λεγων.*

*Δε*] Omitted by *Perf.*

*Λεγων*] *Syr.* εἰπεν αυτω.

*Ο δε Ιησους εφη &c.*] *Syr.* λεγων αυτω ο *Ιησους*.

*Perf.* εφη αυτω ο *Ιησους*.  
*Arab.* as Gr. but *Lat. Vers.* has omitted *autem*, or the like.

*Και εν τω κατηγορειθαι &c.*] *Syr.* and *Arab.* εἰ εν τω κατηγορειν αυτην της Αρχιερεσι.

*Perf.* εν τω λευδη λεγειν κατ' αυτην. And instead of *της Αρχιερεας*, it has *την Αρχιερεα*.



CHAP. *Λεγει αυτη*] *Syr.* απεν αυτη. tho' its  
XXVII. *Lat. Vers.* omits *ei*, which is *Dr. Mill's*  
§. 13. Excuse for his omitting this *Various*  
*Reading.*

*Arab.* as *Syr.* but *Perf.* ε απεν δε.

§. 14. *Και εκ δε.*] *Perf.* ε ο Χειρ<sup>ο</sup> εναν  
απο ε ε απικελη.

§. 14. *Τον ηγαμονα*] Omitted by *Syr.* *Perf.*  
ην Πιλατον.

§. 15. *Κατα δε εβλην*] *Perf.* κατ ετ<sup>ο</sup> τη  
ημερα της εβλη.

§. 15. *Ενα*] Omitted by *Arab.*

§. 15. *Τη οχλη*] *Syr.* τη λαμ. That Ver-  
sion uses a different Word from the  
common rendring of *οχλ<sup>ο</sup>*. *Luke vii.*  
9. See §. 25. h. cap.

§. 16. *Ειχον*] *Perf.* εν φυλακη η. *Vulg.* ha-  
bebat.

§. 16. *Δεσμω*] *Arab.* λεστη δεσμω.  
*Perf.* δεσμω<sup>ο</sup> της οτ αι. See *De*  
*Died's Perf. Gram.* p. 47.

§. 16. *Λεγομεν*] *Perf.* ομαλι, as §. 32.

§. 17. *Συνημειων εν*] *Syr.* and *Arab.* read  
ε not δε instead of εν, as *Dr. Mill* says.  
*Perf.* omits εν.

§. 17. *Θελειτε απολυσα*] *Orig. c. Cels.* p. 2.  
l. 16. *Θελειτε των δυω απολυσα.* §. 21.  
απο των δυω.

§. 18. *Ηδε γαρ*] *Syr.* adds ο Πιλατ<sup>ο</sup>. So  
also *Perf.*

§. 19. *Καθημεν δε αυτη*] *Syr.* καθημε δε τε  
ηγαμον<sup>ο</sup>. But *Perf.* ε καθ. τ. ηγαμον<sup>ο</sup>.

§. 19. *Βημα<sup>ο</sup>*] *Syr.* and *Perf.* add αυτη.

*Λεγουσιν*] *Syr.* and *Perf.* ε απεν αυτη. CHAP.  
XXVII

*Δικαιο*] *Perf.* αγιω. See Chap. xxv. 31. §. 19.

*Κατ ενα*] *Syr.* adds με. §. 19.

*Οι δε*] *Arab.* ε ο. *Perf.* omits δε. §. 20.

*Και οι περιβλητοι*] Omitted by *Arab.* §. 20.

*Εκυσαν*] *Perf.* περιεβαλαν, as *Matt.* γ. 20.  
i. 24.

*Arab.* uses a softer Word, which an-  
swers to π.εσχαλιμ. Chap. xxvi. 53.

*Αποκελευς δε δε.*] *Syr.* ε απικελη. §. 21.

*Arab.* απικελη αυτοι ο ηγαμ. λεγου.

*Perf.* παλι ο ηγαμω απεν αυτοις.

*Υμω*] Omitted by *Perf.* §. 21.

*Λεγει*] *Arab.* απε δε; but *Perf.* omits §. 22.  
δε. *Syr.* λεγει, tho' its *Lat. Vers.* has  
dixit, q. απεν.

*Λεγουσιν αυτη*] *Perf.* παλις απεν. §. 22.

*Arab.* ε παλις απεν. Both omitting  
αυτη.

*Σταυρωθη*] *Chrys.* II. 531. 38. *Σταυ-* §. 22.  
*ρωσιν, σταυρωσιν αυτοι.* but l. 39. *σταυ-*  
*ρωθη.*

*Ο δε ηγαμων δε.*] *Vulg.* απεν (or εφη) §. 23.  
αυτοις ο ηγαμων.

*Syr.* λεγει αυτοις ο Πιλατ<sup>ο</sup>.

*Arab.* απεν (or εφη) αυτοις, omitting ο  
ηγαμων.

*Perf.* ο ηγαμων εφη αυτοις.

*Τι γαρ*] *Arab.* and *Perf.* want γαρ. §. 23.

*Τδωρ.*] *Syr.* Plur. υδαα. Hence it §. 24.  
appears the *Plur.* of this *Syriac* Word  
is of the same import with the *Sing.*  
See the *Plural* applied to a large Body  
M of

CHAP. of Water, as *Matt.* xiv. 25, 26. where  
XXVII. Gr. θαλασσα, but *ψ.* 28, 29. ὑδατα. Con-  
*ψ.* 24. sult also *Matt.* viii. 32. *Mar.* vi. 48,  
49. *Joh.* iii. 23. *Apos.* viii. 10. But  
in *Mar.* ix. 41. . xiv. 13. *Luke* vii.  
44. , xxii. 10. it denotes a small Quan-  
tity of Water.

*ψ.* 24. ἀπὸ ψαγῶ] *Chrys.* II. 531. 40. ἀπὸ ψαγῶ.  
and again referring to this Text, p.  
532. 13. διακρίνη αὐτῶν τὰς χηρὰς ὑπο-  
μῶν. yet l. 6. αὐτῶν τῶν ἀρχαίων ἔξ δια-  
κρίσεως ἀπονοήσαντων.

*ψ.* 24. χηρὰς] *Syr.* *Arab.* and *Perf.* add αὐτῶν.

*ψ.* 24. ἀγῶν] *Syr.* and *Arab.* and *Perf.* ἔξ  
αγῶν.

*ψ.* 24. οὐκ αὐτῶ] *Syr.* αὐτῶν. So also *Perf.*

*ψ.* 25. καὶ ἀποκριθεὶς ἔκ.] *Syr.* ἔξ ἀποκρι-  
θεὶς ὡς ὁ λαὸς, ἔκ.]

*ψ.* 25. Εἰπε] *Arab.* λεγόντις. *Perf.* εἰπον.

*ψ.* 26. Τότε] *Perf.* Πάλαι αὐτῶν.

*ψ.* 26. Ἀντι] Omitted by *Arab.* and *Perf.*

*ψ.* 26. Τὸν δὲ] *Syr.* *Arab.* *Perf.* τὸν τε οὐ καὶ τὸν.

*ψ.* 26. Παριδῶν] *Syr.* and *Arab.* add αὐτῶν.

*ψ.* 27. Ὀλη] Omitted by *Arab.*

*ψ.* 29. Ἀξίαν] *Perf.* χηρὰς.

*ψ.* 29. Ἰαμὲ] *Syr.* and *Arab.* αἰρη. *Perf.*  
αἰρη σοί.

*ψ.* 30. Εἰς αὐτὸν] *Syr.* and *Perf.* εἰς τὸ πρε-  
σβυτερὸν αὐτῶν, as *Chap.* xxvi. 67.

*ψ.* 30. Εἰς αὐτὸν] *Syr.* adds αὐτὸν.

Εἰς τὴν ἔκ.] *Arab.* εἰς αὐτὸν (sc. θαλα- CHAP.  
σσαν) τὴν πρὸ αὐτῶν ἔκ. XXVII.  
*Vulg.* omits εἰς, percutiebant corpus *ψ.* 30.  
ejus.

Εἰς τὴν θαλάσσαν] *Syr.* and *Arab.* the *ψ.* 31.  
same as *ψ.* 26. καὶ θαλάσσαν.

Δε] *Syr.* and *Arab.* ἔξ. *Perf.* wants δε. *ψ.* 32.

Σταυρὸν αὐτοῦ] *Perf.* omits αὐτῶν. *ψ.* 32.

ἔλθουσιν] *Arab.* and *Perf.* ἰσχυρὸν αὐτῶν. *ψ.* 33.  
(*Mar.* xv. 22. φέρουσιν.)

Ὅς ἐστὶ λεγόμενος] The *Syr.* Participle *ψ.* 33.  
answers to μετμεμενημένος. but why  
should Dr. Mill suppose a different  
Gender to have been read? ὅς ἐστὶ μετμε-  
νημένος, rather than ὅς ἐστὶ μετμε-  
νημένος; unless because the Neuter is  
read *Mar.* xv. 22. which is no Proof  
the Masculine was not read here. The  
*Syriac* Word equally agrees to both  
Genders.

Σταυρῶσαι δὲ] *Syr.* and *Arab.* ἔξ *ψ.* 35.  
ταυρ. but *Perf.* omits δε.

ἔλθουσιν] *Arab.* adds ἐπ' αὐτῶν agree- *ψ.* 35.  
ably to *Mar.* xv. 24.

ἵνα πληρωθῇ—ἔλθουσιν.] So *R. Steph.* *ψ.* 35.  
tho' all his Copies wanted this Passage.  
which is also wanting in *Syr.* *Arab.* and  
*Perf.* Schaaf indeed has supplied it in  
his Ed. of *Syr.* Tesh. Lugd. Bat.  
A. D. 1717.

Εἰς] *Arab.* and *Perf.* place εἰς after *ψ.* 36.  
καθήμεναι.

Τὴν αἰτίαν αὐτοῦ] *Arab.* τὴν πλάκα. *ψ.* 37.  
*Heb.* ix. 4. The Arabic Word answers  
to the Hebrew *luach*, which expresses  
a Table,

CHAP. a Table, such as the Jewish Law was XXVII. written on, *Exod.* xxxi. 18. . xxxiv. 1.

*Arab.* and *Perf.* ἡ οὐ φερεται. ἡ οὐ CHAP. XXVII.  
*Προφ.* ἡ οὐ φερεται.

γ. 38. Τῶ] *Syr.* and *Perf.* ἡ. for *who* is expressed by another Word γ. 27.

γ. 38. Σταυρεται] *Perf.* κρημαθηναι. See *Luke* xxiii. 39.  
*Arab.* *κρηνισαν*—*λησαι*.

γ. 38. Αἰσιν.] *Syr.* and *Arab.* add *αὐτο*.

γ. 39. Οἱ] *Lat. Vers.* of *Perf.* has *omnes homines*. So the Persian *Cesan* answers to *αὐτο* *Matt.* xiv. 35. but *Matt.* xi. 8. it answers to *οἱ*. perhaps it may correspond to our Word, *Persons*, or to *τις* in Greek. See *Matt.* xxi. 1, and γ. 47. h. cap.

γ. 40. Ναι] *Chrysost.* adds *τι θεου*. IV. 694. 14. but omits those Words p. 745. 38. ej. vol. as also II. 536. 20.

γ. 40. Ομοδομεν] *Vulg.* *readificas*. q. *αμοδομεν*. See *Act.* xv. 16.

*Chrys.* IV. 745. 39. *συμεν*. tho' ad I. as Gr. Text.

*Syr.* *Vulg.* and *Arab.* add *αυτω*.

γ. 40. Εἰ ὑ⓪] *Arab.* ἡ α ὑ⓪.

γ. 40. Καταβη] *Syr.* and *Perf.* take away the Semicolon after *αυτων*, and place it after *θεω*, and then prefix ἡ before *καταβη*, as *Alex.* *δε*. thus; *αυτων καταβη*, α ὑ⓪ α τ. *θεω* ἡ *καταβη* *δε*.

γ. 41. Ομοιως δὲ ἡ] *As* ἡ must be equivalent to ἡ, or *Vulg.* *Syr.* *Arab.* and *Perf.* read only ἡ, as *Matt.* xxii. 26. *ομοιως* ἡ.

γ. 41. Περὶ ἐλπίου] All R. *Steph.*'s Copies add ἡ *φαιμαυον*.

*Σουαι*] So R. *Steph.*'s Text with α γ. 42. full Point, but six of his Copies had a Note of Interrogation, thus; *σουαι*;

But Dr. *Mill* observes on *Mar.* xv. 31. that there all his Copies had *σουαι*; with a Note of Interrogation, not *σουαι*.

*Arab.* has evidently retain'd the Interrogation; but I think neither the *Syr.* nor *Perf.*

*Chrys.* II. 536. 26. *σουαι* but III. 214. 22. *σουαι*;

St. *Luke* has *αλλος* *αυτου*, *σουατω* *αυτων*. xxiii. 35. perhaps we may read *αλλος* *αυτου*; *σουατω* *αυτων*.

*Και πιστευομεν*] *Syr.* and *Arab.* *αἰδω* γ. 42. *μεν* ἡ *πιστευομεν*. *Mar.* xv. 32.

*Vulg.* *et credimus*. q. *πιστευομεν*. as *Alex.* Perhaps the old Edd. of *Vulg.* before the late Corrections by *Sext.* V. and *Clem.* VIII. had *credemus*, as *Beza* has published it.

Αυτο] So R. *Steph.* tho' all his Co- γ. 42. pies had *αὐτο*. But *Vulg.* *et*.

So *Syr.* *Arab.* and *Perf.* may be thought to have read *αὐτο*, as *Luke* xxiv. 25. but they use the same Form where Greek has a *Dat.* Case without a *Præposition*. See *Joh.* vi. 30. *αὐτο*. viii. 31. *αὐτο*.

The same Form is used also by these *Oriental Verss.* *Mar.* xv. 32. where Gr. Text has only *πιστευομεν*; tho' several MSS, which these Versions seem to have followed, read *πιστευομεν* *αὐτο*.

Dr. *Mill* thinks the *Syr.* and *Arab.* read *αὐτο*, rather than *αὐτων*. but, with Submission, this is without any ground.

*Syr.* and *Arab.* connect the Verb expressing *Belief* with the Noun by *et*, whether the Original has a *Dative* only, as *Matt.* xxi. 32. or *est* with a

CHAP. Dative, Rom. ix. 33. 1 Tim. i. 16. or  
XXVII. *est* with an Accusative. Act. xi. 17. .  
†. 42. xvi. 31. . xxii. 19. or *est* with an Accu-  
sative, Matt. xviii. 6. Mar. ix. 42.  
Job. ii. 11. . iii. 18, 36. . xiv. 1. or  
even *est* with a Dative Case. Mar. i. 15.

†. 43. Περὶ αὐτῶν] Arab. *عن* περὶ αὐτῶν.

†. 43. Νυν αὐτῶν] Vulg. *liberet nunc*, i. e.  
*propterea nunc*; therefore it does not o-  
mit *nun* (as Dr. Mill says) but *αὐτῶν*.  
Perhaps old Edd. of Vulg. had *liberet*  
*eum, si vult*. See Maldon. ad Loc. col.  
635. But later Edd. read *liberet nunc*,  
*si vult eum*. as in Polyglot. If the  
Dr. followed the older Edd. he ought  
to have taken Notice of it, because he  
usually agrees with the last Corrections  
of Sixtus V. and Clem. VIII.

†. 43. Θίλει αὐτῶν] Arab. *قوله* αὐτῶν, as  
Job. v. 20. So E. T. has render'd  
Θίλει, to love, Mar. xii. 38.

†. 43. Εἰπε] Syr. *λεγει*. as †. 22. When  
the Participle signifies the Past Time,  
it is joined with the Verb *bevo*. Vid.  
Cl. Schaaf. Lex. Syr. p. 127. see Matt.  
xiv. 4. *λεγει*. xxvii. 47, 49. *λεγει*.

†. 43. Οτι] Omitted as redundant by Arab.  
Compare Mar. vi. 14. *οτι* Ιωαννης  
&c. with Matt. xiv. 2. *οτι* &c.

†. 44. Το δ' αὐτῶν] Syr. and Arab. *αὐτῶν* &c.,  
as Matt. xxii. 26.

†. 46. Δι] Vulg. Syr. Perf. &c. So E. T.  
and.

†. 46. Διμα] Διμα Steph. η. (ex errore, says  
Dr. Mill, pro alio aliquo Stephani Cod.)  
The Dr. might have added, unless  
perhaps *η* be, thro' Mistake, inserted  
among those MSS. that read Διμα.

which is a possible Supposition. Let CHAP.  
this be inquired into. XXVII.

Οτι] Omitted by Syr. and Vulg. †. 47.  
Perf. reads *ιδε* instead of *οτι*.

Συμεν] Syr. *συμα*. †. 49.

Πνευμα] Syr. and Perf. add *αὐτο*. †. 50.

Και ιδε] Syr. & *ιδε*, or & *εὐθεως*. †. 51.  
See Matt. iii. 16. . iv. 20. Perf. *αὐτο*,  
as †. 27.

Εἰς δυο] Dr. Mill, misled by Lat. †. 51.  
Versf. of Syr. and Arab. viz. in *duas*  
*partes*, or *duas in partes*, thinks those  
Versf. read *εἰς δυο μετε*, as Cant. but  
really they have no Word answering  
to *partes*; therefore we may well sup-  
pose they read *εἰς δυο*, in *two*, sc. parts,  
having no reason to the contrary.

Και αὖτε περὶ ἐκείνων] Perf. trans- †. 51.  
fers these Words to the next Verse  
after *αὐτοχθισαν*.

Πολλα σωματα] Lat. Versf. of Perf. †. 52.  
*corpora multorum sanctorum*; but there  
is no Reason why the Perf. should not  
be render'd *corpora multa*.

ἤγειρεν &c.] Perf. *ex* τῶν *μνημῶν* (or †. 52.  
*μνημῶν*) *ἤγειρεν*, †. 53. & *ἐξελθον* &c.  
Vulg. *surrexerunt*. How does it  
appear the Vulg. read *ἤγειρεν*, any  
more than Syr. Arab. and Perf. which  
also have *Plural Verbs*.

Greek Neuters, tho' *Plural*, frequent-  
ly govern *Singular Verbs*, which how-  
ever, when render'd into *Latin*, must  
be expressed by *Plural* ones. See  
Matt. xiii. 26. *ἐφάνη*. Vulg. *apparue-*  
*runt*. Job. xix. 31. *μνη*. Vulg. *re-*  
*manerent*. 1 Cor. vi. 15. *εἰσι*. Vulg.  
*sunt*. Heb. xiii. 11. *κατακαύσαι*. Vulg.  
*cremantur*.

CHAP. XXVII. Εκ τῆς μνημῆων] Omitted by Syr.  
Arab. adds αὐτῶν.

§. 53.

§. 53. Μῆλα τῆν] Syr. and Arab. and Perf.  
ἃ μῆλα τῆν ἔξ.

§. 54. Τηρεῖς] Perf. οἶτε, ἃ τηρεῖς.

§. 54. Τον σαρμα] Perf. res prodigiosas, or  
terribiles, or portentosas.

§. 54. Λιγόντες] Syr. Arab. and Perf. ἃ  
ἔπει.

§. 55. Διακονεῖσαι αὐτῶ] Perf. omits those  
Words, and adds ἃ ἐπιστεῖν.

§. 56. Μητῆρ] Arab. repeats μητῆρ before  
both λαῶν and ἰσῆ.

§. 57. Δε] Perf. omits δε.

§. 57. Τουνομα] Perf. ἃ το ονομα αὐτῶ.  
Arab. λεγομένη.

§. 57. Σμαθῆντες] Perf. η ἐκ το αὐτῶν των  
μαθῶν τε Χρῆστῶ.

§. 58. Τότῃ] Syr. ἃ.

§. 58. Αποδοθῆναι το σωμα] Syr. Αποδοθῆναι  
αὐτῶ το σωμα.  
Arab. αὐτῶ. omitting το σωμα.

§. 59. Καθαροῖ] I think the Perf. Word  
conveys the Idea of thin or fine rather  
than of clean. See Castell. Lex. Perf.  
col. 80.

§. 60. Ελατμησιν] Syr. ην λελατμημένον, as  
Mar. xv. 46. Arab. adds αὐτῶ.  
Perf. ἰσῆφ αὐτῶ ελατμησιν.

§. 60. Προσκυλισας—απῆλθεν] Syr. προσ-  
κυλισαν λίθον μέγαν, ἃ εἶησαν εἰς τὴν θυ-  
ραν (as Gen.) το μνημῆος, ἃ απῆλθεν.

CHAP. XXVII. Τῇ δε επαυριον] Perf. ἃ πρὶν τῆς δι-  
νῆρας ἡμέρας.

§. 62.

§. 62.

Συνηχθῆσαν] Perf. απῆλθεν.

Αρχιερεῖς] Perf. adds ἃ οἱ Γερουσιαῖς, §. 62.

Αγροῖτες] Syr. ἃ λεγουν αὐτῶ. §. 63.

Arab. ἃ ἔπει. Perf. ἃ ἔπει αὐτῶ.

Κυρεῖ] Syr. κυρεῖ ἡμῶν. fo Perf. §. 63.

Μετα τρεῖς] Syr. and Arab. οἱ με- §. 63.  
τα ἔξ.

Εγχεομαι] Vulg. Syr. and Arab. in §. 63.  
Future Tense.

Perf. also in Fut. but premises ἐκ το  
μνημῆος.

Τον ταφον] Perf. adds αὐτῶ. §. 64.

Ελθόντες] Omitted by Perf. which §. 64.  
joins νυκτῆς with κλειψασιν.

Αὐτῶ νυκτῆς,] Syr. αὐτῶ, νυκτῆς κλε- §. 64.  
ψασιν.

Ἡγέρθη] Syr. Arab. and Perf. οἱ η- §. 64.  
γέρθη.

Απο των Νικητων] Syr. απο το οικῆ των §. 64.  
νικητων.

Εφῇ δε] Syr. λιγῶν. Perf. ἔπει. both §. 65.  
omitting δε.

Κυρωδισιν] Syr. and Arab. φυλακας, §. 65.  
Guards.

Perf. ἰσῆφ ἃ φυλακας αὐτῶν.

Τκαγετι]. Omitted by Chrys. II. §. 65.  
544-44.

Ασφαλισαδι] Arab. adds το μνημῆος. §. 65.

CHAP. XXVII. Περιουσίας δε.] *Arab.* ἐπορεύσαντες  
 τὸν τάφον, omitting ὑποφαισάντες.  
 γ. 65. *Perf.* τότε αὐτοὶ ἐπορεύθησαν εἰς τὸν τά-  
 φον δε.

της κειμένης] *Vulg. Syr. and Arab.* τὸν φυλάκον.  
 CHAP. XXVII.  
 γ. 66.

## C H A P. XXVIII.

CHAP. XXVIII. ΔΕ] Omitted by E. T. as also fre-  
 quently elsewhere.

γ. 1. ΗΛΘΙ] *Perf.* ἤλθον.

γ. 2. Καὶ ἰδὲ] *Perf.* καὶ ἰδὼν.

γ. 2. Κυρῆ] *Perf.* ὤρῃ.

γ. 2. Προσέλθον] Omitted by *Arab.* and  
*Perf.*

γ. 2. Ἀπο τῆς θυρεῖ] *Arab.* adds τὴν μηρυμῶν.  
*Perf.* ἀπο τῆς μηρυμῶν.

γ. 2. Καὶ ἐκείνη] *Perf.* καὶ ἡ ἀγγελοῦ ἐκ-  
 θένη.

γ. 2. Αὐτὴ] *Perf.* τὴν αὐτήν.

γ. 3. Ἡ δὲ] *Arab.* καὶ γ. *Perf.* omits δὲ.

γ. 3. Χιον] *Perf.* ἀσέξπη. But perhaps  
 there is a false Print. If we change  
 Bark, Lightning, into Barf, Snow,  
 which occurs *Mar.* ix. 3. and *Num.*  
 xii. 10. all will be well.

*Castell.* in *Lex. Perf.* col. 115. make  
 Bark to signify Snow as well as Light-  
 ning. He is followed by *Lat. Verf.* of  
*Perf.*

γ. 4. Ἀπο δὲ] *Syr.* καὶ ἀπο. *Perf.* omits δὲ.

γ. 5. Ο ἀγγελοῦ] *Perf.* ο ἀγγελοῦ ἀγγελοῦ.  
*Arab.* wants ἀπεκείνης δὲ ο ἀγγελοῦ.

γ. 5. Ἐπὶ ταῖς γυναῖξιν] *Arab.* ἐπὶ δὲ ταῖς  
 ὁδοῖς γυναῖξιν.

Ἠγερεθὶ γὰρ, καθὼς ἔπει] Omitted by CHAP.  
*Perf.* XXVIII.  
 γ. 6.

Αὐτὴ, ἰδὲ] *Vulg. and Arab.* αὐτὴ καὶ γ. 6.  
 αὐτὴ.

τὸν τάφον] *Perf.* adds αὐτὸν. γ. 6.

Ἐκεῖτο ο Κυρῆ] *Syr.* Our Lord was γ. 6.  
 laid. Where observe *Syr.* adds ἡμῶν,  
 our, tho' only one speaks. I suppose  
 the Angel joins the Women with  
 himself.

*Arab.* only η, for ἐκεῖτο.

Ἐπον] *Vulg. and Perf.* πρέσπον. γ. 7.

Ἐξέλθουσαι] *Perf.* adds αἱ γυναῖκες. γ. 8.

Καὶ χαρῆς] Omitted by *Perf.* γ. 8.

Λέγον] *Perf.* ταῖς γυναῖξιν ἐκπαῖς γ. 9.  
 αὐτὴν.  
*Syr.* καὶ αὐτὴν αὐτῆς.

Χαίρετε] *Syr.* ἡρενη ὑμῶν. γ. 9.

Προσέλθουσαι] Omitted by *Arab.* γ. 9.

Τότε λέγει] *Vulg. Syr. and Arab.* τότε γ. 10.  
 αὐτὴν.  
*Perf.* omits τότε.

Τραγῆς] *Syr. and Perf.* ἀλλ' ὑπαγῆς, γ. 10.  
 as *Mar.* xvi. 7.  
*Arab.* ὑπαγῆς, καὶ.  
*Cbrys.* II. 547. 9. ἀλλ' ὑπαγῆς.

CHAP. ἀπαγγελλεῖς] *Cbrys.* II. 547. 9. ἀπαγγελλεῖς. *Mar.* xvi. 7.

ψ. 10.

ψ. 10. ἔκκε] *Vulg.* *ecc.*

ψ. 11. ἡ] Omitted by *Syr.* but *Arab.* ἡ ἰδ. as ψ. 2.

ψ. 11. Τίς τῆς κυριακῆς] *Syr.* and *Arab.* and *Vulg.* τίς ἐκ τῶν φυλακῶν.

ψ. 11. Τα γινόμενα] *Perf.* τα ὁρῶμενα.

ψ. 12. Καί—μετα τῶν Πέτρ. &c.] *Perf.* omits ἡ, and instead of μετα &c. has Οἱ πρεσβύτεροι ἡ οἱ ὅλλοι.

ψ. 12. Στεφάνῳ] *Syr.* φυλαξί, the same Word as for κυριακῆς. ψ. 11.

ψ. 13. Λεγοῦσιν] *Syr.* ἡ λεγούσιν αὐτοῖς.

ψ. 13. Νυκτὶ ἐλθούσιν] *Syr.* ἡλθόν, ἐκλήσαν αὐτοὺς νυκτὶ.

*Orig. c. Cels.* Lib. I. p. 43. l. 13. οἱ ἐκ μαθηταὶ αὐτοῦ, ἡμῶν κοιμώμενοι νυκτὶ, ἐκλήσαν αὐτοὺς. I think the Comma should not be placed after νυκτὶ, whereby 'tis joined with κοιμώμενοι. Turn to the same Father's *Comment on Job.* Vol. II. p. 357. E. ἐτι οἱ μαθ. αὐτοῦ ἐλθούσιν νυκτὶ ἐκλήσαν αὐτοὺς, ἡμῶν κοιμώμενοι.

ψ. 14. Πιστοῦν αὐτοὺς] *Orig.* omits αὐτοὺς. *Com.* in *Job.* p. 357. E. and *c. Cels.* p. 40. l. 16.

ψ. 15. Τα ἀργύρια] Why did not *Dr. Mill* say *Vulg.* read το ἀργύριον here, as well as ἀργύριον. ψ. 12? The *Syr.* uses a *Sing. Noun* in both these Verses, yet I don't think it follows they read ἀργύριον, any more than the *Perf.* or *Arab.* or even *E. T.* which has the *Sing.* Word *Money*.

ἐδιδάχθησαν] *Syr.* and *Arab.* ἐδιδέξαν *CHAP.* αὐτοὺς. but *Perf.* ὡς αὐτοὺς. *XXVIII.*

ψ. 15.

Τα σημεῖα] *Sc.* ἡμεῖς *Rom.* xi. 8. ψ. 15. *Vulg.* *bodierum diem.* But how does it appear that *Vulg.* read ἡμεῖς? Did it do so *Matt.* xxvii. 8. and *Matt.* xi. 23. μέγας τῆς ἡμετέρας. *Vulg.* usque in hanc diem?

Neither can I see any Reason to induce me to believe *Syr.* read ἡμεῖς. *Adamo leyaumono* occurs *Matt.* xi. 23. without ἡμεῖς, as also *Matt.* xxvii. 8. 2 *Cor.* iii. 14, 15. see *Rom.* viii. 23. ἀλλὰ τὸ νῦν. And *Yauumono* stands for νῦν, *Act.* vii. 4. *Rom.* vi. 21. nay for σημεῖα alone, *Matt.* vi. 11. . xxvii. 19. And where ἡμεῖς occurs as *Rom.* xi. 8. the *Syr.* is *adamo leyaumono deyaumono*, which makes it improbable it read ἡμεῖς here.

ἐπορεύθησαν] *Cbrys.* II. 551. 7. ἀπὸ ψ. 16. ἰδόν. This Father omits οἱ τὸ ὅρ. ἔντατατο αὐτοῖς ὁ ἰησους, not intending, I suppose, to comment on them.

Καὶ ἰδοὺς αὐτοὺς &c.] *Perf.* ἰδοὺς τοὺς ψ. 17. Χεῖρον, omitting ἡ.

Οἱ δὲ] But some, sc. of them, *Syr.* ex iis ψ. 17. αὐτοῖς, but its *Lat. Verf.* ex iis enim. as if it had read γὰρ instead of δὲ.

See Note on *Matt.* xxxvi. 67. where *Syr.* makes οἱ equivalent to αὐτοῖς.

Καὶ προσελάθην ὁ ἰησους] *Perf.* Ο Χεῖς ψ. 18. προσελάθι, omitting ἡ.

Προσελάθην ὁ ἰησους ἐλαλήσιν αὐτοῖς] *Syr.* ψ. 18. Προσελάθι ὁ ἰησ. ἐλάλ. μετ' αὐτοῖς, as *Job.* ix. 37. . xiv. 30. μετ' υμῶν, equivalent to υμῖν. ψ. 25. ej. cap.

*Perf.* προσελάθι ὁ Χεῖς ἡ ἐλαλήσιν αὐτοῖς.

CHAP. XXVIII. *Armen]* Syr. *ܕܝ ܐܡܪܝܢ ܡܠܝܟܝܐ.*  
*Perf.* entirely omits *ܕܝ ܐܡܪܝܢ.*  
 §. 18.

§. 18. *ܕܝ ܐܡܪܝܢ]* *Chryf.* III. 509. 18. adds *ܘܡܝܢ*  
*ܬܝ ܡܠܝܟܝܐ ܡܝ.*

§. 18. *ܕܝ ܐܡܪܝܢ ܕܥܥ.* *Perf.* *ܬܝ ܐܡܪܝܢ ܕܝ ܬܝ*  
*ܡܝ.*

§. 18. *ܕܝ ܡܝܢ]* After this Syr. adds *ܕܝ ܡܝܢ*  
*ܡܝܢ ܐܡܪܝܢ ܡܝ ܐܡܪܝܢ ܡܝ, ܡܝܢ ܐܡܪܝܢ*  
*ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ ܡܝܢ*  
 which is taken, as Dr. Mill thinks,  
 from *Job. xx. 21.*

§. 19. *Our]* So in *R. Steph.* tho' *we* be  
 wanting in all his Copies. 'Tis also  
 omitted by *Arab.* and *Perf.* and *Iren.*  
*e. Har. L. III. cap. 17. (al. 19.) p.*  
*208. and St. Chryf. II. 551, 16. . III.*  
*782. 40. . IV. 245. 9. . 458. 6. . 610.*  
*25. But retained by St. Cyprian. E-*  
*pist. LXXIII. p. 307.*

§. 19. *ܡܠܝܟܝܐ ܬܝ ܡܝܢ]* *Perf.* *ܡܠܝܟܝܐ ܬܝ ܡܝܢ*

*ܡܝܢ, or as Mar. xvi. 15. ܬܝܢ ܡܠܝܟܝܐ ܡܠܝܟܝܐ.*

*ܡܠܝܟܝܐ]* *St. Chryf.* omits this §. 19.  
 latter part of the Verse, III. 782. 40.  
 and connects with *ܬܝܢ* the Beginning of  
 §. 20, *ܕܝܢܐܡܝܢ ܡܝܢ ܡܝܢ ܡܠܝܟܝܐ, ܡܝܢ*  
*ܡܠܝܟܝܐ ܡܝܢ ܡܝܢ ܡܠܝܟܝܐ. Tho' in the rest of the*  
*Places cited in a preceding Note on this*  
*Verse the same Father agrees with our*  
*common Greek Copies of N. Test.*

*ܡܠܝܟܝܐ]* *Arab.* uses a Noun, *Chaphdon*, §. 20.  
*i. e. ܡܠܝܟܝܐ. as Gr. 1 Cor. vii. 19. where*  
*the Arab. Subst. is Chaphdon, which*  
*occurs Psal. xviii. (Heb. xix.) 12. for*  
*the Infinitive, as in this Place.*

*ܡܠܝܟܝܐ ܡܝܢ]* *Perf.* *ܡܠܝܟܝܐ ܡܝܢ. §. 20.*  
 to which is added, *ܕܝ ܡܠܝܟܝܐ ܡܠܝܟܝܐ*  
*ܡܠܝܟܝܐ ܡܠܝܟܝܐ ܡܠܝܟܝܐ. (or ܕܝ ܡܠܝܟܝܐ ܡܠܝܟܝܐ*  
*ܡܠܝܟܝܐ ܡܠܝܟܝܐ ܡܠܝܟܝܐ.) ܕܝ ܡܠܝܟܝܐ.*

*ܡܠܝܟܝܐ ܬܝ ܡܝܢ, ܡܠܝܟܝܐ ܕܥܥ.] Perf. to §. 20.*  
*the End (or Conclusion) of the Crea-*  
*tion, (or the Creature) and to Eternity*  
*of Eternity (that is for ever.) Amen.*

F I N I S.